

Index of Standards

God the Son: Jesus Christ

(1.1.3 S, M, T)...describes Jesus as sent by God to teach us about God the Father, so that we may know and respond to God's love for each person

Examples: Infancy narratives of Luke and Matthew, Mary, Joseph, Elizabeth, Gabriel, Holy Spirit, Creation story from Genesis, Holy Week, Triduum, CCC 218-221, 733, 1604

- Paraphrases the story of the birth of Jesus
- Summarizes the story of the Resurrection of Jesus on Easter Sunday

(2.1.2 S, M, T) **ESSENTIAL**...recognizes Jesus as a man, like us in every way but sin

Examples: Holy Trinity, Sign of the Cross, CCC 461-463, 470

- Recalls that Jesus was fully man and fully God
- Explains that Jesus was born into a human family with Mary and Joseph
- Recalls that Jesus had a real human body with real emotions and experiences

(3.1.1 S, M, T) **ESSENTIAL**...recognizes that Jesus is a Person who lived, died, and rose historically; He is alive and with us now

Examples: Infancy Narratives of Luke and Matthew, Nicene Creed, Pontius Pilate, Draw a Timeline of Holy Week, The Ascension, Mt. 28:16-20, John 21:24-25, CCC 464-469

- Illustrates that Jesus is fully human and fully divine
- Identifies Jesus as the fulfillment of the promised Messiah and savior

(5.1.5 S, M, T)...recognizes that Jesus Christ, the Son of God, is true God and true man

Examples: Nicene Creed, Infancy narratives of Matthew and Luke, Greco-Roman Mythology, Prologue of John, World Religions, CCC 464-469

- Examines biblical evidence for the humanity and divinity of Jesus
- Contrasts a fully human and fully divine Jesus with other historical, cultural, and mythological figures (Superheroes, Greek or Egyptian gods/goddesses)

(6.1.1 S, M, T) **ESSENTIAL**...reports that Jesus reveals the invisible God and is his greatest sign of love to us

Examples: Gen. 3:15, Prophet Isaiah, CCC 65-67, 522, 763-766

- Explains how Jesus is the fulfillment of the OT covenants
- Describes Jesus' life as a 1st-century Jew and his religious practices

(7.1.2 S, M, T)...explains that both of the words "Christ" and "Messiah" refer to Jesus' identity as God's "anointed one" sent to save the world from sin and death

Examples: Holy Trinity, Incarnation, Mary, Pontius Pilate, Communion of Saints, CCC 187, 195, 198, 238, 436

- Identifies the parts of the four gospels that we can see in the Nicene Creed which we say each Sunday at Mass (e.g. God the Father, Jesus is God's Son, Born of Virgin Mary, Passion narrative, Resurrection)
- Traces Jesus' many titles (Son of God, Good Shepherd, Lamb of God, Son of Man, etc.) back to the four gospels

(8.1.1 S, M, T)...recognizes and explains how the Incarnation is the Father's action of salvation for the world through Jesus Christ

Examples: Infancy Narratives, Mary, Joseph, Fiat of Mary, New Eve, CCC 50, 65-67, 456-460, 464, 470, 461-463, 479, 483, 2824

- Identifies Jesus Christ as the fullest revelation of God the Father
- Provides scriptural references that identify Jesus as the chief mediator between God and man

(9.1.3 S, M, T) **ESSENTIAL**...explains that Jesus is the only one who knows the Father and can reveal him (Cf. Jn. 6:45; Mt. 11:27)

Examples: Jesus is the visible image of the invisible God, Jesus and the Father are one, Arianism, Council of Nicaea, Nestorianism, Council of Chalcedon, CCC 124, 151-153, 238-242, 441-445

- Defines "hypostatic union" and classifies Jesus as both fully God and fully Human
- Explains that Jesus is "Son" through relation, not because he existed *after* the Father, but because God would not be called Father without a Son

(10.1.1 S, M, T) **ESSENTIAL**...highlights from Scripture how Jesus teaches us through example and prayer, as well as how to live for God and with our neighbors

Examples: Jesus calls others to follow Him, Jesus is the Way, the Truth, and the Life; CCC 1716-1717, 1741-1742, 1847-1848, 2607-2615

- Reports that Jesus reveals the way to repentance and conversion, teaching us to leave behind sin and live a new life in him
- Explains how Jesus gives us the spiritual power and grace through the sacraments to overcome evil

(11.1.1 S, M, T)...connects the Church's teaching of God the Son as eternally co-existent with the Father back to Jesus' revelation in John 3:16 ("God's only begotten son")

Examples: John 3:16, Genesis 6:1-4, 2 Macc. 9, The Nicene Creed, A man is not a father until he has a son, CCC 442-443

- Distinguishes the divine sonship of Jesus from the "sons of God" in Greek and Roman culture/mythology (Cf. Antiochus Epiphanes IV in 2 Maccabees and Caesar Augustus)
- Articulates basic summaries of historical Christological heresies and their resolutions

(12.1.1 S, M, T) **ESSENTIAL**...expounds upon the “Why” of the Incarnation: 1. To save us and reconcile us with God 2. That we might know the depth of God’s love for us, 3. To be our model in holiness, 4. To make us partakers in the divine nature, 5. To destroy the power of the Devil

Examples: God’s promise to Adam, The binding of Isaac, Melchizedek, Davidic Covenant, Messianic Prophecies, CCC 422-451, 456-478, 525-528

- Explains that all of God’s revelation throughout salvation history points to the person of Jesus Christ

The Holy Spirit

(1.5.3 S, M, T) **ESSENTIAL**...recognizes the Holy Spirit as our helper and guide

Examples: John 14:16, Water, Anointing, Fire, Cloud & Light, Finger of God, Dove, Grace received in the sacraments, CCC 692, 741, 1433

- Identifies symbols of the Holy Spirit
- Explains the Holy Spirit as the giver of God’s grace

(9.1.2 S, M, T)...identifies God the Father as the first person of the Trinity and the source of all that is, visible and invisible

Examples: God is Father to all the baptized and cares for the unbaptized, The Nicene Creed, The words for “Spirit” and “Breath” are the same in both Hebrew (Ruah) and Greek (Pneuma) CCC 238-242, 243-248, 687

- Explains that the qualities of the Father are revealed in the person of Jesus, as he and the Father are one (Cf. Jn. 10:30)
- Describes the Holy Spirit as always existing (Co-Eternal) alongside the Father and the Son, eternally proceeding (going forth) from the Father and the Son
- Identifies biblical evidence that The Holy Spirit is Lord and giver of life, Cf. Gen. 2:7, Ps. 51:11

(10.1.4 S, M, T)...summarizes the events of the Pentecost following Jesus’ resurrection (Cf. Acts 2)

Examples: Gathering of Jews from all over in Jerusalem, The Descent of the Holy Spirit, Peter’s testimony, the conversion & baptism of the 3000, CCC 696, 731-732, 1076, 1287, 2623

- Explores the motif of the Holy Spirit working in the Old Testament: “The Spirit of the Lord was with/came upon” (Cf. Jgs. 3:10, 6:34; Is. 11:2, 61:1’ 1 Sam. 16:13-14, Ezk. 11:5)
- Clarifies that Pentecost began as a Jewish Holiday first, also called Shavuot or Feast of Weeks (Cf. 23:16)

God The Father

(1.1.1 S, M, T) **ESSENTIAL**...explains that God the Father is the creator of the world and that we can see God in everything He has created

Examples: 10 Commandments, Creation stories from Genesis, CCC 198, 280, 338, 339

- Orally retells the basic sequence of the creation story in Genesis
- Provides examples of where we can see God in his creations

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Faith

(5.1.1 S, M, T) **ESSENTIAL**...explains that the purpose of a Catholic Christian’s life is to know, love, and serve God

Examples: Genesis 1&2, 10 Commandments, Free Will, Original Sin, CCC 1-3

- Identifies Jesus as the example of Christian life and love
- Discusses how Jesus was tempted and overcame temptation through perfect obedience and cooperation with God’s grace
- Recognizes Scripture, the Sacraments, and prayer as avenues to grow in knowledge of and in relationship with God

(6.1.2 S, M, T)...determines that belief in God is the very foundation of our faith

Examples: Holy Trinity, Incarnation, Passion, death, resurrection, Communion of Saints, One, Holy, Catholic, Apostolic, Mt. 18:20, Pentecost, Mt. 28:16-20, Acts, 2, CCC 187, 194-199, 685, 689, 702-703, 707, 731

- Recognizes that the Apostle’s Creed and the Nicene Creed are summaries of the faith of the Catholic Church
- Identifies the Holy Spirit as the source of the gift of faith

(7.1.1 S, M, T)...describes Faith as the theological virtue by which we believe in God and believe all that he has said and revealed to us

Examples: “Lord, increase our faith.” (Lk. 17:5), Vice vs Virtue, Discipleship, CCC 26, 185-189, 199, 1813-1816

- Identifies Faith as a gift given by God
- Discusses how faith can grow or fade depending on whether or not we nurture it

(9.1.6 S, M, T) **ESSENTIAL**...defines “Intellect” and “Will” and discusses their status as requirements for Faith

Examples: Faith requires assent of both the intellect and the will, our intellect and will are ways we are made in the image and likeness of God, CCC 150, 154-155, 157, 180, 1814

- Describes how faith requires acceptance of the truths of God’s revelation as trustworthy and reliable, even though they surpass our understanding
- Explains how Faith is nurtured through prayer, the study of Scripture, participation in the sacraments, and living a life of virtue

(11.1.3 S, M, T) **ESSENTIAL**...describes Faith as requiring the grace of God, by way of the Holy Spirit, in order that humanity might accept the whole truth that God has revealed

Examples: Reading excerpts of JPII’s *Fides et Ratio*, CCC 143-144, 150, 156-159, 178

- Distinguishes Christian faith (supernatural faith) from the kind of faith we might place in human persons or systems (natural faith)
- Summarizes the relationship between Faith and Reason and their inherent complementarity

(12.1.7 S, M, T) **ESSENTIAL**...discusses the mutual relationship between Faith and Grace in the life of the Christian disciple

Examples: Grace prepares and disposes us to have faith by enlightening our minds and moving our hearts; Faith, in turn, opens our hearts to receive and cooperate with God’s grace; CCC 153, 155, 161, 179, 183, 224, 1996

- Defines and distinguishes between the two main types of grace: sanctifying grace (from the sacraments) and actual grace (help and guidance that God gives us in specific moments and situations)
- Explains that we cooperate with God's grace by responding to His invitations, opening our hearts to His presence, and actively seeking to live according to His will

Old Testament

(1.1.4 S, M, T)...paraphrases stories from the Old Testament that show God’s love for creation and his promises of love for all people

Examples: Adam and Eve, Cain and Abel, Tower of Babel, Noah, Isaac, Joseph, Moses, Egypt, 10 Commandments, Joshua and Jericho, David and Goliath, Daniel and the lion's den, Solomon, the Temple, CCC 235, 358

- Discusses the story of Noah's Ark
- Discusses the story of David and Goliath

(3.1.2 S, M, T)...connects the stories of Abraham, Jacob, Moses, and David to the Old Testament

Examples: Adam & Eve, Exodus Story, Daniel & the Lions' Den, Covenants, Contracts, Promises, CCC 121, 128-130, 697, 707, 1093, 1156

- Defines a Covenant as a special promise made between God and humans
- Discusses the promises God made to Adam and to Noah (Cf. Gen. 3:15 and Gen. 9:8-17)
- Appropriately places familiar Bible stories in the Old or New Testament

(4.1.1 S, M, T) **ESSENTIAL** ...concludes that the Old Testament reveals God's method of teaching his law to humanity and His saving plan

Examples: Creation story from Genesis, family is good, Moses through the major and minor prophets (Major Prophets- Jeremiah, Ezekiel, Daniel, Isaiah, vs everyone else), Proverbs, Book of Wisdom, Story of Job, CCC 121, 128-130, 279-280, 286-289

- Reads the Genesis story of creation to identify that God is the giver of all life, and all that God creates is good
- Traces the teaching of God's will for humanity through the Prophets, the Wisdom books, and the Psalms

(6.1.5 S, M, T)...identifies the Old Testament stories in which God's goodness prevails over sin and evil

Examples: Genesis 1-3, Noah, Call of Abraham, Saving Issac, Moses and the Exodus, David and Goliath, 10 Commandments, the Prophets, loss of original holiness, human inclination towards choosing sin over good, CCC 385-390, 702, 703-716

- Describes the events of the Fall and the effects of Original Sin
- Summarizes the Church's view that the Old Testament is irreplaceable and helps to make sense of the New Testament

(9.1.5 S, M, T)...explains how the Church distinguishes between the using Literal sense and taking the Bible completely literally

Examples: Literal sense is what the author intended to communicate (respects genres and literary styles), whereas a "completely literal reading" ignores instances of poetry, motif, or other intentional differences in writing styles, CCC 198, 280, 338, 697, 707

- Compares and contrasts the two Creation accounts in Gen. 1 and Gen. 2
- Defines “theophany” (Cf. the burning bush, Ex. 3:1-21), and summarizes the story of Moses & the Exodus

(10.1.5 S, M, T)...describes the development of the historical monarchy of Israel and its climax in the establishment of the Davidic Covenant

Examples: Source criticism, Historical-Critical Method, Multiple versions of the creation story, of David’s census (1 Chr. 21 and 2 Sam. 24:1), compare with differences between the gospels, CCC 61, 64, 121, 218, 702

- Explains that conflicting accounts of stories in the Old Testament are due to historical limits of knowledge and a deepening in understanding God’s revelation over time
- Analyzes the role of prophets, leading up to and through the Babylonian Exile

(10.1.6 S, M, T)...interprets the role Moses & the Exodus story played in establishing the Torah/Law through the Mosaic Covenant

Examples: The 10 Plagues as spiritual warfare against the Egyptian pantheon, CCC 121, 128-130, 1961-1964

- Explains why the Church views the Old Testament as indispensable
- Defines Marcionism and discusses why the Church condemns it and any other heresies that reject the value of the Old Testament

Church History

(9.1.8 S, M, T)...discusses the development of the early Church under the Apostles throughout the Roman Empire

Examples: Oral Tradition, Letters of Paul, Catholic Epistles, Teachings of the Apostles (*Didache*), Communities centered on prayers, the study of the Apostles’ teachings, and the breaking of the bread (Cf. Acts 2:42), CCC 817, 2089

- Defines the following famous Christological heresies of the early Church: Gnosticism, Arianism, Docetism, and Nestorianism
- Summarizes the effects that persecutions had upon the Church up through Constantine’s signing of the Edict of Milan (312 AD), which legalized Christianity in the Roman Empire

(10.1.8 S, M, T) **ESSENTIAL**...investigates the importance of religious orders throughout the history of the Church

Examples: Desert Monasticism, St. Meinrad, Religious Orders and Universities, Thomism, Politics and Religion, 95 Theses, Real Presence of Christ in the Eucharist, St. Dominic, St. Vincent de Paul, Catholic Church’s critiques of Marxism and Capitalism, CCC 119, 770, 817, 2244-2246

- Traces the understanding of doctrine and the magisterium from the Fall of the Roman Empire through the Renaissance
- Summarizes the events of the Protestant Reformation and the significant clarifications of the Council of Trent
- Explains the important role Catholic Social Teaching played during the Industrial Revolution through the World Wars

Creation

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Examples: Literal sense is what the author intended to communicate (respects genres and literary styles), whereas a “completely literal reading” ignores instances of poetry, motif, or other intentional differences in writing styles, CCC 198, 280, 338, 697, 707

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(10.6.1 S, M, T)...investigates Genesis 3 and what it teaches us about the Fall, original sin, and our current state of humanity

Examples:

- Reflects on how Jesus Christ calls, not accuses, the human heart to greatness, even in the face of sin
- Highlights the three “original experiences” that the first man and woman – and every human person – experience, providing a pattern for what it means to be human

(12.1.3 S, M, T) **ESSENTIAL**...explains that God created everything for man, but man in turn was created to serve and love God and to offer all creation back to him

Examples: Excerpts from *Laudato si'*, Stewardship, Original Harmony, Catholic Social Teaching, Catholic Anthropology, CCC 299, 400, 2415

- States that humans have a responsibility to care for and respect the created world, including the environment and all living creatures
- Points out that Creation is radically dependent upon God at all times, as God is the author and sustainer of all creation
- Explains that even though Original Sin created disorder throughout all of creation – including the original harmony between man and woman – creation retains its goodness

Scripture

(K.1.2 S, M, T)...identifies the Bible as a special book about God’s love for us

Examples: Copies of the Bible in the classroom, 10 Commandments, Gen. 1 & 2, Jn. 1:1-14, CCC 102-105, 134-135, 141, 702

- Shares that the Bible teaches us about God's son, Jesus
- Explains how we treat the Bible respectfully because it is the Word of God

(1.1.5 S, M, T) **ESSENTIAL**...identifies the Bible as a special book of God's word that we treat respectfully and with reverence

Examples: Copies of Bible, Genesis 1 and 2, John 1:1-14, 10 Commandments, Proclaiming the Word of God in Liturgies, CCC 102-105, 134-135, 141, 702

- Demonstrates gentle and respectful handling of the Bible
- Identifies the Bible as a unique book that reveals who God is and how he loves us

(2.1.4 S)...identifies important men and women of Scripture

Examples: The Bible, Adam and Eve, Noah, Abraham, Isaac, Jacob, Israel, Jonah, Jeremiah, David, Ruth, Rahab, Mary, Joseph, John, the 12 Apostles, Paul, Woman at the well, Mary and Martha, Mary of Magdala, Pilate

- Distinguishes between the characters of Adam & Eve, Noah, Abraham, Isaac, and Jacob, and their stories
- Recognizes Moses and his role in the stories of the 10 Commandments, Passover, and the Manna in the desert
- Recognizes Mary, Joseph, John the Baptist, and the 12 Apostles as Jesus' earliest disciples

(5.1.3 S, M, T)...recognizes the Gospels as the primary source of our knowledge of the historical Jesus

Examples: Holy Bible, 4 Gospels-Matthew, Mark, Luke, and John, Synoptic Gospels, CCC 124-127, 139

- Compares and contrasts basic differences and similarities between the four gospels
- Recites and lists the Gospel writers of the New Testament

(6.1.3 S, M, T)...outlines the structure of the Bible

Examples: OT and NT, Number of books in each testament – 46 OT, 27 NT, The Great Bible Timeline, the Pentateuch (Torah), 4 parts of OT – Pentateuch, Historical, Wisdom, and Prophetic, 4 Gospels, Epistles, St. Paul, CCC 120-133

- Explains that The Last Supper is both a celebration of the Jewish Passover and the institution of the Catholic Mass
- Makes sense of the weekly Mass in relation to Jesus' command at the Last Supper to "Do this in remembrance of me"

(9.1.1 S, M, T)...explains the 4 Stages of Canonical Gospel Formation: [Historical Events, Oral Tradition, Written Tradition, Canon Formation]

Examples: Mt. 27, Lk. 23, Mark 15, Jn. 19, Apostolic Origin, Liturgical Use, Universal Acceptance, and Consistent with Apostolic Teachings, Synoptic Gospels, CCC 120, 125-127

- Compares and contrasts the details of the different Crucifixion accounts
- Summarizes the scrutinies the early Church used to determine which books of Scripture should be canonical

(10.1.7 S, M, T) **ESSENTIAL**...explains that Mary's Assumption is proof that the Gospel works for all humankind, not just Jesus, the Son of God

Examples: Ps. 2:8-9, Rev. 12:1, 5; Ps.104:2, 1 Kgs. 2:19, CCC 491, 966

- Identifies Mary as the woman depicted in Revelation 12 clothed with the sun and with a crown of 12 stars on her head
- Summarizes how Scripture supports the Queenship of Mary as in the Jewish monarchy where the mother of the King is Queen (1 Kings 2:19)

(12.1.5 S, M, T)...recognizes that the Gospels hold the pride of place in our study of Scripture as they are the principal source for the life and teachings of Jesus, our Savior

Examples: Apostolic Witness, Spiritual and Literal Senses, Source Criticism, Historical-Critical Method, Multiple Attestation, CCC 109, 125, 132

- Defines the "Q" source theory and uses Source Criticism to compare and contrast the four gospels
- Explains that in order to interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm and to what God wanted to reveal to us by their words

The Gospels

(7.1.2 S, M, T)...explains the words "Christ" and "Messiah" both refer to Jesus' identity as God's "anointed one" sent to save the world from sin and death

Examples: Holy Trinity, Incarnation, Mary, Pontius Pilate, Communion of Saints, CCC 187, 195, 198, 238, 436

- Identifies parts of the gospels we can see in the Nicene Creed we say each Sunday at Mass (e.g. God the Father, Jesus is God's Son, Born of Virgin Mary, Passion narrative, Resurrection)
- Traces Jesus' many titles (Son of God, Good Shepherd, Lamb of God, Son of Man, etc.) back to the gospels

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(10.1.2 S, M, T)...identifies the Gospels as the Church's best record of Jesus' Public Ministry

Examples: Jn. 2:1-12, 4:46-54, 5:1-18, 6:1-15, 6:16-21, 9:1-41, 11:1-44; Temptation Narratives, Baptism of Christ, Wedding at Cana

- Compares and Contrasts the beginning of Jesus' Public Ministry between the accounts of the 4 gospels
- Traces the 7 signs and 7 "I AM" statements throughout the Gospel of John that reveal Jesus' divine identity as the Son of God

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Original Sin

(3.1.3 S, M, T) **ESSENTIAL**...traces our knowledge of Original Sin back to the story of Adam & Eve

Examples: Genesis 2 & 3, Sacrament of Baptism, Jesus says one must be born of water and spirit (Cf. John 3:5), The Great Commission of Jesus, CCC 387-390, 397, 416-417

- Recalls that all people past, present, and future are born with this original sin, except for Jesus and Mary
- Identifies that it is Jesus who saves us from original sin and that we receive this salvation through baptism

(4.1.2 S, M, T)...explains that Original Sin was caused by an abuse of Adam and Eve's God-given freedom

Examples: Discussions on free will, CCC 385-390, 397, 416-417, 422-424, 430

- Identifies that Jesus' obedience is the opposite of Adam's rebellion

- Reports God's promise to Adam and Eve right after the fall (Cf. Gen. 3:15) that their descendant would defeat the serpent is a Messianic prophecy (Scripture that predicts the arrival of Jesus)

(5.1.4 S, M, T **ESSENTIAL**...explains that God became man to perfect his relationship with humanity and save us from sin and death

Examples: Genesis 3, Original Sin, Prologue of John, free will, Gen. 3:15; 2 Sm. 7:8-29; Is. 7:1-14; CCC 422-424, 430

- Identifies Jesus as a living sacrament of God (Jesus takes us from knowing "about God" to "truly knowing who he is")
- Recognizes Jesus as the fulfillment of God's promises in the Old Testament

(10.6.1 S, M, T)...investigates Genesis 3 and what it teaches us about the Fall, original sin, and our current state of humanity

Examples: Consequences of sin, all injustices can be traced back to sin, "Go and sin no more" (Jn. 8:11), Original Solitude, Original Nakedness, Original Unity, CCC 705, 817, 845, 953, 1008

- Reflects on how Jesus Christ calls, not accuses, the human heart to greatness, even in the face of sin
- Highlights the three "original experiences" that the first man and woman – and every human person – experience, providing a pattern for what it means to be human

(11.1.4 S, M, T)...discusses how the Original Sin occurred because of a loss of trust in God, an abuse of human freedom, and man's preference for himself over God

Examples: Concupiscence, Social Sin, Diminished intellect, Captivity under death, Struggle against evil, CCC 396-409

- Paraphrases the lingering effects of original sin on the human condition
- Traces all of the sins of the world – past, present, and future – as well as the conditions that more easily enable them, back to Original Sin

(12.1.3 S, M, T)...explains that God created everything for man, but man in turn was created to serve and love God and to offer all creation back to him

Examples: Excerpts from *Laudato si'*, Stewardship, Original Harmony, Catholic Social Teaching, Catholic Anthropology, CCC 299, 400, 2415

- States that humans have a responsibility to care for and respect the created world, including the environment and all living creatures
- Points out that Creation is radically dependent upon God at all times, as God is the author and sustainer of all creation

- Explains that even though Original Sin created disorder throughout all of creation – including the original harmony between man and woman – creation retains its goodness

The Fall

(11.1.5 S, M, T)...clarifies that the story of the Fall of Man uses figurative language to describe an event that occurred at the beginning of the history of humanity

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

- Discusses why God did not prevent The Fall from happening, emphasizing God's unique capacity to draw forth a greater good from any evil he permits to occur
- Traces the Messianic promise of a savior back to God's assurance of human victory over evil immediately after The Fall in Genesis 3:9, 15

Particular Judgment

(8.1.2 S, M, T)...explains the doctrines and dogmas articulated in the Nicene Creed

Examples: Nicene Creed, Apostles' Creed, Holy Trinity, Incarnation, Mary, Pontius Pilate, The Passion, Death, Resurrection, and Ascension of Jesus, Communion of Saints, CCC 187, 195, 198-continuing to CCC 865

- Recognizes and explains the Paschal Mystery
- Connects the Particular Judgment of each person to the end of their life on Earth
- Summarizes The Last Judgment as the judgment of all history described in the four gospels and the Creed to occur at the second coming of Christ

(10.1.3 S, M, T)...defines The Beatific Vision: the direct knowledge of God's presence and glory as in Heaven, where we see God face to face and participate in His divine life

Examples: Free will, God's perfectly balanced Mercy and Justice, Four Last Things, CCC 163, 325-326, 633, 1033-1037, 2550

- Defines Hell as not a punishment inflicted by God, but rather the result of a person's free and deliberate rejection of God's love and refusal to repent of grave sin. It is the ultimate consequence of the misuse of human freedom, which God permits, as He respects the freedom and choices of each individual
- Explains the Particular Judgment that occurs for each person at the moment of their death, where God determines whether the person is ready for immediate entrance into heaven, requires purification in Purgatory before heaven, or is condemned to eternal damnation in Hell

(12.1.8 S, M, T)...defines the Particular Judgment as a personal and individual judgment, where each person's life is evaluated in light of their response to God's grace and their adherence to His commandments, as well as one's intentions

Examples: 2 Tim. 1:9-10, Lk. 16:22, 22:43, Mt. 16:26, 2 Cor. 5:8, Phil. 1:23, Heb. 9:27, 2:23, Parable of the poor man Lazarus, CCC 1021-1022, 1058-1059

- Provides and discusses Scriptural references to the Particular Judgment
- Explains that God desires all men to be saved and that the Church prays that no one should be lost to Hell (Cf. 1 Tim. 2:4)

The Blessed Trinity / Trinity

(K.1.1 S, M, T) **ESSENTIAL**...states that God is the creator of the world and he made all things because he loves us

Examples: The Holy Trinity, Read age-appropriate verses of the creation stories from Genesis as a class, Infancy narratives Luke and Matthew, CCC 1, 65, 198, 218-221, 337-344

- Recalls Jesus is God's son, who helps us to know God's love
- Reports that Jesus teaches us to call God our Father
- Identifies the Holy Spirit as the Person of God who lives within us and helps us to do what God asks us to do

(1.1.2 S, M, T)...identifies the three persons in the Holy Trinity

Examples: Names God the Father, Jesus, the only Son of God, and the Holy Spirit (fire, wind, dove) – 3 Persons, 1 God, 202, 232-234, 2205

- Understands the Holy Spirit is represented by symbols of fire, wind, and dove
- Indicates that there is only 1 God, but three Persons

(2.1.1 M, T) **ESSENTIAL**...describes the three persons of the Holy Trinity

Examples: God the Father, Jesus the only Son of God, the Holy Spirit – advocate, CCC 684, 685, 687

- Identifies God the Father as the first person
- Identifies Jesus as the only Son of God
- Explains that the Holy Spirit is the third person of the Trinity, who was sent to be with us always

(9.6.5 S, M, T)...describes how humanity was created in God's image and likeness with the capacity for intellect, will, and the call to love

Examples: Gen. 1:27, God is the ultimate good, Trinity as reciprocal gifts of love, Trinity, CCC 249-260

- Defines love as willing the true good of the beloved

- Explains how the “logic” of the Trinity reveals who the human person is created and called to be

(12.1.2 S, M, T)...identifies The Trinity as the central mystery of our faith

Examples: Nicene Creed, *Hypostasis/Persons*, *Ousia/Substance*, Bible Project Video: God, CCC 202, 232-242, 243-248, 252, 422, 461, 464-469

- Investigates the historical development of the Doctrine of the Trinity, including the writings of Tertullian as the first mention of “Trinity”
- Paraphrases the positions of the heresies of Arianism, Modalism, Tritheism, and the Church’s formal corrections to them

The Crucifixion

(4.1.4 S, M, T)...summarizes the story of the Crucifixion of Jesus

Examples: Our Father prayer, Beatitudes, Sacrament of Reconciliation; Nicene Creed, Num. 21:4-9, Matthew 18 “seventy times seven times”, CCC 312, 457-458

- Connects the Crucifixion of Jesus to the lifting up of the serpent by Moses (Cf. Num. 21:4-9) in the wilderness (cf. John 3:14)
- Recognizes that Jesus came to bring God’s forgiveness to everyone

(5.1.2 S, M, T)...explains how the Gospels tell the life, death, Resurrection, and Ascension of Jesus

Examples: Genesis 3:15, Mary, Joseph, Angel Gabriel, Holy Spirit, Jesus both God and Man, Prologue of John, Stations of the Cross, Nicene Creed, CCC 514-515, 534, 571-573, 1846

- Expresses belief in Christ’s life, death, and resurrection as the distinctive sign of the Christian faith
- Analyzes the passion narratives of Jesus through the four gospels
- Recognizes Christ’s crucifixion as a freely chosen act of obedient love to God the Father and all humanity

(9.1.8 S, M, T)...discusses the development of the early Church under the Apostles throughout the Roman Empire

Examples: Oral Tradition, Letters of Paul, Catholic Epistles, Teachings of the Apostles (*Didache*), Communities centered on prayers, the study of the Apostles’ teachings, and the breaking of the bread (Cf. Acts 2:42), CCC 817, 2089

- Defines the following famous Christological heresies of the early Church: Gnosticism, Arianism, Docetism, and Nestorianism
- Summarizes the effects that persecutions had upon the Church up through Constantine’s signing of the Edict of Milan (312 AD), which legalized Christianity in the Roman Empire

The Resurrection

(2.1.3 S, M, T)...tells the story of Jesus' passion, death, resurrection, and ascension

Examples: the 4 Gospels, Mass, CCC 559-560, 572, 610-611, 645-646, 659-664

- Associates Holy Week and Easter with the events of the Paschal Mystery
- Recognizes that Jesus actually died on the cross and rose from the dead
- Recalls that Jesus ascended body and soul to heaven and will come again

(6.1.4 S, M, T) **ESSENTIAL**...explains that The Resurrection of the Dead is a central belief of our faith where we will share in Jesus' victory over death and receive a restored and glorified body to live with God eternally in Heaven

Examples: The Shroud of Turin, The Assumption of Mary, Historically verified miracles, Incorruptible Saints, 1 Cor. 15:3-4, CCC 638-639, 990

- Highlights The Assumption of Mary as evidence of our promise to share in Jesus' resurrection
- References the testimony of the Apostles, the Gospels, and the miracles of the Saints throughout history as evidence of God fulfilling his promise of eternal life to those who follow his Son

The Church

(K.1.4 S, M, T)...states that the people of the Church are God's family, and He loves us all

Examples: The Mass, "I am the vine, you are the branches", the parish, their school, CCC 1, 198

- Reports the importance of active participation in the community of faith
- Recalls the need for love and unity within Church and home families

(K.2.3 M, T) **ESSENTIAL**...identifies their church as a building that is a holy place where we act with love, reverence, and respect

Examples: Tour of the church, objects in church, pictures of churches, CCC 756

- Identifies parts of the Church by name (pews, kneelers, holy water, tabernacle)
- Compares how we reverently and carefully treat other things that are precious (babies, fragile objects, treasures) to how we treat the Church and things within it

(K.5.1 S, M, T) **ESSENTIAL**...reports that God gives each person a helpful and loving purpose in his or her own family

Examples: Jer. 29:11, "For I know the plans I have for you..", Sacrament of Marriage, CCC 2203, 2214-2217

- Draws a picture of their family portraying the gifts God gave them
- Summarizes their Church community as a family with unique gifts and talents to share

(1.3.4 S, M, T)...recognizes that we are Catholic

Examples: Acts of the Apostles, (Read Acts 11:26), 10 Commandments, Genesis 1 and 2, CCC 1929-1930, 1935

- Shares how the celebration of the Mass is the same all over the world for Catholics
- Explains that, as Catholics, we care for and love all people of different ages, cultures, and races

(2.1.5 M, T)...explains that the word Church refers to our local parish communities and the worldwide community of believers

Examples: Diocese, Parish, Pope, Bishop, Priest, Deacon, Laity, CCC 642, 886-887, 897

- Tells the difference between Pope, Bishop, Priest, Deacon, and Laity
- Discusses how the word “Church” can mean different things (your parish building, the members of that community, and the Catholic “Church” all over the world)

(3.1.5 S, M, T)...explains the four Marks of the Church: One, Holy, Catholic, Apostolic

Examples: Nicene Creed, Church as the Body of Christ (Cf. 1 Cor. 12), Mt. 10:2, Mk. 3:14, Mk. 6:30, Lk. 6:13, Acts 2:42, Mt. 16:18 CCC 811, 857-860, 866-870

- Explains that the twelve apostles were chosen by Jesus to be His followers and to help Him begin His Church here on earth
- Identifies The Church as Jesus’ representatives acting on Earth, on his behalf, to bring all people to our heavenly home

(5.1.6 S, M, T)...lists and explains the four Marks of the Church

Examples: Nicene Creed, One, Holy, Catholic, Apostolic, “Universal Church” CCC 811, 866-870

- Identifies the two meanings of the word “Catholic” (for the whole world and for all peoples)
- Recognizes the word “Holy” as a characteristic exclusively unique to God
- Explains that the Bishops in the Church today are successors to the original Apostles

(6.1.6 S, M, T)...describes the Church as the Body of Christ, Jesus is the Head, and we are the members of his mystical body

Examples: “I am the Vine and you are the branches”, The Communion of Saints, CCC 119, 779, 783-786, 789, 805, 1544

- Distinguishes between priests, prophets, and kings; gives examples of each throughout the story of the Bible
- Explains that we, as the Church, share in Jesus’ priesthood, his mission as prophet, and his role as king through our baptism and confirmation

(7.1.3 S, M, T) **ESSENTIAL**...explains that The Catholic Church today is the same Church Jesus founded almost 2000 years ago (“You are Peter, and upon this rock I will build my Church” Mt. 16:18)

Examples: Peter is the first Pope, Pope Francis is the 266th Pope, Holy Orders, Laying on of Hands, Anointing of the Head signifies authority, Ps. 92:11, Ex. 29:7, 1 Sam. 16:13, CCC 84

- Traces the authority of our Bishops to teach, preach, and minister back to the authority Jesus gave to his apostles that was passed down through generations
- Defines Apostolic Succession as the unbroken line of handing on the authority and teachings of Christ from his original apostles to their successors

(8.1.4 S, M, T)...recognizes that the Pope is the leader of the Roman Catholic Church

Examples: Holy Father, Bishop of Rome, Apostolic Succession, St. Peter, Rock, Cardinals, Election, White smoke, CCC 857-860

- Traces the authority of today’s bishops back to the original apostles through Apostolic Succession
- Distinguishes that while the Pope leads the Body, Jesus is the Head of the Church (Cf. Col 1:18)

(9.1.8 S, M, T)...discusses the development of the early Church under the Apostles throughout the Roman Empire

Examples: Oral Tradition, Letters of Paul, Catholic Epistles, Teachings of the Apostles (*Didache*), Communities centered on prayers, the study of the Apostles’ teachings, and the breaking of the bread (Cf. Acts 2:42), CCC 817, 2089

- Defines the following famous Christological heresies of the early Church: Gnosticism, Arianism, Docetism, and Nestorianism
- Summarizes the effects that persecutions had upon the Church up through Constantine’s signing of the Edict of Milan (312 AD), which legalized Christianity in the Roman Empire

(10.6.4 S, M, T)...explains what it means to say that the Church is the Bride of Christ

Examples: Jn. 3:29, Mt. 9:15, 25:1–13, Rev. 19:7, 22:17, CCC 796, 808, 1637

- Interprets Ephesians 5 to explain how the mutual love of husband and wife and their obedience to Christ fulfills their marriage covenant
- Explores what it means to be “subordinate” (to yield to another’s admonition or advice) and how subordination does not violate the dignity of the human person

(12.1.4 S, M, T)...explains how the Holy Spirit gives hierarchical and charismatic gifts to the Church, which helps the Church fulfill her mission

Examples: The Holy Spirit is present in: The sacraments, the Epiclesis at the Mass, guiding the teaching authority of the magisterium, interceding for us in the heart of every Christian (Cf. Rom. 8:26), Gifts of the Holy Spirit, CCC 737-741, 767-768, 1509

- Identifies places where the Holy Spirit is present throughout the entire Church
- Reports that Pentecost is sometimes called “the birthday of the Church”
- Points out that it is the Holy Spirit who manifests, teaches, sanctifies, and guides the Church today

The Mass

(K.2.4 S, M, T)...states that we participate in the liturgy, the Mass, and that we respect others during the liturgy.

Examples: Mass, Singing, Responding, Praying, Silence, The Sign of the Cross, kneeling, genuflecting, bowing, (the sign of peace) CCC 1140-1141, 1153-1157

- Demonstrates liturgical gestures and postures
- Explains how Jesus worshiped and prayed to God with his whole body, and so we do as well when we follow him

(1.2.1 S, M, T)...identifies the essential elements/parts of the Mass.

Examples: Proclaiming God’s Word, Preparation of the Gifts, Homily, Holy Holy, Eucharistic Prayers, Holy Communion, Dismissal, Patens, Cruets, Ambo, Tabernacle, Baptismal Font, CCC 1345-1355

- Identifies liturgical items used during the Liturgy
- Explains how the color of vestments worn by the priest and deacon coincide with the Liturgical Calendar

(2.2.5 S, M, T) **ESSENTIAL**...identifies the two coessential parts of the Mass, the Liturgy of the Word and the Liturgy of the Eucharist, and explains the meaning of participation

Examples: We engage with the Scriptures through listening, song, and responses in the Liturgy of the Word; Bodily participation in the Mass; reverence, CCC 1141, 1324-1329, 1332, 1348

- Recalls the significance of how we worship with our whole person, body, mind, and spirit
- Explains the meanings of our bodily participation through Speaking, Singing, Silence, Genuflection, Standing/Procession, Sitting, and Kneeling
- Recognizes that the Homily breaks open the meaning of the Scriptures and calls us to action

(3.2.5 S, M, T)...illustrates the order of the basic structure of the Mass

Examples: Introductory Rites, Liturgy of the Word, Offertory, Homily, Liturgy of the Eucharist, Sign of Peace, Communion Rite, Concluding Rites, Lectern, Altar, Tabernacle, Chair, Sacred Chrism, CCC 1145-1162

- Explains the importance of singing and responding with one's voice at the Mass
- Names items and elements of the liturgy and their basic purpose
- Describes how we are called to go forth from Mass to be Christ's light in the world

(4.2.2 S, M, T) **ESSENTIAL** ...recognizes The Mass as a sacrifice made to God and compares this sacrifice to the sacrifices of the Old Testament

Examples: Holocausts, Book of Leviticus, Passover Sacrifice, CCC 1145-1162, 1324-1327, 2502

- Discusses why sacred art and images (E.g. stained glass in Churches, stations of the cross) help us connect with God and understand our faith
- Discusses components of a Passover meal described in the Book of Exodus

(5.2.2 M, T)...explains that at Mass we celebrate as a community, learn as disciples, be reconciled, give thanks, and celebrate Christ's sacrifice

Examples: Eucharist as Sacrament, Adoration/Exposition/Benediction, Liturgy of the Word, Proclaiming God's Word, Liturgy of the Eucharist, Offertory, Stewardship, CCC 1324-1327

- Recalls the necessity to be in a state of grace to receive Holy Communion
- Recognizes that the reception of Communion forgives venial sins as well as increases the recipient's unity with Christ and his Church
- Compares receiving Communion and the practice of Adoration as two distinct, but related acts of worship that recognize Christ's real presence in the Eucharist

(6.2.2 S, M, T)...describes the order of the holy Mass

Examples: Introductory Rites, Liturgy of the Word, Proclaiming God's Word in Liturgies, Offertory, Stewardship, Liturgy of the Eucharist, Concluding Rites, Mass responses, Responsorial Psalm, Prayers of the Faithful, CCC 1113, 1136-1162

- Summarizes the liturgical responses of the assembly (Responsorial Psalm, Prayers of the Faithful, Lamb of God, Lord I am not worthy...)
- Identifies the Mass as the highest form of prayer of the Church

(7.2.4 S, M, T) **ESSENTIAL** ...explains that the Mass is the highest form of worship of God

Examples: Offertory, Stewardship, Proclaiming God's Word, Sacrifice, Sacrament, Consecration, Transubstantiation, Lectionary, Responsorial Psalm, Sending Forth
CCC 1100-1103, 1142-1144, 1330-1332, 1345-1355

- Differentiate the Liturgy of the Word and Liturgy of the Eucharist
- Identifies and explains the liturgical ministries of Lector, Cantor, Altar Server/Acolyte, and Extraordinary Minister of Holy Communion

(8.2.2 S, M, T) **ESSENTIAL**...recognizes and explains that the Mass is worship of God, and most fundamentally, a sacrifice

Examples: Liturgy of the Word, Proclaiming God's Word in Liturgies, Liturgy of the Eucharist, Col. 1:24, LG 34, present in the Word, in the priest, most especially in the consecrated bread and wine, CCC 1374-1375, 1376-1381

- Traces our encounter with the teachings of Christ and his historical revelation to the Liturgy of the Word
- Identifies the two sacrifices made at every mass: 1) Jesus' sacrifice on the Cross re-presented in an unbloody manner and offered to the Father. 2) the lay faithful's offering of themselves as a Spiritual Sacrifice with Christ to the Father.
- Explains that one should not receive Communion at Mass if he or she has unconfessed mortal sins

(9.2.3 S, M, T) **ESSENTIAL**...explains what it means to say the Mass is the "Source" and "Summit" of the Christian Life

Examples: Source of river as the beginning, Summit of the mountain is its highest point, Ascension of Christ, Christmas, Mary Mother of God, All Saints, Mary's Immaculate Conception and her Assumption, CCC 1324, 1346, 2181

- Discusses the Sunday Obligation to attend Mass and conditions of exception to this obligation
- Investigates the Holy Days of Obligation of the Church and the significant events they commemorate

(10.2.1 S, M, T) **ESSENTIAL**...articulates what "Full and Active Participation in the mass" looks like, beyond lectoring or serving in "roles" at the Liturgy

Examples: Liturgical Postures, Intentionality, The Offertory, offering ourselves to God, Common Priesthood, uniting our sufferings to the sacrifice of Jesus, Vernacular as the common regional language, Vatican II, CCC 1071, 1141, 1147

- Explains the significance of how we worship with our whole person, body, mind, and spirit
- Defines "vernacular" and discusses the shift in language away from Latin as the almost exclusive language of the Mass following Vatican II

(11.2.2 S, M, T) **ESSENTIAL**...traces the name of the Mass (*Missa*) to the sending forth (*missio*) of the faithful at the conclusion of the liturgy; sending them forth to fulfill God's will in their daily lives

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

- Compares and contrasts the celebration of the Jewish Passover, the Last Supper and Passion of Christ, and the Mass, inferring meaning from their similarities and differences
- Provides evidence of continuity in the elements, formula, and celebration of the Mass throughout history

(12.2.3 S, M, T) **ESSENTIAL**...defines “tithing” and investigates the scriptural basis for tithing in the Church (Cf. Mal. 3:8-10 and 1 Cor. 16:1-4)

Examples: Tithing is a Precept of the Church, Giving of 10% of your goods to God, Tithing is the offering of our work and “fruit of our hands” to God, Vatican II, CCC 2402, 2404, 2043, 2443, 2449

- Defines “Alms” and discusses Jesus’ and the Apostles’ instruction to give Alms to the poor (Cf. Mt. 5:42, 6:1-4, Lk. 12:33, 18:22, Acts 10:31, 24:17)

Pentecost

(3.1.6 S, M, T)...explains that on the day of Pentecost, the Church received the Holy Spirit and all its Spiritual Gifts

Examples: Jn. 15:26-27, Acts 2, Birthday of the Church, CCC 726-732, 830, 1076, 1287

- Identifies the day of Pentecost as the 50th day after Easter.
- Identifies the Holy Spirit as the advocate Jesus promised at the Last Supper

(7.1.5 S, T) **ESSENTIAL**...recognizes that the Holy Spirit is always present and active in the lives of people

Examples: Holy Trinity, Mt. 18:20, Pentecost, Mt. 28:16-20, Acts, 2, Pentecost is not part of the Paschal Mystery, CCC 683-690, 731-747

- Identifies Pentecost as the day God’s nature was fully revealed as Trinity
- Explains how the Holy Spirit helps us in our weakness, constantly praying for us to the Father (Cf. Rom. 8:26)

(10.3.5 S, T)...summarizes the events of the Pentecost following Jesus’ resurrection (Cf. Acts 2)

Examples: Gathering of Jews from all over in Jerusalem, The Descent of the Holy Spirit, Peter’s testimony, the conversion & baptism of the 3000, CCC 696, 731-732, 1076, 1287, 2623

- Explores the motif of the Holy Spirit working in the Old Testament: “The Spirit of the Lord was with/came upon” (Cf. Jgs. 3:10, 6:34; Is. 11:2, 61:1’ 1 Sam. 16:13-14, Ezk. 11:5)
- Clarifies that Pentecost began as a Jewish Holiday first, also called Shavuot or Feast of Weeks (Cf. 23:16)

(12.1.4 S, M, T)...explains how the Holy Spirit gives hierarchical and charismatic gifts to the Church, which helps the Church fulfill her mission

Examples: The Holy Spirit is present in: The sacraments, the Epiclesis at the Mass, guiding the teaching authority of the magisterium, interceding for us in the heart of every Christian (Cf. Rom. 8:26), Gifts of the Holy Spirit, CCC 737-741, 767-768, 1509

- Identifies places where the Holy Spirit is present throughout the entire Church
- Reports that Pentecost is sometimes called “the birthday of the Church”
- Points out that it is the Holy Spirit who manifests, teaches, sanctifies, and guides the Church today

Purgatory

(4.1.5 S, M, T) ...defines Purgatory and explains how it is entirely different from the experience of Hell (complete separation from God)

Examples: 1 Cor. 3:15, 1 Pet. 1:7, Mt. 12:31, 2 Macc. 12:46, Job 1:5, CCC 1030-1032

- Identifies that Purgatory is a promise of Heaven and not an experience of uncertainty
- Summarizes that the purpose of Purgatory is to cleanse us of any lingering sins and worldly attachments so that we will be able to fully experience Heaven

(9.1.4 S, M, T) **ESSENTIAL**...explains that Heaven is freely choosing to love God and live in perfect obedience and unity with him, like Christ, for all eternity

Examples: Conformity to Christ, Acceptance of God’s definitions of good and evil, loving our neighbor as ourselves, Purgatory, Prayers for the dead, Cf. 1 Cor. 3:15, 1 Pet. 1:7, 2 Macc. 12:46, CCC 1023-1032

- Describes our hope for the Resurrection of the body at the end of time where we will experience the fullness of our human nature in Heaven
- Clarifies that Purgatory is not totally disconnected from Heaven, but is a necessary period of purification; all who experience purgatory will one day have the fullness of Heaven

Heaven

(5.3.5 S, M, T) **ESSENTIAL**...identifies Heaven as both the “place” of God, his saints, and his heavenly creatures, as well as our reward of eternal life and paradise

Examples: The “Our Father”, the Nicene Creed, CCC 325-326, 1023-1029, 1030-1037

- Conceptualizes Heaven as the perfection of friendship with God, recalling Jesus’ words “You are my friends if you do as I command.” (Cf. Jn. 15:14)
- Reports Purgatory as a merciful act of God, that those who die with sin might be made “perfect as their Father in heaven is perfect.” (Cf. Mt. 5:48)

- Explains Hell as a willfully chosen and persistent desire unto death to be eternally separated from God

(8.1.3 S, M, T) **ESSENTIAL**...defines Heaven as union with God, the fulfillment of the deepest human longings and the state of eternal happiness

Examples: Eternal life, Paradise, Our Father, Nicene Creed, CCC 325-326, 1023-1032

- Links the Mass to a participation in the reality of Heaven here on Earth
- Contrasts the sustained and fulfilled individual identity of heaven with the loss of identity of other world religions (e.g. Nirvana)
- Summarizes that the Communion of Saints' prayers in Heaven joyfully fulfill God's will for others on earth and all creation

(9.1.4 S, M, T) **ESSENTIAL**...explains that Heaven is freely choosing to love God and live in perfect obedience and unity with him, like Christ, for all eternity

Examples: Conformity to Christ, Acceptance of God's definitions of good and evil, loving our neighbor as ourselves, Purgatory, Prayers for the dead, Cf. 1 Cor. 3:15, 1 Pet. 1:7, 2 Macc.

12:46, CCC 1023-1032

- Describes our hope for the Resurrection of the body at the end of time where we will experience the fullness of our human nature in Heaven
- Clarifies that Purgatory is not totally disconnected from Heaven, but is a necessary period of purification; all who experience purgatory will one day have the fullness of Heaven

(10.1.3 S, M, T)...defines The Beatific Vision: the direct knowledge of God's presence and glory as in Heaven, where we see God face to face and participate in His divine life

Examples: Free will, God's perfectly balanced Mercy and Justice, Four Last Things, CCC 163, 325-326, 633, 1033-1037, 2550

- Defines Hell as not a punishment inflicted by God, but rather the result of a person's free and deliberate rejection of God's love and refusal to repent of grave sin. It is the ultimate consequence of the misuse of human freedom, which God permits, as He respects the freedom and choices of each individual
- Explains the Particular Judgment that occurs for each person at the moment of their death, where God determines whether the person is ready for immediate entrance into heaven, requires purification in Purgatory before heaven, or is condemned to eternal damnation in Hell

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The Last Judgment

(8.1.2 S, M, T)...explains the doctrines and dogmas articulated in the Nicene Creed

Examples: Nicene Creed, Apostles' Creed, Holy Trinity, Incarnation, Mary, Pontius Pilate, The Passion, Death, Resurrection, and Ascension of Jesus, Communion of Saints, CCC 187, 195, 198-continuing to CCC 865

- Recognizes and explains the Paschal Mystery
- Connects the Particular Judgment of each person to the end of their life on Earth
- Summarizes The Last Judgment as the judgment of all history described in the gospels and creed to occur at the second coming of Christ

God the Father

(9.1.2 S, M, T)...identifies God the Father as the first person of the Trinity and the source of all that is, visible and invisible

Examples: God is Father to all the baptized and cares for the unbaptized, The Nicene Creed, The words for "Spirit" and "Breath" are the same in both Hebrew (Ruah) and Greek (Pneuma) CCC 238-242, 243-248, 687

- Explains that the qualities of the Father are revealed in the person of Jesus, as he and the Father are one (Cf. Jn. 10:30)
- Describes the Holy Spirit as always existing (Co-Eternal) alongside the Father and the Son, eternally proceeding (going forth) from the Father and the Son
- Identifies biblical evidence that The Holy Spirit is Lord and giver of life, Cf. Gen. 2:7, Ps. 51:11

Grace

(12.1.7 S, M, T) **ESSENTIAL**...discusses the mutual relationship between Faith and Grace in the life of the Christian disciple

Examples: Grace prepares and disposes us to have faith by enlightening our minds and moving our hearts; Faith, in turn, opens our hearts to receive and cooperate with God's grace; CCC 153, 155, 161, 179, 183, 224, 1996

- Defines and distinguishes between the two main types of grace: sanctifying grace (from the sacraments) and actual grace (help and guidance that God gives us in specific moments and situations)
- Explains that we cooperate with God's grace by responding to His invitations, opening our hearts to His presence, and actively seeking to live according to His will

Jesus' Public Ministry

(10.1.2 S, M, T)...identifies the Gospels as the Church's best record of Jesus' Public Ministry

Examples: Jn. 2:1-12, 4:46-54, 5:1-18, 6:1-15, 6:16-21, 9:1-41, 11:1-44; Temptation

Narratives, Baptism of Christ, Wedding at Cana

- Compares and Contrasts the beginning of Jesus' Public Ministry between the accounts of the 4 gospels
- Traces the 7 signs and 7 "I AM" statements throughout the Gospel of John that reveal Jesus' divine identity as the Son of God

(11.1.2 S, M, T)...outlines a basic timeline of Jesus' Public Ministry, emphasizing key moments of revelation

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

- Reports Jesus' humility, service, and obedience to the Father as essential elements of our imitation of Christ as his disciples
- Concludes that the Public Ministry of Jesus is one of continual teaching and revelation of the Kingdom of God made present on Earth

The Last Supper

(2.1.4 S, M, T)...tells the story about Jesus' passion, death, resurrection, and ascension

Examples: the 4 Gospels, Nicene Creed, Mass, CCC 559-560, 572, 610-611, 645-646, 659-664

- Associates Holy Week and Easter with the events of the Paschal Mystery
- Recognizes that Jesus actually died on the cross and rose from the dead
- Recalls that Jesus ascended body and soul to heaven and will come again

(6.1.3 S, M, T)...outlines the structure of the Bible

Examples: OT and NT, Number of books in each testament – 46 OT, 27 NT, The Great Bible Timeline, the Pentateuch (Torah), 4 parts of OT – Pentateuch, Historical, Wisdom, and Prophetic, 4 Gospels, Epistles, St. Paul, CCC 120-133

- Explains that The Last Supper is both a celebration of the Jewish Passover and the institution of the Catholic Mass
- Makes sense of the weekly Mass in relation to Jesus' command at the Last Supper to "Do this in remembrance of me"

(10.2.4 S, M, T) **ESSENTIAL**...explains how we partake in the mystery of the Last Supper when we receive the Eucharist

Examples: "This is my body, given up for you" (Lk. 22:19), Real Presence, excerpts from Scott Hahn's "The Lamb's Supper," the four cups of wine on Passover, Cf. Jn. 19:36, Ps. 34:20, and Ex. 12:46

- Investigates the events of the Last Supper using the historical-critical method (exploring the world the author lived in to better understand their writings)
- Practices connecting Old Testament prophecies to the events of the Passion Narrative

Respect for the Human Person

(K.1.5 S, M, T)...states we are created out of love by God, to show love, and to be loved

Examples: Genesis 1 and 2, John 3:16, 1 John 4:7-21, The Great Commandment, St. Patrick, St. Nicholas, St. Joseph, St. Valentine, Patron of school or parish, etc., CCC 198, 278, 337-344, 358, 686, 1359, 1717, 2156, 2683-2684

- Identifies saints as models of Christian living and our friends and helpers

(K.3.6 S, M, T)...states that life is a gift from God and that each person is created as a gift out of love

Examples: Genesis 1 and 2, Infancy narratives from Luke and Matthew, Personal value, worthy of respect, The Great Commandment, CCC 1, 68, 339, 343, 355, 2258, 2260

- Recognizes that we must respect all human beings because all people come from being created and loved by God
- Identifies children of various cultures and groups

(1.3.5 S, M, T) **ESSENTIAL**...recognizes that all human life is sacred and that it is a gift from God

Examples: 10 Commandments, Golden Rule, Genesis 1 and 2, CCC 356-358, 371-372, TOB 13:2-4, 14:4, 15, 16:3-4, 17, 18:3-19:1, 19:3

- Shares that we must protect human life from before birth until natural death
- Explains that human life is always valuable, even though we are all sinners

(1.5.4 S, M, T)...recalls every person has dignity because they were created out of God's love

Examples: 10 Commandments, Genesis 1 and 2, CCC 357, 1878, 2196, Gaudium et Spes 24:3

- Defines "dignity" as something worthy of honor and respect

- Explains that everyone is called by God to live a life of holiness

(4.3.6 S, M, T)...explains that because every human being is made in the image and likeness of God, they have a dignity that must be respected always

Examples: Saint stories, Lives of the Saints, Isaiah 60:3; Liturgies from different countries, CCC 374, 361, 1700-1704, 1939, 1934-1935

- Reports that God created different personalities, races, and nationalities and why these are all good for the whole human family
- Reads together the parable of the Good Samaritan and discusses why the neighbor that Jesus calls us to love means “everyone”

(7.3.4 S, M, T)...articulates and elaborates upon the Great Commandment

Examples: Love God with your whole being, and love neighbors as themselves, Mt. 22:36-40, Spiritual & Corporal Works of Mercy, 1 Cor. 13:1-13, Stewardship, Catholic Social Teaching, CCC 2083, 2420-2425, 2426-2436, 2443-2449 2196

- Traces the Church’s teachings on the ethical distribution and use of global resources (food, clean water, energy) back to Jesus’ teachings in the gospels
- Investigates how Jesus taught his disciples how to handle conflicts and disagreements with others (Cf. Mt. 5:23-24, Mt. 18:15-21, Lk. 17:3)

(9.3.3 S, M, T)...points out that the intentional killing of an innocent human being, such as through abortion, euthanasia, or unjust war, is gravely contrary to the moral law of God

Examples: We are our brother’s keeper, Comprehensively pro-life, God’s definitions of good and evil, CCC 1930-1942, 2258, 2270-2279

- Affirms that there are fundamental rights and freedoms of every person (not granted by the state, but inherent to every human person): the right to life, religious freedom, freedom of conscience, and the right to participate in society
- Explains how the Church calls for promoting a sense of shared responsibility and care for one another

(11.6.5 S, M, T)..connects the inherent Dignity of the Body to its divine design and sharing in God’s image and likeness

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

- Reflects on the personal love that God has for each person and the barriers that might prevent one from believing it
- Explains Chastity as a virtue that involves loving others authentically and not using another as an object

The Flood

(7.1.6 S, M, T)...summarizes and reflects on the story of Noah's Ark from the Bible (Cf. Gen. 6:13–9:29)

Examples: God would never again destroy the world with a flood despite humanity's sinfulness, water is a dynamic symbol of life, death, and baptism, CCC 1219

- Details the contents of the Covenant God made with Noah
- Explains how God created the Rainbow as a sign of the Covenant he made with Noah's family

(12.1.6 S, M, T)...draws typological parallels between the stories of The Flood and Noah's Ark and the concept of Salvation by Baptism

Examples: Noah and his family were saved through the waters of the flood, Baptism as a means of salvation from sin and a new beginning of goodness,

- Explains that God's covenant with Noah after the flood shows His desire to maintain the blessing of fertility, the task of subduing creation, and the inviolability of human life despite the presence of sin (Cf. Gen. 1)
- Investigates the historical evidence of Noah's Ark & the Global Flood stories

Royal Kingdom, Exile, & Prophets

(10.1.5 S, M, T)...describes the development of the historical monarchy of Israel and its climax in the establishment of the Davidic Covenant

Examples: Source criticism, Historical-Critical Method, Multiple versions of the creation story, of David's census (1 Chr. 21 and 2 Sam. 24:1), compare with differences between the gospels, CCC 61, 64, 121, 218, 702

- Explains that conflicting accounts of stories in the Old Testament are due to historical limits of knowledge and a deepening in understanding God's revelation over time
- Analyzes the role of prophets, leading up to and through the Babylonian Exile

The 10 Commandments

(3.3.3 S, T)...recites from memory the 10 Commandments

Examples: 10 Commandments, The Great Commandment, Mortal sin and Venial sin, Ex.20:1-17 Mt. 22:34-40, Mk.12:28-34, Lk.10:25-28, CCC 2055, 2196

- Explains The Great Commandment that Jesus taught
- Draws modern-day applications to the 10 Commandments in everyday life

(4.3.2 S, M, T) **ESSENTIAL**...explains that the first three of the 10 commandments teach us about loving God, and that the last seven teach us about loving others

Examples: Holy Bible, The Great Commandment, 10 Commandments, Our Father, Sunday Obligation, The Beatitudes, Mt. 25:31-46, Individual and communal prayer, love of God and neighbor, CCC 2052, 2055, 2066-2067, 2184-2185

- Identifies ways that they can live out the Great Commandment
- Explains that the commandment to “Keep Holy the Sabbath” is lived out today by attending Mass every Sunday and avoiding to put other work or activities ahead of worship of God and the “joy proper to the Lord’s Day”

(5.3.1 S, M, T)...recognizes that God’s goodness as recorded in the Bible teaches us about choices and how to live good lives

Examples: Holy Bible, Daily readings, Morning prayer, Lectio Divina, CCC 2055, 2056, 1962 Genesis 1 & 2, CCC 1934-1938

- Interprets how the 10 commandments instruct us in the basics of love of God and love of neighbor
- Explains that God created persons of different races and cultures, but we all are one in God

(6.3.3 S, T)...identifies that the last 7 commandments of the Decalogue (10 Commandments) concern how we are called to love our neighbors

Examples: CCC 2056-2063, 2066, 2514-2557

- Explains that the commandment to “Honor Thy Mother and Father” does not end when we stop relying on our parents’ help and guidance
- Gives examples of “Bearing false witness against your neighbor”: including slander (calumny), gossip, and detraction (disclosing another’s faults and failures without good reason)
- Explains the last two commandments to not covet your neighbor's wife or goods concern sins of theft, greed, envy, lust, and viewing/treating others as objects

(7.3.3 S, M, T)...explains that even though the 10 Commandments come from the Old Testament, Jesus still instructs every Christian to follow them (Cf. Mt. 19:16-17)

Examples: Idolatry of money, power, influence, fame, or success, Superstition, The Occult (Magic), Atheism, CCC 2084, 2111-2126

- Gives examples of modern-day “false gods” that people “follow,” which breaks the first commandment
- Summarizes the 2nd Commandment as always treating God’s name with reverence and not making false promises involving God’s name (“I swear to God”)

(8.1.5 S, M, T)...explains that the keeping of the 10 Commandments as part of what Jesus says one must do in order to obtain eternal life

Examples: Legalism, Legal Loopholes, The Shema prayer, Jesus' teaching on Divorce, Mt. 19:16-21, Rom. 13:9-10, CCC 2052-2055

- Distinguishes Jesus' interpretation of the 10 Commandments from the legalism of the Scribes and Pharisees
- Maps the two great commandments of Jesus to the 10 commandments respectively
- Explains why Love of God and Love of Neighbor are the principal motivators for living the commandments

(11.3.7 S, M, T)...summarizes The Beatitudes as the fulfillment of God's promises to Abraham ordered towards the Kingdom of Heaven

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

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

The Virgin Mary

(K.1.3 S, M, T) **ESSENTIAL**...recognizes the Holy Family

Examples: Infancy narratives Matthew and Luke, Pictures of Holy Family, CCC 411, 466, 484, 495, 525, 533, 1655

- Identifies Mary as Mother of Jesus, the Mother of God, and our Mother
- Identifies Joseph as foster-father of Jesus & protector of the Holy Family

(2.1.6 S, M, T)...recognizes that Mary is the Mother of God, mother of Jesus, and mother of the Church

Examples: Mary's Fiat – her yes, to God, Annunciation story, John 19:26-27, CCC 411, 466, 495, 484, 490, 963

- Recognizes that Mary's "yes" to become Jesus' mother, was a "yes" to God's plan
- Explains since Mary is the Mother of Jesus, who is God, then Mary is the Mother of God
- Recalls that when Jesus gives Mary to John "behold your mother" she becomes mother of the Church

(3.1.4 S, M, T)...identifies The Virgin Mary as the first disciple of Jesus

Examples: Angel Gabriel, Nativity Story, Handmaid of the Lord, Is. 7:14, CCC 411, 466, 495, 484, 490-491, 963

- Summarizes the story of the Annunciation (Luke 1.26-38)

- Explains that Mary was protected from original sin by God and was perfectly obedient to God throughout her whole life

(9.1.7 S, M, T)...identifies The Virgin Mary as the New Eve, as Jesus is the New Adam

Examples: The Immaculate Conception of Mary, The Fall, The New Creation, CCC 496-507, 510

- Connects the prophecy of Isaiah, “the virgin shall be with child, and bear a son” (Is. 7:14) to Mary, the mother of Jesus
- Deduces that since Mary is the mother of Jesus, it was fitting that God preserved her from the stain of original sin

(10.1.7 S, M, T) **ESSENTIAL**...explains that Mary’s Assumption is proof that the Gospel works for all humankind, not just Jesus, the Son of God

Examples: Ps. 2:8-9, Rev. 12:1, 5; Ps.104:2, 1 Kgs. 2:19, CCC 491, 966

- Identifies Mary as the woman depicted in Revelation 12 clothed with the sun and with a crown of 12 stars on her head
- Summarizes how Scripture supports the Queenship of Mary as in the Jewish monarchy where the mother of the King is Queen (1 Kings 2:19)

Stewardship

(K.1.6 S, M, T)...shows respect for God’s gifts and care for the environment

Examples: Genesis 1 and 2, building houses, growing crops, farm animals, Care for our things, CCC 337-344

- Recalls the ways humans respectfully use God’s creation to better our lives and the world
- Compares how our parents ask us to take care of our things with how God expects us to care for the gifts he gives us

(4.5.4 S, M, T)...identifies Stewardship as part of the dominion God granted humanity and that stewardship calls us to carefully use and cultivate our gifts, personal property, and goods

Examples: Prayer before Meals, Prayer after Meals, Guardian Angel, Prayer of Thanksgiving, Parts of the Mass, CCC 224, 1328, 2402-2404, 2415, 2637-2638

- Recognizes that we as Christians are called to be thankful for the gifts we have been given
- Explains that Stewardship extends beyond personal material possessions and includes the responsible care of creation and the environment

10.3.4 S, M, T) **ESSENTIAL**...defines Stewardship as the principle of responsibility for God's gifts, recognizing that we are entrusted with these gifts to be used in accordance with God's will

Examples: God's love is for all peoples of all places and times, Love of God and Love of Neighbor, The Common Good, Intergenerational stewardship, CCC 306, 2402

- Reports that God is the ultimate owner of all things and that the goods of His creation were made for the entire human race, not a select few
- Explains that the right to private property does not abolish the universal destination of goods

Liturgical Year

(K.5.5 S, M, T)...recalls that Advent, Christmas, Lent, Easter, and Ordinary Time are important seasons of the Liturgical Year

Examples: The Liturgical Calendar, Vestments (Priest's clothing), Liturgical Colors: Green, Violet, Red, Gold, Rose, White, Easter Sunday, Baptism, CCC 638, 639, 640, 1163-1178

- States that Easter, when Jesus rose from the dead, is a celebration of new life
- States that Christmas is when Jesus was born in Bethlehem

(1.5.5 S, M, T)...discusses the basic story of the Nativity of Jesus

Examples: Born in a manger, No room in Bethlehem's inns, Choirs of angels, Shepherds, Purple, Rose, White, Christmas Wreaths, Advent Candles, CCC 524-525, 1095

- Identifies the symbols and colors connected to Advent
- Identifies the main characters in the Advent and Christmas Season (Jesus, Mary, Joseph, Gabriel, shepherds, The Three Wise Men, Angels)

(2.5.1 M, T)...demonstrates recognition of the sacredness of time through the celebration of the hours, the liturgical season, and special feast days

Examples:

- Identifies Advent as a time of waiting and preparing for Jesus' birth
- Names Lent as a period from Ash Wednesday through Holy Thursday
- Identifies Easter as a celebration of the Resurrection of Jesus

(3.5.4 S, M, T)...describes how the season of Advent prepares us for Christmas and for the second coming of Christ

Examples: Prayer, Fasting, Almsgiving, Reconciliation, Conversion, Ash Wednesday, the Triduum, Good Friday, Baptism, Confirmation, Eucharist Liturgical calendar, Color Violet/Purple, Nicene Creed, Infancy Narratives of Luke and Matthew, CCC 524, 1163

- Explains how the season of Lent is a special time for praying, sacrificing, and sharing because of Jesus' Passion, Death, and Resurrection

- Discusses how Feast Days and Memorials of the Saints point back to Jesus' victory over sin and death

(4.5.5 S, M, T)...explains the Liturgical Year is a means for the faithful to grow in their knowledge of the mystery of Christ, conforming their lives to Him while we await His return
Examples: Advent, Christmas, Lent, Easter, and Ordinary Time; abstaining from meat on Fridays, fasting, giving something up for Lent, Advent Calendars, CCC 524, 1163, 1168-1173

- Identifies all the different seasons of the Liturgical Year
- Gives examples of sacrifices or disciplines undertaken in different Liturgical seasons

(5.5.1 S, M, T)...distinguishes Liturgical Seasons from set memorial days for Mary, the apostles, the martyrs, and other saints

Examples: Christmas, Easter, Holy Days of Obligation, Feasts of the Martyrs, Assumption, Immaculate Conception, CCC 1168-1173, 1194

- Describes Advent and Lent as liturgical seasons of preparation
- Associates Ordinary Time with a period of growth
- Traces the origins of Sunday (as the preeminent day of Christian worship, family, joy, and rest) back to the resurrection of Jesus

(6.5.5 S, M, T)...gives examples of experiences of the sacred in the liturgical year, sacramentals, symbols, and rituals

Examples: Liturgical year, colors, vestments, Crucifix, Holy Water, Holy Oils, Candles, Sacred Art and Music, Not singing Alleluia, CCC 1667-1670, 1671-1673, 1674-1676

- Describes changes to the Mass and decoration of the Church during Lent
- Discusses rituals and traditions, such as the Epiphany blessing of homes, at special times of year

(7.5.5 S, M, T)...explains the Catholic celebration of Christmas isn't only December 25th, but extends for 8 days

Examples: Octave of Christmas, Ritual Circumcision, Sign of Abraham's Covenant, Feast Days, Nativity Stories of Matthew and Luke, Lk. 2:21, CCC 524-528, 1438

- Investigates the passage of Luke 2:21 to make sense of the Christmas Octave

(8.5.5 S, M, T) ...distinguishes Easter's pride of place in the Liturgical Year as "Feast of Feasts" and "Solemnity of Solemnities"

Examples: Triduum, Holy Week, Octave of Easter, Feast of the Assumption, Feast of the Annunciation, Feast of the Immaculate Conception, Holy Days of Obligation, CCC 1168-1173, 1195

- Traces the celebration of Marian Feast Days to Mary's perfect obedience and unique role in the saving work of her Son
- Explains the celebration of set days in the Liturgical Year for saints and martyrs as evidence of Christ having accomplished his salvation in these members of the Church

(9.5.4 S, M, T)...explains Ordinary Time is called "ordinary" not because it is unimportant, but because the weeks are numbered in order (from "ordinalis" in Latin)

Examples: Ordinary Time, Advent, Lent, CCC 1163-1170

- Reports that Ordinary time is also distinct in that it is not dedicated to a specific aspect of the mystery of Christ
- Identifies Green as the color of Ordinary Time, which symbolizes hope, growth, and the life of the Church

(10.5.3 S, M, T)...identifies the various liturgical colors used in the Church and their symbolic themes/times of use (White/Gold- Christmas/Easter, Green-Ordinary Time, Black-Good Friday/Funerals, Purple-Lent/Advent, Rose-Gaudate Sunday/Laetare Sunday, Red-Pentecost/Feasts of Martyrs/Blood of Christ)

Examples: Red or Black can be used on Good Friday, representing mourning and Jesus' Passion, Easter is the "Solemnity of Solemnities", CCC 1163-1170

- Distinguishes that The Easter Triduum (Holy Thursday-Easter Vigil) is the holiest time of the Liturgical Year
- Identifies the first Sunday of Advent as the beginning of the Liturgical New Year and that the Feast of Christ the King marks the end of the Liturgical Year

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

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

- Reports how Sunday is both a memorial of the first day of creation and the first day of the new creation and so rightly serves as the preeminent day of the Liturgy
- Traces every celebration of the Liturgical Year back to the celebration of the Resurrection

(12.5.5 S, M, T)...discusses how time itself is transfigured by God's grace through the Liturgy and the Church's celebration of the Liturgical Year

Examples: The mission of the Church is to consecrate all of creation to God, Fasting as 2 smaller meals and 1 normal sized meal, Retreats, Advent and Lenten customs, CCC 524, 1163-1170

- Describes Lent as a time for self-reflection, repentance, and spiritual renewal, often marked by practices such as fasting, prayer, and almsgiving
- Explains how Advent calls the faithful to reflect on the first coming of Christ in Bethlehem and to prepare for his second coming at the end of time through reflection, prayer, and penance
- Gives examples of penance that include: prayer, offerings, works of mercy, service of neighbor, voluntary self-denial, sacrifices, and patient acceptance of our personal crosses

Advent

(2.5.1 M, T)...demonstrates recognition of the sacredness of time through the celebration of the hours, the liturgical season, and special feast days

- Identifies Advent as a time of waiting and preparing for Jesus' birth
- Names Lent as a period from Ash Wednesday through Holy Thursday
- Identifies Easter as a celebration of the Resurrection of Jesus

(6.5.6 S, M, T)...describes the Incarnation of Jesus through the Nativity story
Examples: Lighting of the Advent wreath, special prayers and readings during Advent masses, prophecies of Isaiah, Jeremiah, John the Baptist's ministry, CCC 524

- Identifies liturgical celebrations and traditions associated with Advent
- Discusses the role of the prophets in preparing the way for the Messiah

(9.5.5 S, M, T)...explains the role of penance during Advent and how the word "Advent" comes from the Latin word "adventus," which means "coming" or "arrival", (referring to both the nativity of Jesus as well as the anticipation for his second coming)

Examples: Satisfaction works to remedy the harm of sin left after absolution, Penance seeks to reconcile us to God and neighbor, CCC 1430, 1459-1460

- Defines penance, as "making satisfaction for one's sins"
- Understands penance isn't limited to the sacrament of confession and is a sign of our efforts toward continuing conversion

(12.5.5 S, M, T)...discusses how time itself is transfigured by God's grace through the Liturgy and the Church's celebration of the Liturgical Year

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The Nativity

(K.1.3 S, M, T) **ESSENTIAL**...recognizes the Holy Family

Examples: Infancy narratives Matthew and Luke, Pictures of Holy Family, CCC 411, 466, 484, 495, 525, 533, 1655

- Identifies Mary as Mother of Jesus, the Mother of God, and our Mother
- Identifies Joseph as foster-father of Jesus & protector of the Holy Family

(1.5.5 S, M, T)...discusses the basic story of the Nativity of Jesus

Examples: Born in a manger, No room in Bethlehem's inns, Choirs of angels, Shepherds, Purple, Rose, White, Christmas Wreaths, Advent Candles, CCC 524-525, 1095

- Identifies the symbols and colors connected to Advent
- Identifies the main characters in the Advent and Christmas Season (Jesus, Mary, Joseph, Gabriel, shepherds, The Three Wise Men, Angels)

(9.1.7 S, M, T)...identifies The Virgin Mary as the New Eve, as Jesus is the New Adam

Examples: The Immaculate Conception of Mary, The Fall, The New Creation, CCC 496-507, 510

- Connects the prophecy of Isaiah, "the virgin shall be with child, and bear a son" (Is. 7:14) to Mary, the mother of Jesus
- Deduces that since Mary is the mother of Jesus, it was fitting that God preserved her from the stain of original sin

Lent

(1.5.6 S, M, T)...identifies Lent as a season of preparation for Easter

Examples: Ash Wednesday, no singing of Alleluia at Mass, Holy Week, Good Friday, Abstaining from meat on Fridays, Octave of Easter, Lenten Sacrifices, CCC 638-640, 1095, 1168-1170

- Recalls the distinct elements of the Lent and Easter seasons
- Explains Lent is a time of emptying ourselves to make more room for God in our lives

(2.5.1 M, T)...demonstrates recognition of the sacredness of time through the liturgical season and special feast days

Examples: Lighting of Advent Candles, Marking of foreheads with ashes, Decorating for Christmas, Nativity scenes, CCC 1163-1165, 1171

- Identifies Advent as a time of waiting and preparing for Jesus' birth
- Names Lent as a period from Ash Wednesday through Holy Thursday
- Identifies Easter as a celebration of the Resurrection of Jesus

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- Gives examples of penance that include: prayer, offerings, works of mercy, service of neighbor, voluntary self-denial, sacrifices, and patient acceptance of our personal crosses

Social Justice

(8.5.6 S, M, T)...illustrates the dignity of human work as both a duty and honor of the creator's gifts and talents received from God

Examples: Catholic Social Teaching, Jubilee year, obligation to tithe, timely payment of laborers, Parable of the Talents, Gen. 1-2, CCC 2420-2463

- Connects the Church's tradition of love and care for the poor to both Old and New Testament teachings
- Connects the dominion that God gave humanity over the universe to humanity's corresponding responsibilities to be good and just stewards over all the universe's resources

(9.5.3 S, M, T)...discusses how God uses differences among human communities to foster mutual enrichment of cultures and to foster love of neighbor

Examples: Differences in culture regarding attitudes towards family, prosperity, and care for the elderly, "At the end of the game, the king and pawn go back in the same box", CCC 1928, 1934-1938

- Explains that because every human being shares the same origin (born of a woman and created in God's image and likeness) they share the same inherent dignity

(11.5.6 S, M, T) **ESSENTIAL**...defines and examines Social Sin and sinful structures to discover that their sources are expressions and effects of personal sins

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

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

(12.5.6 S, M, T)...explains that while religious and ordained have historically taken active roles in living out Social Justice, lay people have an obligation to participate in political action in their countries in pursuit of the common good

Examples: Not everyone is born in a first world country, different heights, different talents, differences in personality, CCC 1913-1928

- Discusses how some inequalities between human beings are willed by God's infinite wisdom and other inequalities are sinful and not willed by God
- Gives examples of Social Sin in the world today, and discusses how the members of the Church are called to respond

Communion of Saints

(3.3.1 S, M, T)...explains that the Communion of Saints is all the faithful that ever lived, who died in friendship with God

Examples: Nicene Creed, any person in heaven is a saint, Canonization, popular saints, patron saints of diocese-Mary, Mother of God, Servant of God Bishop Simon Brute, CCC 946-948, 953, 960

- Describes that all of the saints are not dead, but alive in Heaven
- Shares that the Communion of Saints prays constantly for us on Earth

(6.3.5 S, M, T)...describes the struggles of imitating Jesus in the world today

Examples: Particular Saints – St. Augustine, St. Lawrence, St. Elizabeth Ann Seton – first American born saint, many others, CCC 2013-2014, 2030, 2683-2684, 2156

- Gives examples of how the saints pursued holy and virtuous lives yet at times struggled with sin
- Identifies that the way of Spiritual Progress (toward a closer friendship with God) goes through the way of self-sacrifice and spiritual battle

(7.1.4 S, M, T)...highlights the presence of the Communion of Saints present at every Mass

Examples: The Church in Heaven and on Earth sing together, Holy, Holy, Holy., Cf. 2 Macc. 12:45, CCC 946-948, 953, 960-961

- Clarifies how anyone in Heaven or Purgatory is a member of the Communion of Saints
- Recalls that canonized saints have two verified miracles attributed to their prayers after they died (except for martyrs)

(10.3.5 S, M, T)...explains how the communion of saints involves the offering of good works, prayers, and sacrifices for one another on Earth and in Heaven, as well as the sharing of spiritual goods, graces, and benefits among its members

Examples: “He is not the God of the dead, but of the living” (Mk. 12:27) Praying for the living and the dead, Intercession of the Saints, Intercession and Sacrifices made for one another, CCC 825, 948-959, 1090

- Connects the celebration of Halloween (All Hallow’s Eve), All Saints Day, and All Souls Day to the Communion of Saints
- Defines Relics and Icons and discusses their place in the life of the Church

(12.5.3 S, M, T) **ESSENTIAL**...distinguishes the different levels of reverence: *Dulia*, which we have for the angels, saints, relics, and icons, *Hyperdulia*, which is reserved for Mary, and *Latria* (worship), which is exclusively reserved for God

Examples: Reverencing relics and celebrating feast days are forms of *Dulia*, asking for Mary’s intercession and honoring her as Christ’s mother is *Hyperdulia*, God alone is worthy of *Latria*, All but one of the apostles were martyred, Sts. Perpetua & Felicity, St. Joan of Arc, St. Thomas More, CCC 954-959, 2129-2132

- Investigates the stories of the martyrs and explains the special recognition we give to those who share in Christ’s ultimate sacrifice of love

The Magisterium

(3.3.2 S, M, T)...discusses the role the Pope and Bishops play in the protection and passing on of the Gospel message and teachings of the Church

Examples: Pastor, “Father”, celebrate sacraments, Successors of the Apostles, Vatican II, Council of Nicaea, Connection with Jesus Christ – in persona Christi, counselor, teacher, healer, CCC 876-878, 888-892, 894-895 1142, 1549

- Identifies our Diocesan Bishop
- Describes the function and purpose of the Priest
- Recalls the unique ability of the Pope and the Bishops to call a Church Council

(4.1.6 S, M, T)...reports that The Magisterium (the Pope and the Bishops) is charged with a special teaching office within the Church

Examples: CCC 876-878, 888-892, 894-895, 1142, 1549, 2443-2449

- Identifies the Pope and the whole College of Bishops as members of the Magisterium
- Explains the responsibility of the Magisterium to faithfully and accurately interpret the Bible and pass on the Sacred Scriptures

(5.3.3 S, T) **ESSENTIAL**...describes the role of the Magisterium (the Pope and the Bishops) to safeguard and pass on Christ's teachings and requirements for discipleship

Examples: 10 Commandments, The Great Commandment, Corporal and Spiritual Works of Mercy, Precepts of the Catholic Church, CCC 2443-2449

- Recognizes that the Church's Teachings instruct us to work for a more just and fairer world
- Identifies Scripture passages that thematically illustrate conditions of discipleship
- Explains that we are called to reach out to the poor, lonely, vulnerable, marginalized, and suffering just as Christ did

(6.3.6 S, M, T) **ESSENTIAL**...explains how the Magisterium continues to guide and teach the faithful how to be faithful disciples in the world today

Examples: Catholic social teaching, The Church's teachings life issues, immigration, the dignity of the human person, and the common good; excerpts from *Laudato Si*, CCC 1928-1942

- Reports that the Magisterium is guided by the Holy Spirit in matters of faith and morals
- Traces the origins of the Church's Catholic Social Teachings (social justice, care for the environment, morality) back to the Magisterium

(7.3.6 S, M, T)...defines what an Ecumenical Council is and its purpose

Examples: Holy Father, Bishop of Rome, St. Peter, Rock, Cardinals, Election, White smoke, Council of Nicaea, Vatican II, CCC 857-860, 884, 891

- Investigates the process of how a Pope is elected
- Reports that Ecumenical Councils cannot teach something wrong on matters of faith and morals

(9.3.4 S, M, T)...defines assent as "an expression of approval or agreement"

Examples: Trust, Humility, Informed and Willful obedience, Gift of the Holy Spirit, Preserving the teachings of Christ and the Apostles, CCC 85, 143, 891-892

- Explains that "Assent and Obedience" does not mean blind obedience, but rather a humble acceptance of intellect and will to the authentic teachings of the Magisterium (the living teaching office of the Church)

- Investigates the Church's gift from the Holy Spirit that the authority to faithfully interpret the Word of God, whether written Scripture or Tradition, has been entrusted to the Magisterium alone (Cf. Jn 20:19-23)

(11.1.6 S, M, T) **ESSENTIAL**...paraphrases the mission of The Magisterium to preserve the Church from deviations and defections so that the Church might always profess the true faith without error

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

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

(12.3.2 S, M, T) **ESSENTIAL**...defines the Charism of Infallibility (inability to teach in error) possessed by the Magisterium on doctrines regarding faith or morals

Examples: Ex Cathedra statements (from the Chair of Peter) Vatican I, CCC 888, 891-892

- Reports the infallibility of the teachings of the Ecumenical Councils, Nicaea-Vatican II
- Explains that infallible statements from the Pope are historically rare, for example: Pope Pius IX infallibly declared the Immaculate Conception of Mary in 1854 and Pope Pius XII infallibly declared The Assumption in 1950

Precepts of the Church

(8.3.5 S, M, T) **ESSENTIAL**...distinguishes the Precepts of the Church not as legal standards, but as necessary for continued Spiritual vitality in the life of personal and communal discipleship

Examples: Sunday and Holy Day obligations, Confession at least once a year, reception of Communion at least during the Easter season, observe days of fasting and abstinence, and provide for the needs of the Church; CCC 2041-2048

- Names and explains the five precepts of the Church
- Explains through analogy or depiction the obligatory nature of the precepts as what is minimal to sustain a life of faithful discipleship and essential for continued growth in love of God and neighbor

Moses & the Exodus

(9.1.5 S, M, T)...explains how the Church distinguishes between the using Literal sense and taking the Bible completely literally

Examples: Literal sense is what the author intended to communicate (respects genres and literary styles), whereas a “completely literal reading” ignores instances of poetry, motif, or other intentional differences in writing styles, CCC 198, 280, 338, 697, 707

- Compares and contrasts the two Creation accounts in Gen. 1 and Gen. 2
- Defines “theophany” (Cf. the burning bush, Ex. 3:1-21), and summarizes the story of Moses & the Exodus

(10.1.6 S, M, T)...interprets the role Moses & the Exodus story played in establishing the Torah/Law through the Mosaic Covenant

Examples: The 10 Plagues as spiritual warfare against the Egyptian pantheon, CCC 121, 128-130, 1961-1964

- Explains why the Church views the Old Testament as indispensable
- Defines Marcionism and discusses why the Church condemns it and any other heresies that reject the value of the Old Testament

Use of Scripture

(K.3.5 S, T)...Shares that we learn how to live like Christians by reading about Jesus and seeing how he acts

Examples: Holy Bible, Read stories of Jesus’ kindness, CCC 2056

- Defines Honesty as telling the truth
- Can point out gestures of love and kindness when listening to stories about Jesus

(1.5.2 S, M, T)...identifies the Old Testament and the New Testament as the two primary parts of the Bible

Examples: The Bible, Old Testament (Genesis-Malachi), New Testament (Matthew-Revelation)

- Recognizes God as the author of the Scriptures
- Points out that The Bible is a way God speaks to us today

(2.5.6 S, M, T) **ESSENTIAL** ...recognizes that the heart of the Good News of God’s saving plan is found within the Bible

Examples: Ascension’s Great Adventure Bible Timeline, God’s promise to Adam (Cf. Gen. 3:15)

- Draws a timeline of the basic history of the Bible
- Summarizes that Jesus is the fulfillment of God’s promise to save us from sin and death
- Identifies the call to share this good news through evangelization from Scripture (Mt. 25)

(3.5.5 S, M, T) **ESSENTIAL**...explains how the Bible is organized by Books, Chapters, and Verses

Examples: The Bible, Table of Contents, St. Jerome, Latin, Greek, Holy Mass, Liturgy of the Hours, Lectio Divina, individual Scripture reading, CCC 101-104, 109, 120-125

- Paraphrases that when we listen to God's Word proclaimed in Scripture, we hear God speaking to us today
- Connects the Old Testament with the 10 Commandments and the teachings communicated through Moses and the New Testament with the New Covenant made by Jesus

(4.5.6 S, M, T) **ESSENTIAL**...explains that the help of the Holy Spirit is necessary for humankind to make sense of Scripture and to fully draw out the treasures of truth and knowledge that it contains

Examples: Prayerful reading of Scripture and shared reflection in a group (e.g. *Lectio Divina*), the Church defends the Real Presence of Christ in the Eucharist from Scripture, Scripture is written for all peoples in all times, (Jer. 1:12 -Book. Chapter: Verse)

- Practices the skill of navigating the Bible by way of Book-Chapter-Verse references instead of page numbers
- Reports that the Canon of Scripture includes 46 Books in the Old Testament and 27 books in the New

(5.5.2 S, M, T)...paraphrases the Church's exhortation that all the Christian faithful learn knowledge of Christ and his teachings through frequent reading of the Scriptures

Examples: St. Jerome's quote on knowledge of Scripture, Discerning the human author's intent, basic typology, CCC 131-133

- Lists simple thematic parallels between Moses in the Old Testament and Jesus in the New Testament (E.g. Moses' 10 Commandments on Mt. Sinai - Jesus' Sermon on the Mount)
- Recalls the teachings of Jesus collected in Scripture as the preeminent guide for Christian Discipleship

(6.5.1 S, M, T) **ESSENTIAL**...reports that God used human authors to write Scripture, but in their obedience to the Holy Spirit, these authors wrote only what God wanted

Examples: Historical and cultural differences, Prophecy, Senses of Scripture, CCC 101, 105-119

- Utilizes basic application of the literal sense (what the author meant to share to their own audience) and spiritual sense (what God meant to share for all people) to engage the Bible
- Reports the original written language of the Bible was not English, but Hebrew (Old Testament) and Greek (New Testament)

(7.5.6 S, M, T) **ESSENTIAL**...identifies the different types of literature contained in the Bible (Prose Discourse, Poetry, Narrative)

Examples: 4 parts of OT – Pentateuch, Historical, Wisdom, and Prophets; 4 Gospels, Pauline Epistles, St. Paul, Catholic Epistles, The Bible Project: Writing Styles of the Bible, CCC 120-133, 2420-2422, Dt. 6:1-9, Mt. 25:31-46, Gn. 1:26-31, Ps. 139:13-16, Js. 2:14-17, Lv. 25:35, Pv. 31:8-9, 2 Cor. 9:6-15; 7 Themes of Catholic Social Teaching

- Compares and contrasts the different types of writings in the Bible
- Identifies the Scriptural foundations of the Catholic Church's social teaching

(8.5.4 S, M, T) **ESSENTIAL**...concludes that Scripture teaches the truth of God without error, even if ancient historical details are inaccurate or contradictory

Examples: The Fall and Tower of Babel as Etiologies, Global flood stories, Allegories, Parables, Historical-Critical Method, Senses of Scripture, CCC 101-114

- Demonstrates a basic grasp of the historical-critical method of Biblical Exegesis
- Explains how the Holy Spirit inspired the human authors of each book of Scripture and thus God is the author of Scripture as a whole

(9.5.6 S, M, T) **ESSENTIAL**...explains the differences between a Catholic interpretation of Scripture and a Fundamentalist (overly literal) interpretation

Examples: Taking certain Bible verses as historically literal when the author didn't use that genre, Typology, Study Bibles, Dead Sea Scrolls, CCC 115-119

- Demonstrates how to utilize intertextual references, footnotes, and commentaries
- Investigates the role of Biblical archaeology in helping us understand Scripture

(10.5.4 S, M, T) **ESSENTIAL**...distinguishes that the Bible is not the sole way God chose to hand the truths of Revelation (Scripture AND Tradition)

Examples: The Deposit of Faith, Author's intention, Spiritual Senses, Biblical Events point to Christ, Didache, Writings of the Church Fathers, CCC 80-83, 115-119

- Defines and gives examples of the Four Senses of Scripture (Literal, Moral, Allegorical, Anagogical)
- Explains that nothing taught through Tradition ever contradicts the truths of Scripture since both come from Christ through the Apostles

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

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

- Details how the Holy Spirit reveals the richness of Scripture through personal reading, meditation, prayer, and contemplation

- Defends the study of Scripture's pride of place in the personal and communal study of theology

(12.5.4 S, M, T) **ESSENTIAL**...investigates the dangers of interpreting Scripture without using the traditions of the faith and teachings of the Apostles as a reference point and guide
Examples: Allowing polygamy, Justifying unjust forms of discrimination, Capital Punishment, Apocalyptic Sensationalism, The Congregation for the Causes of Saints, Medical Examination, Theological Examination, CCC 119-123, 547-548

- Discusses how to relate the truths of the faith to science
- Explains that miracles are categorically unexplainable by science and summarizes the scrutiny the Church utilizes to verify modern miraculous claims

Conscience Formation

(K.3.4 S, M, T) **ESSENTIAL**...labels behaviors accordingly between right and wrong
Examples: Sharing, CCC 33, 1778-1782, 1783-1785

- Recalls and paraphrases the 5th (Love and respect your mom and dad) and 8th (Don't take anything that's not yours) Commandments
- Reports that Jesus will forgive us our sins if we are sorry and ask him for forgiveness

(1.3.3 S, T)...shares that God created us to know the difference between good and bad
Examples: Making Good choices, Making bad choices, Gift of free will

- Identifies Jesus as the best teacher of what is good and bad
- Explains that God allows us to choose between good and bad because he gives us free will

(2.3.4 S, M, T)...recognizes that the Holy Spirit helps us to make good choices
Examples: 10 Commandments, The Great Commandment, Conscience, Free will, CCC 1742, 1784

- Recognizes the Holy Spirit's role throughout the Bible as a source of life, strength, and inspiration
- Explains that the sacraments are ways we receive the Holy Spirit

(4.3.1 S, M, T) **ESSENTIAL** ...identifies God as the designer of the human conscience, where he writes "his law upon our hearts" (cf. Rom. 2:15 and Jer. 31:33)

Examples: Study of Scripture, Choosing right from wrong, Feelings of peace or guilt, morality, personal responsibility, CCC 1776-1789

- Gives examples of ways our conscience can be weakened or strengthened
- Reports that the formation of our conscience is a lifelong task

(5.3.4 S, M, T)...explains how the Holy Spirit guides us to choose good rather than evil
Examples: Gifts of the Holy Spirit, Spiritual and Corporal Works of Mercy, Lives of the Saints, Sacrament of Reconciliation, Eucharist, Holy Bible, 10 Commandments, Daily prayer, CCC 689-690, 768

- Lists the Gifts of the Holy Spirit
- Recognizes that humility toward God's definitions of good and evil is necessary for Christian discipleship
- Describes cooperation with the Holy Spirit as essential for developing the virtues

(6.3.1 S, M, T)...highlights the important role that studying the Bible has in forming our conscience

Examples: 10 Commandments, Sacrament of Reconciliation, Examination of Conscience, forming a moral conscience and growing an informed conscience, CCC 1783-1785, 1786-1789

- Recognizes that we are responsible for our own actions and that our actions have consequences
- Explains that frequent use of the Sacrament of Reconciliation and the examination of conscience are invaluable tools in our journey to form our conscience to God's will

(7.3.1 S, M, T) **ESSENTIAL**...defines "moral ignorance" as not knowing God's definitions of good and evil, and explains our responsibility as Christians to avoid and correct our ignorance

Examples: The need to be careful with what media we consume, evil is evil even if everyone is doing it, personal responsibility, CCC 1783-1785, 1786-1789, 1798

- Notes the influence the people we surround ourselves with has on the way our conscience is formed
- Discusses the way social media and entertainment helps form our conscience, for better or for worse

(8.3.4 S, M, T)...explains Conscience Formation as necessary for the lifelong practice of the faith in a world that is filled with negative influences and often tempts us to sin

Examples: CCC 1783-1785, 1798, 1971

- Recognizes a well-formed conscience by judgments made according to reason and in conformity with the true good willed by God
- Identifies Scripture and prayer as the privileged place of formation of conscience

(10.3.2 S, M, T)...practices the Examination of Conscience in the classroom as guided by their instructor

Examples: Examination of Conscience isn't limited to Reconciliation prep, Spiritual Directors, Mentors, Writings of the Spiritual Masters, Doctors of the Church, The Truth vs "My truth", CCC 1783-1785, 1786-1789

- Explains the importance of seeking guidance from trustworthy and morally upright individuals to help properly form our conscience
- Discusses objective and subjective standards of truth and morality

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

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

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

(12.3.1 S, M, T) **ESSENTIAL**...explains how the human tendency to rationalize or justify immoral actions based on emotions or external circumstances can mislead our conscience

Examples: "You only live once" (YOLO) culture, Libertarianism, Do the ends justify the means?, trends and fads, social media, CCC 1733, 1783-1785, 1786-1789

- Discusses examples of contemporary struggles to shape one's conscience and resources available to aid our best efforts
- Identifies persistent sin, poor formation, or influences by erroneous teachings as other ways one can mislead their conscience

What is Discipleship?

(K.5.4 S, M, T)...identifies a disciple as a person who tries to live like Jesus

Examples: Praying daily, Putting God first, being a kind friend, Saint of the Day

- Discusses "Christ-like" behaviors Jesus would want us to imitate
- Recognizes the saints as disciples too, who can help lead us to Jesus

(3.3.4 S, M, T) **ESSENTIAL**...describes Discipleship as a lifelong journey of following the example of Jesus in how to worship, pray, love God, and love our neighbor

Examples: Apprenticeship, 10 Commandments, Genesis 1 & 2, The Great Commandment, Mt. 25:31-46, CCC 340, 344, 357-358, 371-374, 2443-2449

- Restates how we share in Jesus' mission to bring the Gospel message of love to the poor and victims of injustice
- Explains that each person is created for a self-giving relationship with God

(3.3.6 S, M, T)...explains the call to missionary discipleship as our responsibility to share our faith with others out of love and to live faithfully in the world

Examples: The Beatitudes, Sacrificial Love, Paschal Mystery, Evangelization, Martyrs of the Church, Catholic Charities, Churches, Hospitals, Schools, CCC 848-859

- Communicates the Life, Death, Resurrection, and Ascension of Jesus as God's saving action for all people
- Lists ways that individuals, families, and the Church care for people in need

(9.3.1 S, M, T) **ESSENTIAL**...reports that Faith in Christ leads to discipleship

Examples: Faith is more than just believing Jesus was a real person, Prayer, Discernment, Dying to self, Actual and Sacramental Grace, "We walk by faith, not by sight" (2 Cor. 5:7) CCC 520-521, 546, 562, 654, 775, 1533, 1697

- Explains how Discipleship involves: 1) surrendering our lives to Him in obedience to His will, and 2) trusting his plan to bring us life everlasting and joy in the face of suffering (Cf. John 15:11, 1 Pet. 1:8-9)
- Articulates how the call to discipleship involves seeking to know Jesus intimately and allowing Him to transform us from within

(10.3.1 S, M, T) **ESSENTIAL**...explains that Discipleship is a response to God's grace and an invitation to enter into a personal relationship with Christ

Examples: Cooperation with the Holy Spirit, Sacramental Grace, Evangelization, Witness, Community of Faith, Parish Groups, Mentors, CCC 787, 2044, 2046

- Illustrates how, as disciples, we are called to actively participate in the mission of Christ. This includes sharing the Good News, serving others with love and compassion, and being witnesses to the Gospel in our daily lives
- Distinguishes that discipleship is not an individualistic journey but involves active participation in the Church community and working to spread the faith by word and example of life

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

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

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

Social Sin

(11.5.6 S, M, T) **ESSENTIAL**...defines and examines Social Sin and sinful structures to discover that their sources are expressions and effects of personal sins

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

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

(12.5.6 S, M, T)...explains that while religious and ordained have historically taken active roles in living out Social Justice, lay people have an obligation to participate in political action in their countries in pursuit of the common good

Examples: Not everyone is born in a first world country, different heights, different talents, differences in personality, CCC 1913-1928

- Discusses how some inequalities between human beings are willed by God's infinite wisdom and other inequalities are sinful and not willed by God
- Gives examples of Social Sin in the world today, and discusses how the members of the Church are called to respond

Solidarity

(12.3.4 S, M, T)...defines Solidarity, not as a feeling of vague compassion or shallow distress, but as a principle that emphasizes the interconnectedness and mutual responsibility of all members of society

Examples: Solidarity is not virtue signaling, Solidarity seeks a just distribution of goods and also the just reward of human work, Seek first the Kingdom of God (Cf. Mt. 6:33) CCC 686, 689, 1717, 1939-1948, 2013-2014

- Explains that Solidarity is not limited to the sharing of material goods, but even more so to the sharing of spiritual goods of the faith
- Discusses how the Church's Preferential Option for the Poor means that if we are limited in what we can do, the first group we ought to serve should be the poor

Subsidiarity

(12.3.3 S, T)...defines Subsidiarity as the principle that higher levels of authority or larger institutions should not interfere with or take over the functions and responsibilities that can be effectively carried out by lower levels or smaller institutions

Examples: Leadership should delegate authority and intervene only to guide or assist, the autonomy of parishes within a diocese, diocesan autonomy under the college of bishops, Big government vs. small government, CCC 1881-1885

- Emphasizes the Church's recognition of the importance of individual freedom, personal responsibility, and the autonomy of smaller communities, reflected in the hierarchical structure of the Church
- Discusses examples of how subsidiarity can guide decision-making in areas such as governance, education, healthcare, and economic policies

Corporal & Spiritual Works of Mercy

(K.5.3 S, M, T)...demonstrates service to their neighbor in response to the Gospel's call to action

Examples: Helping clean up, Sharing their toys, Being a helpful friend

- Gives examples of simple acts of service
- Restates Jesus' teaching to do acts of service, even when other people don't do them for you

(4.3.3 S, T)...lists the Spiritual and Corporal Works of Mercy

Examples: Holy Bible, Mt. 25:31-46, "What you do for the least of these ...", Ministry of Charity, Catholic Charities, Catholic Cemeteries, CCC 2443-2447

- Gives examples of ways they can practice the Spiritual and Corporal Works of Mercy
- Relays how when we show love for the poor, vulnerable, and marginalized we show love to Jesus

(6.3.4 S, T) **ESSENTIAL**...describes the Corporal and Spiritual Works of Mercy as actions by which we aid our neighbor in his or her spiritual and bodily necessities

Examples: The Gifts of the Holy Spirit, Corporal and Spiritual Works of Mercy, 10 Commandments, The Great Commandment, CCC 686, 689, 1717, 2013-2014

- Recognizes that the Holy Spirit enables us to grow and act without seeking payment or recognition, but in a Christian manner
- Explains that our call to perform works of mercy directly imitates the work Jesus did in public ministry

(8.3.7 S, M, T) **ESSENTIAL**...describes how love for riches, or their selfish use, are incompatible with the Corporal and Spiritual Works of Mercy

Examples: Holy Bible, Spiritual and Corporal Works of Mercy, Mt. 25:31-46, "Least of these ...", Ministry of Charity, Catholic Charities, Catholic Cemeteries, CCC 2443-2447

- Lists ways they can practice the Spiritual and Corporal Works of Mercy
- Traces the call to love one's neighbor in a variety of ways back to the teaching on Love of God and Love of Neighbor in Matthew 25

(11.3.6 S, M, T)...describes the performance of the Corporal & Spiritual Works of Mercy as both works of justice and love to God, as well as for our own edification and participation with grace

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

- Highlights the tradition of the Church to care for those oppressed by poverty as the object of preferential love by the Church
- Traces the development of schools, hospitals, disaster relief organizations, crisis relief centers, and hospice care to the work of the Church in history

Love of God & Neighbor

(K.3.1 S, M, T) **ESSENTIAL**...states that Jesus tells us to love and respect ourselves and others

Examples: The Great Commandment (Love God with all your heart and your neighbor as yourself), Genesis 1 and 2, John 15:12-17, Matthew 22:36-40, CCC 1823-1825, 1889, 2146, 2161-2162

- Gives examples of how we show respect for God's name
- Provides examples of how we show love and respect to others

(K.3.2 S, M, T)...states that we are called to know, love, and serve God

Examples: Golden Rule (treat others as you want to be treated), Genesis 1 and 2, CCC 1-2, 299, 354, 2055, 2415-2418

- Identifies heaven as a place of happiness, living together with God
- Explains that Jesus taught us to treat others how we want to be treated

(K.3.3 S, M, T)...understands The Great Commandment

Examples: Love God above all else in the world and love others as we love ourselves, Matthew 22:36-40, Lk 10:25-38, CCC 2055, 2056

- Discusses examples of how we love God with all our hearts, minds, soul, and strength
- Recalls the story of The Good Samaritan as a way of answering the question of who is our neighbor that Jesus tells us to love

(1.3.6 S, M, T)...explains the Great Commandment (You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself)

Examples: 10 Commandments, Luke 10:25-28, Mt. 22:34-40, CCC 2055

- Gives examples of how we love God with all our hearts, minds, soul, and strength
- Reports that we are called to love our neighbor how Jesus loves each of us

(2.3.5 S, M, T)...identifies rights and responsibilities of members of family, neighborhood, parish, school, and civil society

Examples: 10 Commandments, The Good Samaritan, Luke 10:25-37, Authority figures, CCC 1897-1904, 1905-

1917

- Identifies the value and dignity of each person
- Demonstrates understanding of the concept of stewardship and the responsibility to respect all of God's creation

(3.3.5 S, M, T)...explains that whatever we do for people in need, we do for Jesus

Examples: 10 Commandments, Beatitudes, Venial and Mortal Sin, Gen. 1-2, The Great Commandment, Mt. 25:31-46, CCC 1700, 1930-1931, 2443, 2447, 2831

- Recognizes that every human life is a gift from God that must be respected
- Identifies selfishness as the basis of evil and sinful choices

(4.3.6 S, M, T)...explains that because every human being is made in the image and likeness of God, they have a dignity that must be respected always

Examples: Saint stories, Lives of the Saints, Isaiah 60:3; Liturgies from different countries, CCC 374, 361, 1700-1704, 1939, 1934-1935

- Reports that God created different personalities, races, and nationalities and why these are all good for the whole human family
- Makes sense of the parable of the Good Samaritan and concludes the neighbor Jesus calls us to love means "everyone"

(5.3.1 S, M, T)...recognizes that God's goodness as recorded in the Bible teaches us about choices and how to live good lives

Examples: Holy Bible, Daily readings, Morning prayer, Lectio Divina, CCC 2055, 2056, 1962 Genesis 1 & 2, CCC 1934-1938

- Interprets how the 10 commandments instruct us in the basics of love of God and love of neighbor
- Explains that God created persons of different races and cultures, but we all are one in God

(6.3.2 S, M, T)...reports that despite our differences in talents, physical abilities, fame, money, or intellectual abilities, we are all equal in dignity before God

Examples: Genesis 1 & 2, 10 Commandments, Optional Topics: abortion, medically assisted suicide, death penalty, CCC 1934-1938, 2258, 2268, 2270-2283

- Conveys that Christians have a moral obligation to protect life from conception to natural death

- Explains that God created persons of different races and cultures, but we all are one in God

(8.3.6 S, M, T)...articulates that every human life is endowed with dignity and is sacred from the moment of conception to the moment of natural death and this is the foundation of Catholic Christian morality

Examples: *Humane Vitae*, Catholic Social Teaching, The Great Commandment, Mt.

22:36-40, the Beatitudes, Dt. 6:1-9, Mt. 25:31-46, Gn. 1:26-31, Ps. 139:13-16, Js. 2:14-17, Lv. 25:35, Pv. 31:8-9, 2 Cor. 9:6-15, CCC 1934-1938, 2258-2282, 2420-2422

- Identifies the Scriptural foundations of the Catholic Church's social teaching.
- Illustrates how injustices are ultimately caused by prejudice and discrimination - treating our neighbor as "other"

(9.3.6 S, M, T)...explains that Racism, Sexism, Ageism, and any other forms of unjust discrimination are offensive to God and are opposed to his divine will for humanity

Examples: Unjust Discrimination rejects the inherent dignity of the human person, some forms of discrimination are required (distinguishing good and evil of actions), insecurities, fear, CCC 1929-1933

- Discusses why no government policies can completely solve injustice, biases, fears, pride, and prejudices, but that these can only cease through a love that recognizes every person as a brother or sister
- Reports the necessity of constant conversion in order to see every person as a brother or sister, and to strive to love them as Christ loves them

(11.3.5 S, M, T)...explains that the various allotments of goods and talents among peoples and nations are willed by God to foster Love of Neighbor and a deeper awareness of our radical codependence upon one another

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

- Clarifies that sinful inequalities in the world that are caused by sinful human choices are scandalous and are not willed by God
- Distinguishes that humanity was given dominion over all creation, but not over one's fellow man, and thus people maintain the highest moral concern over and above the animals, which are also God's creatures

Sin

(1.3.1 S, M, T) **ESSENTIAL**...describes Sin as making choices we know are wrong or not doing good things we are supposed to do

Examples: Breaking down the 10 Commandments, The Fall of Adam & Eve, Loss of trust in friendships, CCC 1849

- Explains that Sin hurts our relationship with God
- Gives examples of how Sin harms us and our neighbors

(2.3.2 S, M, T) **ESSENTIAL**...defines sin as a refusal to love God, self, and neighbor

Examples: 10 Commandments, Venial and Mortal Sin, Sacrament of Reconciliation, Examination of Conscience, CCC 845, 953, 30

- Recalls the Parable of the Good Shepherd and the Parable of the Sheep and the Goats from Matthew 25
- Explains that sin pushes us away from God, the source of all life, and away from our neighbors, God's beloved creation
- Reviews how Reconciliation offers complete forgiveness of sins and strengthens us to make good choices

(2.3.3 S, T)...distinguishes how sin, temptation, accidents, & mistakes differ

Examples: 10 Commandments, Reconciliation, Venial and Mortal Sin, Losing your grip is an accident, Unintentionally pressing the wrong button is a mistake, CCC 164, 2846-2849, 1853, 1861-1862

- Gives examples of sin, temptation, accidents, and mistakes
- Distinguishes between mortal sins and venial sins in terms of severity

(3.3.5 S, M, T)...explains that whatever we do for people in need, we do for Jesus

Examples: 10 Commandments, Beatitudes, Venial and Mortal Sin, Gen. 1-2, The Great Commandment, Mt. 25:31-46, CCC 1700, 1930-1931, 2443, 2447, 2831

- Recognizes that every human life is a gift from God that must be respected
- Identifies selfishness as the basis of evil and sinful choices

(4.1.3 S, M, T) **ESSENTIAL** ...recognizes sin as abuses of our freedom where we choose something less than what God desires for us

Examples: Heaven is the ultimate goal of life, 10 Commandments, Reconciliation, Gossiping is a venial sin, skipping Mass on Sunday or using God's name with a swear word are mortal sins, 10 Commandments, Examination of Conscience CCC 403, 980, 1854-1864, 1452, 1456, 1458

- Defines venial (a small mistake or wrongdoing) and mortal sins (Mortal - a serious sin you freely chose to do, despite knowing how wrong it was)
- Gives examples of sinful behaviors and explains why they are evils or lesser goods

(5.3.2 S, M, T)...identifies sin as choices that violate and damage our relationships with God, the source of all life and goodness, as well as our neighbors

Examples: 10 Commandments, Genesis 3, CCC 817, 953, 1854-1859

- Discusses the criteria that separates mortal sins from venial sins
- Establishes that sin robs humankind of their likeness to God, but not His image
- Recognizes that the personal sins of each individual necessitate our need for God's salvation

(7.3.5 S, M, T)...describes the events of the Fall and the effects of Original Sin

Examples: Genesis 1-3, Original Sin, Prologue of John, Free Will, Moral conscience, venial and mortal sin, loss of original holiness, damaged relationship with God and his creation; suffering and death entered the world due to sin, gravity, knowledge, freedom to choose CCC 385-390, 1854-1869

- Differentiates between mortal and venial sin
- Explains how Human Freedom has become more limited and made more vulnerable to temptation due to original sin (also called concupiscence)

(8.3.2 S, M, T)...summarizes the story of The Fall, defines original sin, and describes its lasting effects upon humanity

Examples: Etiology (stories that explain why something in the world is the way it is), Typology (connecting Old Testament stories to New Testament events), Ignorance vs. Knowledge, Cooperation with the sins of others, Grave Matter, CCC 1852-1865

- Reports the story of the Fall in Gen. 3 as an "Etiology" - a story that explains why something in the world is the way it is
- Differentiates between original sin, venial sin, and mortal sin by way of differences in Gravity, Knowledge, and Consent
- Explains that sinful behavior creates habits towards vice and sin that cloud the conscience and corrupt our judgment

(10.3.3 S, T)...summarizes the consequences of original sin on human nature, and why we describe it as "fallen"

Examples: Original sin diminished our human intellect, predisposed us towards disordered self-determination and rebellion, and hindered our free will; "The wages of sin is death" (Rom. 6:23), CCC 1456

- Defines Concupiscence, and gives examples of how it plays out in their lives
- Defines "Near Occasions to Sin" as situations or circumstances that may lead us to sin and discusses examples in modern teenage life

(11.3.4 S, M, T)...explains the dynamic of salvation in relation to sin and justification restoring humanity to right relationship with God

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

CCC 1852-1865, 1987, 2018-2020

- Contrasts the works of the flesh with the fruits of the Spirit
- Traces the origins of our justification in baptism back to the merits of the Passion of Christ, which is the most excellent work of God's mercy

(12.3.5 S, M, T)...discusses how admitting our own sinfulness is an act of humility that protects us from treating others with contempt or belittling them for their mistakes (Cf. 1 Jn. 1:8-10, Rom. 3:23, 1 Tim. 1:15)

Examples: Persistent sin develops vice instead of virtue, CCC 1733-1735, 1768, 1865-1868

- Defines "Sins of Omission" as failing to do the good one ought to do (Cf. Jas. 4:17)
- Describes how conceding our wills to any particular sin makes it easier for us to fall into ever-expanding patterns of that kind of sin

The Beatitudes

(K.5.6 S, M, T)...explains that because God made us, He knows what will make us happy and lead us to become saints

Examples: Prayer, Listening to God, priest, mom or dad, nuns or monks, CCC 1-3, 542-543

- Shares their opinion on what God thinks will make them happy

(4.3.4 S, T)...lists the eight Beatitudes

Examples: Blessed are...The Poor In Spirit, Those Who Mourn, The Meek, Those Who Hunger & Thirst for Righteousness, The Merciful, The Pure in Heart, The Peacemakers, Those Who are Persecuted..., Lk. 6:20, Mt. 6:25-34, CCC 2546-2547

- Explains in simple terms the meaning of each Beatitude
- Discusses ways they can live out the Beatitudes in their interactions with others and in their own behavior

(5.3.6 S, M, T)...recognizes that through the Beatitudes, we learn how to trust God, and how to forgive and show mercy to others

Examples: Holy Bible, The Beatitudes, 10 Commandments, Prayer, CCC 2546-2547, 1716-1717

- Examines The Beatitudes as pathways to happiness and fundamentals for Christian discipleship
- Recalls the danger of allowing material wealth and prosperity to obscure our need to rely upon God

7.3.2 S, M, T) **ESSENTIAL**...explains that the Beatitudes are not pathways to worldly happiness, but rather pathways to God's Heavenly Kingdom

Examples: Lk. 6:20, Mt. 2:25-34, Blessed are the Poor in Spirit vs. the allure of riches, Blessed are those who are persecuted vs. those who are celebrated, CCC 1023-1029, 2546-2547

- Compares and contrasts the 8 beatitudes with what the world says will make us happy
- Describes Heaven as a state of never ending happiness before God and with the saints

(9.3.5 S, M, T)...investigates and discusses how the Beatitudes respond to a natural desire for happiness God designed within the human heart

Examples: Mt. 5:3-12, "Our hearts are restless until they rest in you" -St. Augustine, Choosing peace over conflict, Seeking mercy over justice, Seeking purity of heart, CCC 1716-1718, 1723

- Recognizes that the Beatitudes are at the heart of Jesus' teachings
- Gives examples of ways in which the Beatitudes confront us with intentional moral decisions

(11.3.7 S, M, T)...summarizes The Beatitudes as the fulfillment of God's promises to Abraham ordered towards the Kingdom of Heaven

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

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

Freedom

(2.3.6 S, M, T)...identifies that our free will is a gift from God that comes from us being made in the image and likeness of God

Examples: CCC 343, 353, 355

- Illustrates God's gift of freedom to make choices and seek friendship with God
- Recognizes the need to express sorrow for sinful choices
- Identifies the Ten Commandments and Jesus' Great Commandment as guides for loving God and Neighbor

(7.3.5 S, M, T)...describes the events of the Fall and the effects of Original Sin

Examples: Genesis 1-3, Original Sin, Prologue of John, Free Will, Moral conscience, venial and mortal sin, loss of original holiness, damaged relationship with God and his creation;

suffering and death entered the world due to sin, gravity, knowledge, freedom to choose CCC 385-390, 1854-1869

- Differentiates between mortal and venial sin
- Explains how Human Freedom has been limited and able to fail due to original sin (also called concupiscence)

(8.3.1 S, M, T)...reports Freedom as a gift from God that reveals God's image and likeness in humanity to the world

Examples: Man made in God's image and likeness, Addictions, The Passions, Virtue vs. Vice, CCC 1730-1748

- Contrasts "Freedom to choose the good" from "slavery to one's passions and to sin"
- Explains the role of freedom of choice/consent in relation to mortal sin

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

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

- Identifies modern and historical threats to true freedom and how cooperation with grace is not incompatible with freedom
- Explains how the more one does what is good, the freer that person becomes

Justification

(8.3.3 S, T)...defines Justification as "the remission of sins, sanctification, and renewal of the inner man"

Examples: Baptism, Conversion, Reconciliation, Faith, Grace, Spiritual adoption, CCC 2019-2020

- Discusses the 2 aspects of Justification: 1) Conversion that is moved by Grace and 2) acceptance of God's forgiveness and righteousness
- Identifies Baptism as the sacrament that executes this justification and begins a life of conversion and discipleship

(11.3.4 S, M, T)...explains the dynamic of salvation in relation to sin and justification restoring humanity to right relationship with God

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

CCC 1852-1865, 1987, 2018-2020

- Contrasts the works of the flesh with the fruits of the Spirit
- Traces the origins of our justification in baptism back to the merits of the Passion of Christ, which is the most excellent work of God's mercy

Universal Call to Holiness

(4.3.5 S, M, T)...traces the Universal Call to Holiness back to Mt. 5:48, “Be perfect, as your heavenly Father is perfect”

Examples: Theological Virtue of Love, Sermon on the Mount, Love your enemies, Imitation of Christ, Reception of the Sacraments, CCC 2012-2029

- Connects the Call to Holiness to a call to imitate Jesus
- Summarizes the journey to holiness as a journey towards perfecting the virtue of Love
- Distinguishes between the call to be perfect (holiness) and “perfectionism” (which is not what God calls us to)

(8.1.6 S, M, T) **ESSENTIAL**...classifies holiness as a quality unique to God that he invites us to share in so that we might have eternal life with Him

Examples: The Gospels, Acts of the Apostles, Lives of the Saints, “Be perfect, as your heavenly Father is perfect”, CCC 2012-2029

- Summarizes that all Christians in any state or walk of life are called to holiness
- Explains there is no holiness without personal renunciation of worldly attachment and participation in the spiritual battle (Cf. 2 Tim. 4)
- Traces Spiritual progress to a growing intimacy with Christ

(9.3.2 S, M, T) **ESSENTIAL**...defines personal holiness as the degree to which we conform every choice in our lives to the will of God

Examples: The Great Commandment, Obedience, Discernment, Listening through prayer, Dying to self, CCC 2012-2029

- Highlights the example of the Virgin Mary whose words, “Do whatever he tells you” (John 2:5) portray the ideal disciple of Christ
- Discusses how each person has a unique path to holiness, but that Christ remains “the Way, the Truth, and the Life” (John 14:6)

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

Examples: Mystics of the Church, Marian Apparitions, Little Way of St. Therese, Rom.

8:28-30, Mt. 5:48, Mt. 16:24, 2 Tim. 4, CCC 2012-2029

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

The Battle of Prayer

(4.4.2 S, M, T) **ESSENTIAL**...summarizes from personal experience, Old Testament stories, and the examples of the saints, Mary, and Jesus that Prayer is often difficult but necessary
Examples: Mass, Liturgy of the Hours, Adoration, Individual Prayer, Communal Prayer, CCC 1166-1167, 1174-1178, 2559, 2725-2745

- Identifies common objections to prayer, such as, “I’m too busy/I don’t have time”
- Recognizes the importance of having a prayer plan, and to make a daily/weekly prayer plan

(5.4.1 S, M, T) **ESSENTIAL**...generalizes Prayer as a struggle against our fallen tendencies and the tempter who seeks our ruin

Examples: The Gospels, the Letter of James, 1 Peter 5, the lives of the Saints, CCC 2729-2745

- Identifies distraction, spiritual dryness, lack of faith, *acedia* (spiritual complacency), and pride as the principal obstacles to prayer
- Identifies vigilance, humility, trust, and perseverance as necessary to overcome obstacles to prayer

(8.4.3 M, T) **ESSENTIAL**...summarizes common objections to prayer

Examples: Prayer is “useless or ineffective”, Failure to Pray, CCC 2725-2728 Difficulties Temptations

- Describes vigilance and continuing conversion as remedies to distraction and dryness in prayer
- Points out that distractions in prayer reveal what we are attached to vs. what God is calling us to
- Summarizes humility, trust, and perseverance as remedies to the difficulties in, and objections to, prayer

(9.4.3 M, T) **ESSENTIAL**...recalls how God's timing and ways of answering prayers may be different from our expectations. He may use delays or apparent silence to teach us patience, trust, and reliance on Him

Examples: Book of Job, Parable of the Persistent Widow (Cf. Lk. 18:1-8), Making our relationship with God a priority, CCC 2710, 2731

- Discusses why Prayer should not be something we do when we *have time*; it should be something we *make time* to do
- Explains that Dryness in prayer, not “feeling anything” when praying, is an experience nearly every Christian goes through at some point, and it is often a sign of God’s call to us to continue on in our conversion and to grow closer to Christ

The Lord's Prayer

(1.4.2 S, M, T) **ESSENTIAL**...recognizes that Jesus taught us how to pray

Examples: Our Father, Personal prayer, Communal prayer, If God is our Father, we are all brothers and sisters in Christ, CCC 435, 2607, 2621

- Reports how Jesus tells us to call God “Father” when we pray, because he loves us as his children and wants us to love him as our Father in Heaven
- Explains that when we pray the “Our Father”, we ask God for what He wants, not only for what we want

(2.4.1 S, M, T) **ESSENTIAL** ...explains that prayer is how we stay connected to and grow in our relationship with God

Examples: Praise, thanksgiving, petition, love, and contrition, Sign of the Cross, Hail Mary, Glory Be, prayers before & after meals, St. Michael, CCC 2626-2627, 2628, 2629, 2634, 2639

- Writes simple prayers from the heart
- Practices memorized formal vocal prayers
- Explains that the “Our Father” recalls our identity as children of God and reminds us how to be disciples of Christ

(3.4.3 M, T) ...explains that we can only call God “Our Father” because Jesus revealed him to us and because of our adoption in Baptism

Examples: Sacrament of Baptism, Spiritual Adoption, Heavenly Inheritance, Col. 1:1-13, Mt. 12:48-50, CCC 2779-2802

- Generalizes that our hope is that by praying like Jesus (The Our Father) we will become more like Jesus
- Recalls the “Our” in the “Our Father” tells us that all baptized people are children of God, and therefore brothers and sisters in Christ

(6.4.2 S, M, T) **ESSENTIAL** ...identifies the “Our Father” as a prayer that summarizes all the important things we should ask for and express to God

Examples: 7 Petitions of the Our Father, Give us this day our daily bread, CCC 2759, 2822-2825, 2828-2837

- Identifies “Thy will be done on earth as it is in heaven” as a prayer of obedience to God’s will
- Gives examples of “our daily bread” that we ask God to give us and identifies the Eucharist as the greatest “daily bread” God can offer us

(7.4.3 M, T) **ESSENTIAL** ...describes the Our Father as the perfect prayer because it was given to us by God himself, who is teaching us how to rightly pray

Examples: Lectio Divina, Liturgy of the Hours, Psalms recitation, Wisdom books, Daily Readings, CCC 2568, 2585, 2623-2625, 2653-2654

- Explains that calling God “Father” is something no other religion in the world does and why that’s a big deal
- Demonstrates how to pray using Scripture (e.g. Lectio Divina)

(10.4.3 M, T) **ESSENTIAL**...illustrates how the Our Father is fundamentally a summary of the whole Gospel message

Examples: Our Father as a summary of the *Kerygma*, Spiritual Adoption, God’s kingdom is here and now, but also not yet, “For the kingdom, the power, and the glory...” comes from the *Didache* of the early Apostles, Conditional forgiveness, CCC 2761, 2779-2793, 2839-2845

- Explains that the petition, "Forgive us our trespasses, as we forgive those who trespass against us," is asking God to forgive only to the measure we are willing to forgive those who wrong us
- Identifies the Our Father as a universal prayer among all Christian denominations

(12.4.2 S, M, T)...interprets the meaning of the 7 different petitions of the Our Father

Examples: Excerpts of Benedict XVI’s *Jesus of Nazareth*, Meditating on the Our Father, “Say the Our Father – but take an hour to say it” Teresa of Avila answering a novice on how to become a contemplative, CCC 2763

- Explains that the order of the 7 petitions is also the order of priority of things for which we should pray
- Writes a journal reflection on the Our Father as an exercise of Contemplative Prayer

Hail Mary

(1.1.6 S, M, T)...explains that Mary is celebrated and trusted in the Hail Mary and the Rosary because of her perfect obedience to God

Examples: Mary, holy Family, Annunciation, Angel Gabriel, Infancy narratives, Rosary, John 19:25-27, CCC 411, 466, 495, 484, 490, 963

- Summarizes the story of the Annunciation
- Discusses that Mary prays for us from Heaven, just as a mother prays for her children

(5.4.3 M, T)...infers that the Church’s devotion to the Blessed Virgin, Mary as intrinsic to Christian discipleship

Examples: Mary is like the moon, which reflects the light of the sun, Mary’s “fiat” (Annunciation), Ponder (meditation on the things in her heart, Cf. Lk. 2:19), Mary standing at the foot of the cross, Cf. Jn. 19:25; CCC 2679

- Differentiates the devotion to and veneration of the Blessed Mother from worship proper to God

- Collects Scripture passages recognizing the origins of the “Hail Mary” (Lk. 1:28, Lk. 1:42,) and confirms the special dignity awarded to Mary for her lifelong obedience to God

(11.4.4 S, M, T)...exegetes the different parts of The Hail Mary prayer

Examples: Revelation 12:1, Sub Tuum, Memorare, the Rosary, Mother of King as Queen in the Davidic Kingdom, CCC 435, 2634-2636, 2676-2678

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

The Rosary

(2.4.4 M, T)...recognizes the Rosary and other devotions to Mary, the saints, and sacramentals

Examples: Rosary, Hail Mary, Crucifix, bible, prayer cards, Prayer to Saint Michael, Liturgy of the Hours, Lectio Divina CCC 1178, 1674-1676, 971, 2708

- Recites the Rosary and Act of Contrition as a group, and reviews previously learned prayers,(Sign of the Cross, Prayer before meals, Glory Be Prayer After Meals, Our Father, Hail Mary)
- Recognizes sacramentals such as Holy Water, Crucifixes, Way of the Cross, prayer cards, and relics as opportunities to receive God’s grace and deserving of reverence
- Distinguishes the intercession of saints from prayers and worship to God

(3.4.4 S, M, T)...explains that, like Mary herself, the Rosary always points back to her son, namely, in the life, death, resurrection, and ascension of Jesus

Examples: Luminous, Sorrowful, Joyful, and Glorious Mysteries, CCC 2679

- Recalls the encounters between Mary, her cousin Elizabeth, and the Archangel Gabriel as the sources for the Hail Mary prayer
- Identifies the 4 sets of mysteries of the Rosary by name and theme

(4.4.3 S, M, T)...identifies The Rosary as both a devotion (the prayer) and a sacramental (a blessed physical rosary)

Examples: Rosary prayers and order, Mary tells the children at Fatima to add “O my Jesus...” at the end of each decade, CCC 971, 2708

- Participates in the Rosary and knows the order and prayers
- Recalls the origin of The Fatima prayer (Mary’s miraculous appearance at Fatima (May, 1917, see 2nd example)

(5.4.4 M, T)...explains that because of Mary’s perfect cooperation with the Holy Spirit, the Church loves to pray in communion with her to God

Examples: CCC 2682, Mysteries-Sorrow, Luminous, Glorious, Joyful

- Reviews the Rosary's structure as a supernatural weapon to guard against the obstacles to prayer
- Recalls that we often entrust our petitions to Mary because of her role as our mother and her unique proximity to Christ
- Examines the mysteries of the Rosary in light of Scripture (Gospels)

(12.4.4 M, T)...prays and investigates the development of the different Mysteries of The Rosary and why John Paul II added the Luminous Mysteries

Examples: Printouts, Blessed Chalk, C+M+B (Year), Laudate App, Hallow App

- Discusses Spiritual Warfare and prays together as a class The Prayer Against Evil
- Summarizes the elements and steps to perform the annual Epiphany Blessing of the Home and its benefits, ideally blessing the classroom together

Glory Be

(3.4.2 S, M, T) **ESSENTIAL**...recites from memory traditional Catholic prayers, see examples below

Examples: Sign of the Cross, Our Father, Hail Mary, Glory Be, Act of Contrition, grace before and after meals

- Explains the "Glory Be" as a prayer of adoration to God because of who he is, as well as all that he does for us
- Indicates most Catholic prayers offer praise to the Trinity: Father, Son, and Holy Spirit

What is Prayer?

(K.4.1 S, M, T) **ESSENTIAL**...models prayer as talking to and listening to God

Examples: Praise God, Thank God, Love God, Adore God, Ask God, and Listen to God, Morning, mealtime, night, anytime, before and after class, listening can also be reading his word in the Bible, listening at mass, CCC 2590-2597, 2628, 2629

- Prays together as a class (beginning of day, meal time prayer, end of day)
- Discusses that "listening" to God means *to hear* and *to obey* what God says

(1.4.1 S, M, T) **ESSENTIAL**...defines prayer as a conversation with God where we grow in friendship with him

Examples: Talking to God, listening to God, individual prayer, communal prayer, singing, reading, Bible, silence, CCC 2590, 2607, 2628, 2629, 2634, 2637, 2639

- Compares how the way in which we talk with God is different from how we talk to our parents, friends, and teachers

- Gives examples of how God talks to us today (the Scriptures, teachings of his Church, the Mass)

(2.4.1 S, M, T) **ESSENTIAL** ...explains that prayer is how we stay connected to and grow in our relationship with God

Examples: Praise, thanksgiving, petition, love, and contrition, Sign of the Cross, Hail Mary, Glory Be, prayers before & after meals, St. Michael, CCC 2626-2627, 2628, 2629, 2634, 2639

- Writes simple prayers from the heart
- Practices memorized formal vocal prayers
- Explains that the “Our Father” recalls our identity as children of God and reminds us how to be disciples of Christ

(2.4.2 S, M, T) ...distinguishes between the five types of prayer: Blessing & Adoration, Praise, Petition, Contrition, and Thanksgiving

Examples: Prayer journals, Heart Prayers, Rote Prayers, CCC 2623-2649

- Practices the five types of prayer in a variety of ways, written and spoken
- Recognizes these types of prayers come from Scripture and are modeled most perfectly in the life and teachings of Jesus

(2.4.3 M, T) ...identifies the three distinct expressions of prayer: Vocal Prayer, Meditation, and Contemplative Prayer

Examples: 5-10 minute guided meditation, 5-10 minutes of Adoration, Meditation can be listening or reading and silent prayer

- Recognizes Vocal Prayer is prayer with our whole being where we connect with God using both our body and spirit
- Describes Meditation as a journey to understand the Christian life and what the Lord asks of us

(3.4.1 S, M, T) **ESSENTIAL** ...compares and contrasts individual prayer and communal prayer

Examples: Talking to God, listening to God, Holy Bible, silence, Mass, Liturgy, personal reflection, CCC 2735-2737, 2738-2741

- Explains that God always hears our prayers
- Conveys that prayer is able to change ourselves as well as the world around us

(4.4.1 S, M, T) ...gives a Rote Prayer example of each of the four primary different types of prayer: Petition, Intercession, Thanksgiving, and Praise

Examples: Hail Mary, Our Father, After Meal prayer, Prayer for the Faithfully Departed, Write one prayer per quarter kept in prayer journal; Liturgical Year, Church doctrines, Saints, Adoration time, CCC 2629-2643, 2663-2691

- Writes a prayer on their own about a Catholic theme or doctrine, Liturgical Season, Saint, Thanksgiving, Petition
- Writes or says a heart prayer of each of the four types of prayer

(5.4.2 S, M, T) **ESSENTIAL**...recognizes that Christians need to pray daily to talk with God, develop a relationship of love, and listen to God's will in our lives

Examples: Personal prayer, communal prayer, meditation, spontaneous prayer, "Come Holy Spirit" prayer, common Catholic prayers, read Scriptures, Lectio Divina, Liturgy of the Hours, Mass, CCC 2564-2565, 2590, 2659-2660, 2744

- Identifies that Holy Spirit as the one who draws us to prayer every time we pray
- Explains the weekly obligation to attend Mass as the principal habit of discipleship and growth in our relationship with God

(6.4.1 S, M, T) **ESSENTIAL**...explains that prayer is not just about asking God for things we want, but it is also about listening to God and spending time in His presence

Examples: Prayer before Meals, Prayer after Meals, St. Michael Prayer, Prayer of Thanksgiving, Parts of the Mass, Our Father, Psalms, Stewardship, CCC 224, 1328, 2561, 2637-2638

- Shares that through prayer we as Christians are called to be thankful for the gifts we have been given
- Clarifies that we are all called to engage in private prayer when moved by the Holy Spirit, not just at regularly scheduled times or at Mass

(7.4.1 S, M, T)...explains that prayer is not just about asking for things, but it is also about seeking God's will and aligning our hearts with His

Examples: Rote prayers, spontaneous prayer, Lectio Divina, Adoration, meditation, CCC 2738-2741, 2607-2615, 2626, 2628, 2629, 2634, 2637, 2639, 2650-2651, 2734

- Describes how prayer helps us to grow in holiness and to become more like Jesus
- Reports that God always hears our prayers and will answer them according to His will
- Defines prayer as a conversation with God in which a person not only speaks but also listens

(8.4.1 S, M, T) **ESSENTIAL**...explains that all prayer, including meditation, is oriented toward knowledge of the love of Jesus Christ and union with him

Examples: CCC 2558, 2697, 2726, 2745, 2753- 2756, PACTS – praise, adoration, contrition, thanksgiving, supplication, the Mass, Mary, Saints, 1 Thes. 5:17

- Summarizes Prayer as essential to the “life of the new heart” in the believer where without it, one’s faith will surely die
- Engages in prayer as a conversation with God in which a person not only speaks but also listens

(9.4.1 S, M, T) **ESSENTIAL**...defines prayer as the living relationship of the Children of God with their Father in Heaven, the Son, and the Holy Spirit

Examples: God answers all prayers, God may use prayer in unexpected ways, CCC 2737, 2560-2565

- Draws distinctions between prayer to God and asking the saints to pray for us
- Explains that God always hears our prayers, regardless of their apparent outcomes, and that there are certain dispositions which are not conducive to fruitful prayer (Cf. James 4:2-3)

(10.4.1 S, M, T) **ESSENTIAL**...explains how in prayer, the disposition of the heart is crucial; It is not merely about reciting words or going through rituals, but about engaging our whole person

Examples: Prayer by speech, gestures, postures, Sacraments, Sacramentals, CCC 2563

- Recalls the need for persistence of prayer (Cf. Lk. 18:1, 1 Thess.5:16-18)
- Articulates the teaching from Scripture that the prayer of a righteous person is powerful and effective (Cf. James. 5:16, Pvbs. 15:29)

(11.4.1 S, M, T) **ESSENTIAL**...deduces that all prayer is effective because Jesus prays for us, in our place and on our behalf, as part of his unceasing intercession to the Father

Examples: Priestly Prayer of Jesus, Our Father, Gal. 5:16:25, CCC 2558, 2697, 2726, 2738-2758

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

(12.4.1 S, M, T) **ESSENTIAL**...defines Prayer as a meeting point between our desire for God and God’s desire for us

Examples: Humility in discipleship, Praying as Christ taught us, God desires our salvation at all times, CCC 2560

- Explains that Jesus taught that prayer in secret is preferred, because it invites us to pray for the right reasons, not for attention or affirmation (Cf. Mt. 6:6)
- Discusses prayer “best practices,” such as the need to avoid overly brief, apathetic prayer (just checking a box), or wordy, superfluous prayer (Cf. Mt. 6:7)

Expressions of Prayer

(K.4.2 S, M, T)...demonstrates different ways to pray

Examples: Individual prayer, communal prayer, singing, reading, Bible, silence, Mass, Sacraments, special times of the day, CCC 2626-2627, 2628, 2629, 2630, 2634-2636

- Prays together with their class, school community, parish, family, and church

(K.4.3 S, T)...identifies Praise, Petition, and Thanksgiving as forms of prayer

Examples: Mass, individual prayer, CCC 2628, 2637-2638

- Recalls that prayers of Petition ask God for what we want and need
- Prays for their friends and families through prayers of intercession

(1.4.3 M, T)...demonstrates various forms of personal prayer

Examples: Silent prayer, listening, Scripture reading, *Lectio Divina* with age-appropriate versions of Bible texts, CCC 2700-2719

- Can engage in short discussion about prayer
- Shares verbal prayers for others in small groups or in the classroom

(7.4.4 M, T) **ESSENTIAL**...explains how prayer can take different forms (memorized, heart prayers, vocal, silent, mediation, etc.)

Examples: Exposition and Benediction elements, Sacrament of the Holy Eucharist, posture, genuflection, CCC 1178, 1183, 1378-1381, 1418, 2691

- Describes and participates in Eucharistic Adoration
- Discusses how prayer is a way to make and keep our daily activities holy (e.g. prayer before meals)

(8.4.2 S, M, T)...describes Vocal Prayer as an essential element of Christian life that corresponds to a need both from our human nature as well as a divine requirement

Examples: Rote Prayers, Heart Prayer, *Lectio Divina*, Bible Study, Eucharistic Adoration, Contemplative Prayer, CCC 2700-2724

- Illustrates the connection between how what we read in Meditation helps us to make it our own by confronting it with ourselves
- Paraphrases that Contemplative prayer is a silent form of prayer wherein we hear the Word of God and lovingly seek to know God more deeply

(9.4.4 M, T)...using a printed guide, recites together the prayer of Benediction at Eucharistic Adoration

Examples: Printouts, Laudate App, Hallow App

- Practices the Hail Holy Queen prayer as a class (preferably at the end of a rosary)
- Practices the St. Augustine Prayer to the Holy Spirit aloud as a class

(10.4.2 S, M, T)...explains how personal and communal prayer can also be expressed through meaningful gestures, music, rituals, or even through silent communion or contemplation
Examples: Sanctifying our works, labors, and lives to God, Making the secular sacred, Novenas, The Rosary, Hispanic Ofrendas, devotions to approved Marian Apparitions (e.g. Lourdes, Guadalupe), CCC 1674-1679

- Defines Popular Piety as diverse religious expressions of a private or community nature that are inspired by and reflect the culture of a particular nation or people
- Investigates international examples of popular piety from Catholics around the world

(10.4.4 M, T)...as a class, prays the Litany of Humility, and discusses why it is a challenging prayer to live out

Examples: Printouts, Laudate App, Hallow App, Dying to self, Places others' wants and needs before ours is always difficult, CCC 2559, 2628-2631, 2706-2713

- Discusses healthy nighttime prayer habits and recites the "St. Alphonsus Liguori Prayer Before Sleep"
- Recites the Angelus prayer as a class and traces its origins back to Scripture (Cf. Luke 1:26-38)

(11.4.3 M, T) **ESSENTIAL**...describes the need to involve the senses in even our private prayer as a requirement of our embodied human nature

Examples: Devotions, Sacramentals, Heart Prayer, Rote Prayers, CCC 2700-2724

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

(12.4.4 M, T)...prays and investigates the development of the different Mysteries of The Rosary and why John Paul II added the Luminous Mysteries

Examples: Printouts, Blessed Chalk, C+M+B (Year), Laudate App, Hallow App, Keith Nester's "Unpacking the Mysteries of the Rosary",

<https://www.catholicnh.org/assets/Documents/Worship/Our-Faith/Understanding/Rosary.pdf>

- Discusses Spiritual Warfare and prays together as a class The Prayer Against Evil
- Summarizes the elements and steps to perform the annual Epiphany Blessing of the Home and its benefits, ideally blessing the classroom together

The Prayer of the Church

(K.4.4 S, M, T)...recognizes and recites together basic Catholic prayers

Examples: Sign of the Cross, Prayer before, Hail Mary, Our Father, Glory Be, Bedtime prayer, Guardian Angel Prayer, CCC 17, 2617-2619

- Performs the Sign of the Cross at the beginning and ending of prayer
- Shares their favorite prayer

(1.4.4 S, M, T)...recites formal prayers as a class.

Examples: Sign of the Cross, Hail Mary, Glory Be, Our Father, prayers before and after meals, Guardian Angel, Genuflecting before the tabernacle, blessing self with Holy Water, Bowing when approaching the altar

- Models reverent body posture and behavior during prayer
- Imitates appropriate reverence entering, moving within, and exiting the Church

(6.4.4 M, T)...compares and contrasts personal and communal prayer life

Examples: Mt. 6:6, Heart prayer, communal prayer, praying for one another, Real presence, Exposition, Prayer of Benediction, Reverence, Genuflection, CCC 1178, 1183, 1378-1381, 1418, 2663-2691

- Describes participation in Eucharistic Adoration
- Writes a prayer on their own inspired by a teaching of the Church (e.g. real presence of Jesus in the Eucharist), their favorite saint, or liturgical season

(7.4.2 S, M, T)...recognizes that all prayer, including meditation, is oriented toward knowledge of the Love of Jesus Christ and union with him

Examples: PACTS – praise, adoration, contrition, thanksgiving, supplication, the Mass, Mary, Saints, 1 Thes. 5:17, CCC 2558, 2623-2625, 2726, 2753, 2745, 2756

- Identifies prayer as a way to answer the call to holiness now and as a way to help discern one's vocation
- Explains that the Liturgy of the Hours, the Mass, and our common prayers are universally practiced within the Church

(8.4.4 S, M, T)...recalls and can participate in various forms of personal and communal prayer

Examples: Prayer journals, Liturgy of the Hours, *Lectio Divina*, The Mysteries of the Rosary, CCC 971, 2568, 2585, 2623-2625, 2663-2691

- Writes a prayer on their own about a Catholic theme or doctrine (God as Trinity, Jesus' real presence in the Eucharist, Universal nature of the Church), Liturgical Season, Saint, Thanksgiving, or Petition
- Demonstrates how to pray using the Scriptures through various devotions
- Recalls the role of the Holy Spirit as one who motivates us to pray from within and intercedes constantly on our behalf to the Father

(9.4.2 S, M, T)...gives examples of how the Church offers guidance on how to pray

Examples: Prayer isn't just outbursts of emotion and requires intentionality to pray, "No one comes to the Father, except through me", CCC 2650, 2662-2664

- Identifies The Scriptures, the liturgy of the Church, and the virtues of faith, hope, and charity as all sources of prayer
- Points out there is no other way of Christian prayer than through Christ. Our prayer only has access to the Father through ("in the name of") Jesus. (Cf. John 14:6)

(11.4.2 S, M, T)...points out that because the Church is a communion, even prayer done in secret is always The Prayer of the Church

Examples: The Mass, Eucharistic Adoration, Communion of Saints, Universal & Catholic marks of the Church, Liturgy of the Hours, Mt. 6:6-7, CCC 821, 1073, 1178, 2655

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

Liturgy of the Hours

(12.4.3 M, T) **ESSENTIAL**...describes the basic structure and format of the Liturgy of the Hours and prays them together as a class

Examples: Contains various prayers, hymns, psalms, and readings that are organized into different "hours" or "times" of prayer, Office of Readings contains Scripture and writings of the Church Fathers, Consecrating time to God, CCC 1174-1178

- Explains that the Liturgy of the Hours is the second highest form of Liturgy in the Church and that clergy, religious, and lay people alike are encouraged to pray the Hours daily, whether privately or in community
- Discusses how in the early Church, the practice of praying the Psalms and other biblical texts at specific hours of the day was adopted as a way to consecrate the entire day to God, to sanctify the passing of time, and to "pray without ceasing" (Cf. 1 Thess. 5:17, Eph. 6:18)

What is a Sacrament?

(2.2.1 S, M, T) **ESSENTIAL**...defines Sacraments as a means to receive God's grace and show Jesus' love for us

Examples: Holy Water, Bread & Wine, Mass, Oils, Candles, White Garment, Rings, Vows, Bishop, Priest, Deacon, CCC 1131-1134

1210

- Distinguishes sacraments as more than signs or symbols

- Expresses that frequently receiving the sacraments draws us closer to God and empowers us to live as missionary disciples

(3.2.1 S, M, T) **ESSENTIAL**...explains sacraments as actions of the Holy Spirit at work in the Church to bring about our healing and salvation

Examples: 7 Sacraments, God uses natural things he created (water, oil, bread, and wine) to give us his Son and the Holy Spirit, Eucharist from Passover feast to the Body of Christ, CCC 374, 1265, 1272-1273

- Recognizes that man's relationship with God has been redeemed through Jesus, and sustained through the Church and her Sacraments, especially Baptism
- States that Jesus transformed each of the 7 sacraments from human actions into divine actions

(5.2.1 S, M, T) **ESSENTIAL**...explains that the Church celebrates the presence and actions of Christ in our lives through the seven Sacraments

Examples: 7 Sacraments, Eucharist as Source and Summit of the Christian Life, CCC 1084, 1131, 1324-1326

- Describes the seven Sacraments as supernatural signs of grace instituted by Christ
- Recognizes the Sacraments were given to the Church to strengthen us in our faith and to consecrate the world to God

(7.2.1 S, M, T) **ESSENTIAL**...defines Sacraments as signs that actually *do* what they symbolize

Examples: Baptism involves symbolic cleansing with water-actually washes away original sin; Reconciliation *actually* forgives our sins; Confirmation, through oil and the laying on of hands, actually grants us gifts of the Spirit to allow us to live more like Christ; CCC 1113-1127

- Explains that the power of the sacraments comes from Jesus himself, not from the personal holiness of the priest
- Discusses how frequently receiving the sacraments of Eucharist and Reconciliation nourishes and strengthens our faith and spiritual health

(8.2.1 S, M, T)...defines sacraments as outward signs of inward grace instituted by Jesus that make God's grace present to us. They are visible and efficacious signs of God's grace

Examples: Signs and symbols of each sacrament, Effects, Manna and Bread, Priest & Sacrifice, Red Sea and Waters of Baptism, formula, God's grace is a free gift we choose to cooperate, Sin impedes grace, CCC 1076-1083, 1111, 1113, 1131, 1150, 1217-1222

- Traces the many signs and symbols of the OT that are used in the celebration of the Sacraments
- Identifies the sacraments as actions of the Holy Spirit at work in the Church that are *from* the Church and *for* the Church

(9.2.1 S, M, T) **ESSENTIAL**...explains that Sacraments are powers that come forth from the Body of Christ throughout time, just as the works of Christ in his public ministry (Cf. Lk. 6:19 and Lk. 8:46)

Examples: The Church is the Body of Christ on Earth, 1 Cor. 12:27, “Christ has no body now on earth but yours” - St. Teresa of Avila, CCC 1113-1116, 1127-1134

- Discusses how the Sacraments are efficacious (effective at what they intend) since it is Christ at work within them
- Articulates that the sacraments are essential to the work of salvation because they make us more like Christ, who is the Way, the Truth, and the Life (Cf. Jn. 14:6)

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

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

- Distinguishes that the power of the sacraments comes not from the righteousness of the celebrant or recipient, but from God himself
- Differentiates the Sacraments of Initiation, Healing, and Service of Communion as well as identifies their celebrants and recipients

(12.2.1 S, M, T) **ESSENTIAL**...explains the Church *is sacramental* in nature, created as Christ’s instrument to perfect the unity of humankind with God and one another for the salvation of all

Examples: “Let us prepare to celebrate these sacred mysteries”, the Greek word for sacrament is *mysterion*, Liturgy of the Word precedes the Eucharist, Sacrament prep, CCC 774-776, 1132

- Discusses how the Church celebrates the sacraments as a priestly community, structured by the baptismal priesthood and the priesthood of ordained ministers
- Reports that the human heart requires preparation for the sacraments by the Word of God and deepening one’s faith

Baptism

(K.2.1 S, M, T)...states that through Baptism we become children of God and members of the Church

Examples: Sacrament of Baptism, Brothers and sisters in Christ, Parish community, CCC 405, 790, 1267, 1272-1274, 1280, 1997

- Recognizes the baptized as members of the family of God
- Identifies the Parish as a “home” for the family of the Church

(1.2.2 S, M, T) **ESSENTIAL**...defines Baptism as the means by which we join the Church, become members of the Body of Christ, and share in Jesus’ mission

Examples: Sacrament of Baptism, Sign of the Cross, Holy Water, Holy Chrism, Candle, Light, White garment, Priest, Deacon, CCC 405, 790, 1267, 1272-1274, 1280, 1997

- Recounts that the mission Jesus gives us is to make disciples of all peoples
- Explains that just as each part of the body is different, each member of the Church has different gifts

(2.2.2 S, M, T)...acknowledges that in Baptism we become new members of the Church, and through Baptism we are given new life in Christ.

Examples: Name, Godparents, Water, Chrism, Candles, White garment, priest, deacon, CCC 683, 977-978, 1265

- Identifies Baptism as making one a part of God’s family
- Explains that Baptism achieves the forgiveness of original sin and confers the first gifts of the Holy Spirit

(3.2.2 S, M, T)...explains how Baptism, Confirmation, and Holy Eucharist are the Sacraments of Initiation

Examples: Age of Reason (7 years old), Liturgy, Bread, Wine, Holy Water, Holy Oils, White Garment, Godparents, indelible (unerasable) mark on the soul, full initiation to the Catholic faith, CCC 1212

- Views Baptism as Spiritual Adoption into the family of God, whereby we can receive the same gifts and fruits of the Holy Spirit that Jesus received as God’s son
- Explains that Confirmation deepens our experience of Communion with Jesus and the Church

(4.2.3 S, M, T)...describes the elements and basics of the Rite of Baptism

Examples: Trinitarian Formula, Sprinkling/Immersion, Anointing with Oil, indelible mark, Renunciation of Satan (Minor Exorcism), White gown, Godparents, Jordan River, Jewish Mikvah, CCC 1212, 1226-1228, 1272, 1285, 2340

- Reads and discusses the story of the Baptism of Jesus in the Jordan

- Recalls Jesus' command for Christians to "Go forth and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit" (Mt. 28:19)

(5.2.3 S, M, T) **ESSENTIAL**...differentiates between the signs, rituals, and effects of Baptism and those of Confirmation

Examples: Rite of Baptism, Rite of Confirmation, Grace, Indelible mark, Gifts of the Holy Spirit, Effects of each sacrament, formula, symbols, CCC 1212, 125-1289

- Illustrates that Baptism forgives original sin and all personal sins, as well as welcomes the newly baptized child of God and member of the Church
- Recognizes that Confirmation confers the gifts of the Holy Spirit, deepens our experience of the Eucharist, increases our communion with the whole Body of Christ, and completes the Sacraments of Initiation

(6.2.1 S, M, T)...explains that the anointing at Baptism symbolizes that the person is being set apart for a special purpose and is being filled with the Holy Spirit

Examples: David and Saul were anointed with oil at their coronation, Vocations, Universal Call to Holiness, Descent of the Holy Spirit at Pentecost, CCC 1212, 1213-1216

- Explains that by virtue of our Baptism, we are called to know, love, and serve God, and one another
- Reports that the reception of the Holy Spirit in Baptism empowers us to fulfill our call from God

(7.2.2 S, M, T)...explains why the Church doesn't Baptize someone more than once

Examples: Indelible mark has similarities to a mark of ownership or loyalty; merciful character of the Church, CCC 1272-1284

- Discusses the indelible (unerasable) spiritual mark of belonging to Christ that Baptism gives
- Describes Baptism as a permanent sign of membership to the Church

(9.2.2 S, M, T)...identifies precursors of baptism in the Bible

Examples: Noah and the Flood, the Exodus through the Red Sea, Israel's entry into the promised land through the Jordan River, Jewish ritual cleansing *Mikveh*, "they have forsaken the Lord, the fountain of living waters." "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." CCC 438, 536-537, 1121, 1223

- Traces the motif of "Living Waters" through Jer. 17:13 and Jn. 4:10, revealing that Jesus is God and that through baptism we receive Christ himself into our being
- Explains how the baptism of Jesus transforms the ritual of baptism into a sacrament (Cf. Mt. 3:13-17)

(11.2.3 S, M, T)...outlines the historical development of Baptism and Confirmation, beginning with their typological counterparts in the Old Covenant and to the present day

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

- Reports the necessity of Confirmation for the completion of baptismal grace
- Explains that the same “Fullness of Spirit” which Jesus enjoys in his life is given to us through the giving of the Spirit in the sacraments of Baptism and Confirmation

(12.2.2 S, M, T)...discusses the pros and cons of Infant baptism vs Adult baptism

Examples: The Mass, Celebration of Liturgy, Sacrament of Marriage, CCC 1119, 1141, 1231, 1247-1249, 1251

- Investigates the role of Godparents in the Sacrament of Baptism and the life of the Christian
- Illustrates how baptism leads to our adoption by God to receive Christ’s inheritance as the Son of God
- Explains how Baptism bestows a priesthood unto the faithful that is shared by all others in the Church and exercised through liturgy and sacrament

Eucharist

(K.2.2 S, M, T) **ESSENTIAL**...identifies the Eucharist as a special meal where we receive Jesus into our body and soul

Examples: Sacrament of Holy Eucharist, Bread and Wine, Mass, CCC 1113, 1210, 1328-1332

- Identifies the Last Supper as a special meal Jesus had with his friends, the disciples
- Explains how sharing a meal with others creates a sense of community and belonging

(1.2.3 S, M, T) **ESSENTIAL**...defines the Eucharist as a sacred meal and holy celebration where Jesus shares himself with us in a special way during Mass

Examples: Mass, Bread, Wine, Passover, Passion, Resurrection, CCC 1330, 1359-1361

- Reports that Jesus is present in both the bread and the wine after the consecration
- Describes how receiving the Eucharist brings us closer both to Jesus and to his Church

(2.2.6 S, M, T) **ESSENTIAL**...defines the Eucharist as a Sacrament where Jesus is truly present

Examples: Mass, the Blessed Sacrament, Bread and wine, Body and Blood of Jesus, a sacrifice from Christ, Jesus’ gift of himself, Jesus

truly present in the bread and wine as his body and blood, CCC 1210-1211, 1324

- Explains that The Eucharist is Jesus’ loving gift of himself to God and his Church
- Identifies The Eucharist as both spiritual food and saving sacrifice
- Demonstrates how to receive the Eucharist on either the tongue or in the hand

- Tells how Jesus is truly present in the Eucharist at Mass, in Adoration, and in the Tabernacle

(3.2.4 S, M, T)...describes the Eucharist as a remembrance of the Last Supper, the sacrifice of the cross, the Lord's passion, death, and resurrection that sacramentally makes these present now

Examples: Mass, Eucharistic prayers, Holy Communion, Paschal sacrifice, Offertory, Words of Consecration, blood on the doorpost of Israelites, Resurrection, CCC 610-611, 737, 1352-1354, 1365-1368

- Explains that Jesus makes himself present in the bread and wine as his body and blood through the power of the Holy Spirit, and the prayers of the bishop or priest
- Retells how the name "Communion" reflects our union with Jesus as well as all others who receive the body of Christ at each Mass

(4.2.1 S, M, T) **ESSENTIAL** ...explains how the Eucharist is the source and summit of the Christian life, and that it is essential to the life and mission of the Catholic Church

Examples: Source as the beginning of a river, summit as the highest point, Sacrament of Holy Eucharist, Weekly mass attendance, Manna in the desert (16:4-8.), Proclaiming God's Word in Liturgies, Adoration/Exposition/Benediction, Stewardship, CCC 1324-1327

- Connects the story of the manna in the desert (bread from heaven) to the Eucharist
- Describes how the Eucharist gives us the strength needed to walk faithfully with God in the "wilderness" of the world today, just as the Manna did the Israelites

(5.2.5 S, M, T) **ESSENTIAL** ...explains that the Eucharist is the real presence of Christ's body, blood, soul, and divinity under the species of bread and wine

Examples: Mass, bread, wine, transubstantiation, words of consecration, John 6:22-71, Mt. 26:26-30, Mk, 14:22-26, Lk. 22:14-20, 1 Cor. 11:23-29, CCC 737, 1352-1354, 1377-1378, 1381, 1411

- Recognizes parallels between the Passover meal and the Eucharist
- Identifies the role of the Holy Spirit in the consecration of the bread and wine
- Discusses how the celebration of the Mass fulfills Jesus' command, "Do this in memory of me" (cf. 1 Cor. 11:24; Mt. 26:26; Lk. 22:19)

(6.2.3 S, M, T) **ESSENTIAL** ...reports that every consecrated host, in all the tabernacles throughout the world, is the real presence of the risen Jesus

Examples: Body, Blood, Soul, Divinity, Bread, Wine, Words of Consecration, Source and Summit of the Christian life, Grace, forgiveness, healing, CCC 1322-1327, 1374-1381

- Explains that the Church reveals the presence of the risen Christ through the Eucharist and the Sacraments

- Clarifies that both “species” (bread or wine) of the Eucharist contain the real presence of Jesus, and therefore one, the other, or both can be received for holy communion

(7.2.3 S, M, T)...recognizes that the Eucharist is the sacrifice of the body and blood of Jesus

Examples: Last Supper, Holy Thursday, re-presenting Christ’s sacrifice on the cross, Good Friday, Jesus is present in the assembly, present in the Word, in the priest, most especially in the consecrated bread and wine, CCC 1322-1327, 1366-1367, 1374-1383

- Describes other ways Jesus is present in the Mass (in the ministry of the priest, in those assembled, “where two or three are gathered in my name...” Mt. 18:20)
- Points out that the word “Eucharist” means “Thanksgiving”

(8.2.3 S, M, T)...recognizes that the Eucharist is the sacrifice of the body and blood of Jesus

Examples: Last Supper, Holy Thursday, re-presenting Christ’s sacrifice on the cross, the unbloody sacrifice, Good Friday, Scott Hahn’s *The Fourth Cup*, Passover, CCC 1366-1367, 1382-1383

- Connects our reception of the Eucharist to the eating of the flesh of the Lamb in the Passover meal
- Explains how we encounter Christ himself- body, blood, soul, and divinity- in the Liturgy of the Eucharist

(9.2.4 S, M, T)...explains how reverence for the body of Christ drives practices of piety, such as limiting the reception of the Eucharist to only two times a day, and fasting at least one hour before receiving holy communion

Examples: Receiving on the tongue or hand reverently, Bowing before receiving communion, Spiritual communion prayer when sick and unable to attend mass, CCC 1384-1401, 1415

- Practices the Spiritual Communion Prayer together for times when unable to receive communion
- Reports that receiving communion while in a state of grace forgives our venial sins

(10.2.3 S, M, T)...investigates the theology of Real Presence by discussing the Bread of Life Discourse from John’s gospel (Jn. 6:22-59)

Examples: Manna is food sent from God, Jesus is God become like food,

Murmuring/Grumbling against the Lord, Real Presence, Transubstantiation, CCC 1397-1398

- Compares the Manna sent from Heaven (Cf. Ex. 16, Ps. 78:24) to the Real Presence of Christ in the Eucharist
- Reads Ex. 16:1–8 alongside Jn. 6:60-71 and discusses the challenge of the teaching on the real presence

(11.2.2 S, M, T) **ESSENTIAL**...traces the name of the Mass (*Missa*) to the sending forth (*missio*) of the faithful at the conclusion of the liturgy; sending them forth to fulfill God's will in their daily lives

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

- Compares and contrasts the celebration of the Jewish Passover, the Last Supper and Passion of Christ, and the Mass, inferring meaning from their similarities and differences
- Provides evidence of continuity in the elements, formula, and celebration of the Mass throughout history

(12.2.4 S, M, T)...defines the terms "substance" and "accidents" in order to discuss the theology of transubstantiation

Examples: Our senses "accidentally" mistake the substance of the Eucharist to be bread and wine when it is *actually* the body and blood of Christ, Eucharist as sign and sacrament of actual communion, Sign of Peace, CCC 1337-1377, 1396-1400, 1413

- Discusses why other Christian traditions that are not in communion with the Church cannot receive the Eucharist at Mass
- Explains that the "Sign of Peace" is a sign of mandatory reconciliation to one another before making our sacrifice to God in the Eucharist (Cf. Mt. 5:23-24)

Confirmation

(3.2.2 S, M, T)...explains how Baptism, Confirmation, and Holy Eucharist are the Sacraments of Initiation

Examples: Age of Reason (7 years old), Liturgy, Bread, Wine, Holy Water, Holy Oils, White Garment, Godparents, indelible mark on the soul, full initiation to the Catholic faith, CCC 1212

Examples:

- Views Baptism as a Spiritual Adoption into the family of God, whereby we can receive our Divine Inheritance
- Explains that Confirmation deepens our experience of Communion with Jesus and the Church

(5.2.3 S, M, T)...differentiates between the signs, rituals, and effects of Baptism and those of Confirmation

Examples: Rite of Baptism, Rite of Confirmation, Grace, Indelible mark, Gifts of the Holy Spirit, Effects of each sacrament, formula, symbols, CCC 1212, 125-1289

- Illustrates that Baptism forgives original sin and all personal sins as well as welcomes the newly baptized child of God and members of the Church

- Recognizes that Confirmation confers the gifts of the Holy Spirit, deepens our experience of the Eucharist, increases our communion with the whole Body of Christ, and completes the Sacraments of Initiation

(6.2.5 S, M, T)...explains that the anointing of Confirmation brings about a consecration (making holy) of the person

Examples: Consecration, Apostolic Succession, Pentecost, Acts 8:14-17, Mt. 5:48, CCC 1285-1321

- Identifies the Bishop as the proper minister of Confirmation
- Lists the requirements to receive the sacrament (profess the faith, state of grace, desire the sacrament, spiritually mature to be a disciple of Christ)

(7.2.6 S, M, T)...explains that Confirmation confers a special strength to spread and defend the faith by word and witness

Examples: Sign of the Cross, Gifts of the Holy Spirit, Laying on of Hands, Lk. 24:48-49, Jn. 6:27, CCC 1285-1321

- Reports the unrepeatable nature of the Sacrament (imprinting of a spiritual seal)
- Summarizes the significance of a seal (soldiers marked with the leader's seal)
- Points out that Jesus also received a seal from his Father (Jn. 6:27)

(11.2.3 S, M, T)...outlines the historical development of Baptism and Confirmation, beginning with their typological counterparts in the Old Covenant and to the present day

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

- Reports the necessity of Confirmation for the completion of baptismal grace
- Explains that the same "Fullness of Spirit" which Jesus enjoys in his life is given to us through the giving of the Spirit in the sacraments of Baptism and Confirmation

(12.2.5 S, M, T)...traces the sign of being sealed on the forehead in Confirmation back to Scripture

Examples: Ez. 9:1-4, Rev. 14:1, 20:4, Taw is the last letter of the Jewish alphabet, CCC 1285-1321, Excerpts from Scott Hahn's *Signs of Life*

- Reports that the Jewish letter "Taw" drawn on the forehead is the origin of the sign of the cross
- Explains that if any Christian is near death, and is unconfirmed, they should be given Confirmation

Confession

(K.5.2 S, M, T)...based on Jesus' teachings, shows forgiveness to others and asks forgiveness from others

Examples: Holy Bible, I'm sorry, I forgive you, CCC 1434, 1452, 1657

- Recalls Jesus telling Peter to always forgive "our neighbor" (Mt. 18: 21-22)
- Defines forgiveness as letting go of our angry feelings towards another

(1.3.2 S, M, T)...explains that as Christians we are called to forgive others and to ask others for forgiveness

Examples: 10 Commandments, Sacrament of Reconciliation, the Prodigal Son, Luke 23:34, CCC 1489-1490

- Indicates that God always forgives us in the Sacrament of Reconciliation if we are truly sorry

(2.2.8 S, M, T) **ESSENTIAL**...describes the Sacrament of Reconciliation as a sacrament of conversion and healing of our relationship with God, the Church, and others

Examples: Confession, Penance, Act of Contrition, change our vision, become healed from sin, CCC 1435, 1486, 1491

- Recognizes Reconciliation as a sacrament of Jesus' love, mercy, and forgiveness
- Recalls the elements of Confession, Absolution, Act of Contrition, and Penance in the sacrament of Reconciliation
- Understands that frequent reception of Reconciliation is encouraged and is essential in living as a disciple of Christ

(3.2.3 S, M, T)...explains how Reconciliation/Penance and Anointing of the Sick are the Sacraments of Healing

Examples: Examination of Conscience, Confession, Act of Contrition, Penance, Absolution, benefits of frequent Confession, Oil of the Sick, Forgiveness of Sins, James 5:14-15, CCC 1420-1421, 1422-1424, 1480, 1491, 1499-1505

- Defines the elements (Examination of Conscience, Confession, Act of Contrition, Penance, Absolution) of the Sacrament of Reconciliation
- Connects Anointing of the Sick to the Letter of James' directions to bring the sick to a priest that they might be healed and forgiven of their sins

(4.2.4 S, M, T)...explains that in the Sacrament of Reconciliation, we receive God's grace and forgiveness and that Christian life is a journey of conversion

Examples: The Sacrament of Reconciliation, Confession is a repeatable sacrament, Act of Contrition, Penance, The 10 Commandments, The Great Commandment, CCC 1440-1445

- Discusses the role that penance plays in our ongoing conversion
- Identifies God's always-present offer of Confession as a sign of God's extraordinary love for us

(5.2.6 S, M, T)...explains that through the Sacrament of Reconciliation, we restore our relationship with God, our community, and ourselves

Examples: Confession, absolution, act of contrition, laying on of hands, forgiveness, Mk. 2:10; Jn. 20:23 CCC 1440-1446

- Examines Reconciliation as a sacrament of healing
- Recognizes the Old Testament origins of priestly confession (Lev. 5:1-6; Num. 5:5-10)
- Discusses the authority to forgive sins passed down from Jesus to the Apostles

(6.2.4 S, M, T) **ESSENTIAL**...explains that Reconciliation is not just about confessing our sins, but also about making amends and trying to change our behavior

Examples: Penance, Act of Contrition, Ongoing conversion, “Go and sin no more” (Jn. 8:11), Examination of Conscience, Pius XII’s writings on the benefits of frequent confession, CCC 1427-1448, 1459

- Describes the Sacrament of Reconciliation as a sacrament that we can receive as often as we need it
- Reports that Reconciliation grants us additional graces to help us resist future temptation
- Investigates and discusses the benefits of frequent confession

(7.2.5 S, M, T)...identifies the elements of making a valid confession

Examples: Intent to avoid future sin, Sorry for one’s sins, Confessing one’s sins aloud, Completion of Penance, Num. 5:5-7, CCC 1441-1442, 1455-1470

- Identifies the need to say our sins aloud to the priest so the priest can know which sins to forgive
- Highlights the Seal of Confession, which forbids the priest from ever sharing what has been said during Confession to another person

(8.2.4 S, M, T)...articulates and defends the teaching that Catholics receive the forgiveness of sins through the Sacrament of Reconciliation

Examples: Audible confession, desire to repent, Act of Contrition, Completion of Penance, Absolution, Lev. 5:1-6; Num. 5:5-10; Mk. 2:10, Jn. 20:22-23, CCC 984, CCC 1440-1496

- Summarizes the necessary components of a valid confession
- Highlights that it is Christ himself who forgives our sins, using the priest as his vicar of mercy and love
- Outlines the historical development of the sacrament, beginning with priestly confession in the Mosaic law, Jesus’ forgiveness of sins in the gospels, and through Christ’s gift of the Holy Spirit to the Apostles and their successors in John 20

(11.2.6 S, M, T)...explains how the Sacraments of Healing (Confession and Anointing of the Sick) are designed to sustain us in our newly given life received in the sacraments of initiation

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

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

Anointing of the Sick

(5.2.7 S, M, T)...explains that the Sacrament of Anointing of the Sick bestows grace and forgiveness of sins upon a Christian experiencing serious illness or death

Examples: The Sacrament of Anointing of the Sick, healing, grace, forgiveness, viaticum, oil of the sick, reception before surgery or when very ill, reception when under hospital care, James 5:13-20, CCC 1499-1513

- Confirms the repeatability of the Sacrament, not only when dying
- Recalls that only bishops and priests have the authority to perform this sacrament

(8.2.5 S, M, T)...identifies Anointing of the Sick as a sacrament specifically intended to strengthen those who are being tried by illness

Examples: Receives the sacrament before surgeries, for sickness, mental illness, or high-risk pregnancies, Blessed Chrism (oil), Laying on of Hands, Blessing of Palms, Jas. 5:14-16, CCC 1511-1516, 1520-1523, 1526-1527

- Explains that the sacrament unites our sufferings to the Passion and death of Christ for the good of the Church
- Reviews the necessary elements of the sacrament, namely, the use of blessed oils and the anointing of the head and hands

(10.2.2 S, M, T)...explains how receiving Anointing of the Sick grants a gift of Hope from the Holy Spirit to protect the recipient from temptations to discouragement and despair, and from other temptations of the devil (Cf. Heb. 2:14-15)

Examples: Sacraments are instituted by Christ, Christ sanctifies all parts of life, CCC 1511-1513, 1516

- Provides Biblical evidence that the sacrament of Anointing of the Sick was instituted by Jesus Christ Himself (Cf. Mk. 6:7-13, Jas. 5:14-15)
- Discusses how Anointing of the Sick transforms the meaning of suffering from a consequence of original sin to a participation in the saving work of Jesus' Passion

(11.2.6 S, M, T)...explains how the Sacraments of Healing (Confession and Anointing of the Sick) are designed to sustain us in our newly given life received in the sacraments of initiation

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

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

Holy Orders

(K.2.5 S, M, T)...identifies that bishops, priests, deacons, monks, nuns, and religious sisters serve God in a special way

Examples: Vocations, Holy Orders, Celebration of the Mass, Confession, Anointing of the Sick, the other sacraments conferred by bishops, priests, and deacons, CCC 916, 925-927, 1536, 1543, 1548, 1562-1569, 1593

- Addresses a priest as “Father” and states a few things a priest does
- Identifies monks and nuns as “Brother” or “Sister” and to know a few things they do

(1.2.4 S, M, T)...identifies the bishops as successors to the original 12 Apostles

Examples: Vocations, Holy Orders, Pope, the other sacraments conferred by bishops, priests, and deacons, CCC 1536, 1543, 1548, 1562- 1569, 1593

- Explains that only bishops can ordain new priests and deacons
- Recalls the priest’s power to forgive sins in Confession comes from Jesus, who also forgave sins

(2.2.4 S, M, T)...describes the function and purpose of the Priest.

Examples: Pastor, “Father”, celebrate sacraments, counselor, teacher, healer, CCC 1142, 1549

- Recognizes the unique gifts given to priests to administer the sacraments of Eucharist, Anointing of the Sick, and Reconciliation
- Makes sense of the priest’s role as shepherd of their parish and minister to the faithful

(4.2.6 S, M, T)...concludes that the Sacrament of Holy Orders is a participation in the love of the Divine Bridegroom –Christ, for the love of His Bride, the Church

Examples: The Sacrament of Holy Orders, Priesthood, Deacons, Bishops, *In Persona Christi*, Wedding Reception, Banquet, Eucharistic Meal, CCC 772-773, 1536

- Discusses how a priest acts in the person of Christ in the sacraments (The priest doesn’t forgive sins or change the bread and wine himself, Jesus does)

- Discusses how every Mass is a celebration of the wedding between Jesus and his bride, the Church

(5.2.8 S, M, T)...explains that the Sacrament of Holy Orders confers the ordained man with the grace of the Holy Spirit required for his sacramental ministry

Examples: The Sacrament of Holy Orders, Laying on of Hands, Chrism oil, deacon, priest, bishop, CCC 1142, 1534, 1536-1553, 1565-1566, Vocation Lessons Grade 5 – Priesthood

- Explains that the authority of Christ is passed down through Holy Orders to varying degrees based on orders
- Grows in awe and appreciation of a priest's unique ability to consecrate the Eucharist
- Distinguishes between deacons, priests, and bishops by responsibility and orders

(6.2.6 S, M, T)...classifies the Ordained Priesthood as a ministry of service

Examples: Patience, Compassion, Selflessness, Generosity, CCC 1548-1551, 1562-1568

- Identifies good characteristics needed for the priesthood
- Explains that no one has a "right" to receive Holy Orders, moreover the sacrament is a gift to those who are called by the Holy Spirit

(7.2.7 S, M, T)...defines "Vocation" as our calling from God to live in service to him and his Church in a particular way that gives us the greatest chance of getting to Heaven

Examples: Big "V" Vocations (Marriage, Consecrated Religious, Single, Ordained) vs little "v" vocations (jobs and careers), Careers vs Callings, Discipleship, Mission, all Vocations are equal in dignity, CCC 825, 922-927, 1604, 1877, 2371

- Identifies the Ordained Priesthood as one of four Vocations (Married, Consecrated Religious, Sacred Single Life, or Ordained)
- Highlights the unique character of the Diaconate which allows married men to be ordained deacons

(11.2.5 S, M, T) **ESSENTIAL**...traces the priesthood of the New Covenant to the institution of the Eucharist and Christ's command to the apostles to celebrate it until his return (Cf. 1 Cor. 11:23-25)

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

- Distinguishes the three degrees of Holy Orders and their corresponding gifts and responsibilities
- Acknowledges that the common priesthood of the baptized and the ministerial priesthood of the ordained are two participations in the one priesthood of Christ

Marriage

(1.2.5 S, M, T)...explains that God's plan for Marriage is about husbands and wives helping each other and their children get to Heaven

Examples: Sacrament of Matrimony, Praying for one another, Taking care of each other, Parents choosing what's best for their kids, children being respectful to parents, CCC 1601, 1603-1605

- Restates that Marriage is a lifelong promise between a man and a woman
- Understands that when families live as God wants them to live they help each other get to Heaven

(3.2.6 S, M, T)...describes how Holy Matrimony and Holy Orders are the Sacraments at the Service of Communion

Examples: Vocations, Man and Woman, Vows, Deacon, Priest, Bishop, Chrism Oil, Laying on of Hands, CCC 1533-1536, 1601-1602

- Illustrates how the family (mother, father, and child) in the sacrament of Marriage reflects the Trinity (Father, Son, and Holy Spirit)
- Draws parallels between the priestly work of Jesus in the Gospels with the priestly duties of modern-day priests and bishops

(4.2.5 S, M, T)...explains that God created man and woman to exist in a family and to form a family in the sacrament of Holy Matrimony

Examples: Gen. 1 and 2, Mal 2:16, The Sacrament of Matrimony, Mk. 10:9, Mt. 19:6, cf. Dt. 24:1, CCC 1601-1605, 2331-2336

- Discusses how the Sacrament of Matrimony is a covenant between one man and one woman, sealed by God, a partnership between man and woman for life
- Concludes that the Catholic Church doesn't have the authority to grant divorces

(5.2.4 S, M, T)...recalls Marriage as a Sacrament of Sacrificial self-giving that imitates the Trinity

Examples: Marriage Rites, Effects of the Sacrament, The Trinity, Gen. 1:27; Mt. 19:1-12; Eph. 5:22-33; CCC 1610, 1612-1617, 1621-1624, 1644

- Distinguishes between Marriage as a Covenant (agreement of relationship where the relationship doesn't end after promises are fulfilled) vs. a Contract (relationship ends when promises are fulfilled or broken)
- Identifies the Husband and Wife as the ministers of the sacrament of Marriage

(8.2.6 S, M, T) **ESSENTIAL**...articulates the 4 vocations or vocational states in life and how they all reflect our baptismal call to discipleship: Holy Orders, Religious / Consecrated Life, Marriage, Sacred Single Life

Examples: Priesthood, Matrimony, the call to chastity, CCC 915, 1565, 1578, 1599, 1618, 1625-1628, 2233, TOB 73:3-4, 76:4, 79:8

- Distinguishes how God invites, and does not force, when he calls someone to the vocation of married life, non-ordained consecrated life, or the priesthood, leaving the person free to respond
- Describes Marriage as a covenant between baptized persons, raised to the dignity of a sacrament by Jesus
- Explains that Marriage is ordered by God's design towards the good of the spouses and the procreation and education of offspring

(11.2.4 S, M, T)...provides evidence that marriage is not a purely human institution, but one created and ordered by God out of love for his creation

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

- Explains and details the requirements for a valid marriage in the Church
- Summarizes the role of the Domestic Church and its family exercise of the common priesthood of the baptized

What is Virtue?

(1.5.1 S, M, T) **ESSENTIAL**...identifies virtues as the good choices we make again and again that help us live like Jesus and grow closer to God

Examples: Praying when they wake up, prayers before bed, prayers before and after meals, going to Mass every Sunday, being obedient to their parents, sharing, CCC 1803

- Associates virtue with established good habits (e.g. brushing their teeth, telling the truth, sharing their toys)
- Gives examples of good spiritual habits they can practice

(2.5.5 S, M, T)...recognizes the Virtues as guiding principles for living authentic discipleship and witnessing to one's faith

Examples: Self-control, patience, courage, honesty, and compassion

- Describes that Christ's love and teachings are for all people
- Explains that virtues are moral habits that require practice
- Identifies the theological virtues of Faith, Hope, and Love

(3.5.1 S, M, T) **ESSENTIAL**...discusses how Virtue allows the person to do good acts, but also to give the best of themselves

Examples: Practice makes perfect, Habitual virtue, frequent reception of the sacraments, "Bad habits are rituals too", CCC 1803-1804, 1810

- Details how growing in our practice of virtue draws us closer to good things and choices

- Explains the difficulty in growing in virtue when we are often tested by temptation and fall into sin

(4.5.1 S, M, T)...identifies that the sign of virtuous people is their preference for the good in matters both physical and spiritual

Examples: CCC 1803-1804, 1810

- Summarizes “the good” as the best things God would want for us
- Reports that the practice of virtue is done through our bodies as well as governing our thoughts

(5.5.4 S, M, T)...defines virtue as a habitual and firm disposition to do the good

Examples: Imitation of Christ, Lives of the Saints, honesty, self-control, generosity, courage, CCC 1803-1804

- Recalls that moral virtues are acquired by human effort
- Describes that the goal of a virtuous life is to become like God

(6.5.3 S, M, T) **ESSENTIAL**...explains how developing virtue requires working day by day to overcome sinful and selfish habits through prayer, frequenting the sacraments, and personal sacrifice

Examples: Dying to self, fasting, almsgiving, giving things up, Reconciliation, CCC 1803-1811

- Defines the virtues of responsibility and diligence
- Gives examples of self-control put into action

(7.5.1 S, M, T) **ESSENTIAL**...explains why attaining virtues doesn't happen overnight, but requires repetition and trial

Examples: Trial and error, Personal differences, It takes about 13 consecutive days to build a habit, Instant gratification culture, CCC 1803-1811

- Defines the virtues of patience and perseverance
- Discusses with examples why developing certain virtues is harder than others

(8.5.2 S, M, T) **ESSENTIAL**...establishes that attained virtues make self-mastery possible and makes living a morally good life easier and more joyful

Examples: The Imitation of Christ, The lives and writings of the saints, (e.g. St. Gregory of Nyssa), Wis. 8:7, CCC 1803-1811

- Recounts “the goal of a virtuous life is to become like God”
- Recognizes by name and definition the virtues of prudence, justice, temperance, and fortitude

(9.5.1 S, M, T)...gives examples of ways to actively participate in activities that promote virtue

Examples: Volunteering, community service, acts of kindness and compassion, Instructing the ignorant and Admonishing sinners as spiritual works of mercy, CCC 1834, 1839

- Defines Gratitude as thankfulness for the gift of life and the gifts in life
- Discusses the struggles of balancing Compassion and loving fraternal correction we are called to manage in our lives as Christians (Cf. Mt. 18:15-17)

(10.5.1 S, M, T)...gives examples of how teens can actively seek out opportunities for virtuous growth and development

Examples: Attending retreats, participating in youth groups, taking advantage of faith formation programs at their parish or campus ministry, CCC 1839

- Explains how the virtue of self-discipline is giving the best of myself and saying "no" to anything that leads me away from God
- Defines "courage" as moving beyond fear and finding the strength to venture forth and persevere in adversity

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

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

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

(12.5.1 S, M, T)...discusses the merits of a Daily Examination of Conscience and seeking spiritual direction in fostering the development of virtue

Examples: Many saints benefitted from a spiritual director, Catholic Social Teaching, Papal and Magisterial critiques of Marxism, Fascism, Socialism, and Capitalism, Excerpts from *Laudato Si*, CCC 1779-1785, 2245, 2402-2403, 2425

- Explains the necessity of using the virtue of prudence to discern what is actual justice vs sensational activism
- Gives examples of how the virtue of fortitude enables us to continue following Christ even in the midst of hardships and spiritual warfare

(12.5.2 S, M, T)...explains that the virtue of Charity/Love means to both will the good of the other and to take actions to live out the pursuit of that good

Examples: "The glory of God is man, fully alive" St. Irenaeus, "The world offers you comfort, but you were not made for comfort. You were made for Greatness" Benedict XVI, CCC 1803-1805, 1813

- Defines "virtue" as fulfilling God's design for humanity and living as God created humans to live

- Discusses how chastity is a concrete virtue of love, where we see the other for who God created them to be, not as we would

Theological Virtues

(2.5.4 S, M, T) Demonstrates an understanding of the Holy Spirit as the one who awakens us to faith and sends us forth to life in Christ

- Recognizes that it was the Holy Spirit who came to the disciples on Pentecost
- Gives examples of the fruits of the Holy Spirit in the Church

(3.5.2 S, M, T)...distinguishes Theological Virtues (Faith, Hope, and Love) from Human Virtues

Examples: Theological Virtues relate directly to God, Human Virtues (E.g. Excellence, bravery, honesty, integrity, loyalty), Gifts of the Holy Spirit, Children's Imitation of their Parents, The Gospels, Acts of the Apostles, Pentecost, Paul's Letters, CCC 1812-1829

- Summarizes that God gives us his Spirit so that we can act like his children
- Gives concrete examples of living out Faith, Hope, and Love

(4.5.2 S, M, T) **ESSENTIAL**...recites the three Theological Virtues: Faith, Hope, and Love (Charity); and recognizes that they help us to live good lives

Examples: God's definitions of good and evil, Heaven is eternal communion with God,"...and the greatest of these is love", CCC 1812-1829

- Recalls that the Theological Virtues help shape us to live in a relationship with the Holy Trinity
- Identifies Love (Charity) as the greatest of all virtues (Cf. 1 Cor. 13:13)

(5.5.6 S, M, T) **ESSENTIAL**...traces the name "Theological Virtues" to the qualities of Christ, who we imitate in discipleship

Examples: The Gospels, Acts of the Apostles, Pentecost, Paul's Letters, CCC 1812-1829

- Provides definitions for Faith, Hope, and Love
- Identifies Faith, Hope, and Love as the driving forces of Christian moral activity
- Explains the necessary presence of the Holy Spirit in people to live out these virtues

(7.5.2 S, M, T)...illustrates the Theological Virtues of Faith, Hope, and Love in action

Examples: No one can say, "Jesus is Lord," except by the Holy Spirit (1 Cor. 12:3), Catholic Charities, Love of God and Love of Neighbor, Trusting in God despite suffering, CCC 1812-1829

- Investigates why the virtue of Love is also called Charity
- Describes Faith as trusting in the promises of God and the message of the Gospel

(8.5.3 S, M, T)...classifies the Theological Virtues as the foundation of Christian moral activity and the source of the human virtues

Examples: The Letters of Paul, The Epistles, The Gospels, Acts of the Apostles, CCC 1812-1829

- Compares and contrasts the supernatural character of Faith, Hope, and Love to the common/worldly definitions of faith, hope, and love
- Explains that the Theological Virtues are from God, lived out for God, and are directed by us back to God

(9.5.2 S, M, T) **ESSENTIAL**...investigates the role of Faith demonstrated in the Gospels (Cf. Mt. 9:22, 17:20, Mk. 5:34-36, 11:22-25, Lk. 7:50, 18:42)

Examples: “Your faith has saved you/made you well”, Hallowed be Thy name (not ours), “Trust in the LORD with all your heart and lean not on your own understanding” Prov. 3:5-6, CCC 1803, 1812-1816

- Connects the virtue of Faith and to the virtue of Humility, giving examples of where we place our trust in God vs ourselves
- Explains the dynamic between living out the virtue of Faith and Obedience to the Body of Christ, the Church

(10.5.2 S, M, T) **ESSENTIAL**...explains how practicing the virtue of Hope requires detachment from worldly goods and status

Examples: Storing up treasures in Heaven (Cf. Mt. 6:19-21), Blessed are the Poor in Spirit, Living modestly, practicing moderation, Tithing and giving alms, CCC 1817-1821

- Investigates examples of living out the virtue of Hope and being poor in spirit in practical terms for lay people, both single and those with families

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

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

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

(12.5.2 S, M, T)...explains that the virtue of Charity/Love means to both will the good of the other and to take actions to live out the pursuit of that good

Examples: “The glory of God is man, fully alive” St. Irenaeus, “The world offers you comfort, but you were not made for comfort. You were made for Greatness” Benedict XVI, CCC 1803-1805, 1813

- Defines “virtue” as fulfilling God’s design for humanity and living as God created humans to live
- Discusses how chastity is a concrete virtue of love, where we see the other for who God created them to be, not as we would

Cardinal Virtues

(4.5.3 S, M, T)...lists the four Cardinal Virtues

Examples: Prudence, Justice, Fortitude, Temperance, CCC 1803-1811

- Describes the Cardinal Virtues as the doorway to living out all other virtues

(5.5.5 S, M, T)...restates that the Cardinal Virtues are called this because all other virtues are grouped around them

Examples: Prudence, Justice, Fortitude, Temperance, Sacrament of Reconciliation, CCC 1805-1809

- Lists and defines the Cardinal Virtues of Prudence, Justice, Fortitude, and Temperance
- Summarizes the difficulty of maintaining moral balance, and highlights our need for God’s grace to persevere in our pursuit of virtue

(6.5.4 S, M, T)...lists and discusses the 7 deadly sins (see first 7 examples)

Examples: Lust, Wrath, Sloth, Greed, Envy, Gluttony, and Pride; Addictions, Bad Habits, CCC 1805-1811, 1865

- Describes how Temperance and Fortitude help us avoid falling into the 7 deadly sins
- Gives examples of Jesus living out each of the Cardinal Virtues in Scripture

(7.5.4 S, M, T)...gives examples of the virtue of Prudence in practice

Examples: Trusting our judgment, Discerning the good, Forming our conscience, Receiving grace through sacraments, Prayer to the Holy Spirit, CCC 1805-1811

- Explains how frequenting the sacraments encourages our growth in virtue
- Identifies the Holy Spirit as the giver of the Theological Virtues

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

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

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

(12.5.1 S, M, T)...discusses the merits of a Daily Examination of Conscience and seeking spiritual direction in fostering the development of virtue

Examples: Many saints benefitted from a spiritual director, Catholic Social Teaching, Papal and Magisterial critiques of Marxism, Fascism, Socialism, and Capitalism, Excerpts from *Laudato Si*, CCC 1779-1785, 2245, 2402-2403, 2425

- Explains the necessity of using the virtue of prudence to discern what is actual justice vs sensational activism
- Gives examples of how the virtue of fortitude enables us to continue following Christ even in the midst of hardships and spiritual warfare

Gifts of the Holy Spirit

(3.5.3 S, M, T)...distinguishes the Gifts of the Holy Spirit from one another

Examples: Wisdom (knowing God's wishes or plan), Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord, Jesus has all 7 gifts perfectly; CCC 1830-1831, 1845

- Recalls that the Gifts of the Holy Spirit are permanent gifts that help us follow the guidance of the Holy Spirit in our words and actions
- Explains that the Gifts of the Holy Spirit are given through Baptism and made complete in Confirmation

(5.5.3 S, M, T)...traces the Gifts of the Holy Spirit back to the New Testament and the Sacrament of Confirmation

Examples: Pentecost, Acts of the Apostles, Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord, CCC 1830-1832

- Lists the gifts of the Holy Spirit
- Concludes that the gifts of the Holy Spirit are necessary for living Christian Discipleship

(6.5.2 S, M, T)...explains that Baptism and Confirmation are the primary ways we receive the Gifts of the Holy Spirit

Examples: Cooperation with Grace, Using the Gifts of the Spirit bears the Fruits of the Spirit, CCC 1830-1832

- Reports that we can also open ourselves to receive the Gifts of the Holy Spirit through prayer, openness, and a desire to grow in holiness
- Summarizes how habitual use of the Gifts of the Spirit makes us more ready to cooperate with the promptings of the Holy Spirit in our lives

(7.5.3 S, M, T)...defines the meaning of each of the Gifts of the Holy Spirit

Examples: Grace as a Gift, Book of Wisdom, 1 Cor. 12, Letters of Paul, CCC 1830-1832

- Explains that as gifts, there is nothing we do to “earn” or “achieve” the Gifts of the Spirit
- Reports that God bestows each of the 7 gifts in differing degrees to each person according to his divine wisdom

Fruits of the Holy Spirit

(2.5.4 S, M, T) Demonstrates an understanding of the Holy Spirit as the one who awakens us to faith and sends us forth to life in Christ

- Recognizes it was the Holy Spirit who came to the disciples on Pentecost
- Gives examples of the fruits of the Holy Spirit in the Church

(8.5.1 S, M, T)...names and defines each of the 12 Fruits of the Holy Spirit

Examples: Love, Joy, Peace, Patience, Kindness, Goodness, Generosity, Modesty, Faithfulness, Gentleness, Self-Control, Chastity, Gal. 5:22-23, CCC 736, 1832

- Describes the fruits of the Holy Spirit as evidence of our habitual cooperation with the Holy Spirit in our daily lives
- Traces the manifestation of the Fruits of the Holy Spirit to the use of the 7 Gifts of the Spirit

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

Examples: 2 Pet. 1:4, CCC 1812-1829

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

The Church & World Religions

(12.3.6 S, M, T)...acknowledges that those who do not know Christ but still strive to know and live in truth and holiness can still be saved by Christ, and at the same time acknowledges Christ’s command to bring all peoples to himself through evangelization (Cf. Rom. 11:12, 15, 25)

Examples: The Great Commission, *Lumen Gentium* 16, Trinitarian view of God, Monotheism, Modalism, Polytheism, CCC 846-848

- Investigates and describes fundamental similarities and differences between Catholicism and non-Christian religions such as Muslims, Hinduism, Buddhism, and Mormons

- Emphasizes the need for respect, humility, and patience when engaging in interreligious dialogue as a mutual search for truth and bringing about the ultimate good

Sacramentals

(3.2.7 S, M, T)...describes how sacramentals prepare us to receive the grace given by sacraments and help to sanctify (make holy) parts of ordinary life

Examples: Blessings of Persons, Meal Blessings, Blessing of Personal Objects, Blessing Objects for Liturgical Use, Prayers for Spiritual Protection against evil, CCC 1669-1678

- Discusses examples of different blessings prayed by Lay People and those blessings unique to Priests (E.g. Epiphany blessing of the home or parents' blessings for their kids vs. priest's blessing of rosaries or crucifixes)
- Explains Consecration (as a general concept) as making people and things holy, or ordering them toward God

(4.4.4 S, M, T) **ESSENTIAL** ...gives examples of personal sacrifices one can make to strengthen ourselves in prayer and resist temptations

Examples: Fasting, abstaining from certain foods, Lent, Sorrowful mysteries of the Rosary, Novenas, Devotions, Sacramentals, CCC 1667-1676

- Gives examples of popular piety (Stations of the Cross, Eucharistic Processions, Relics)
- Identifies the essential elements of the Stations of the Cross (14 stations, reflections, tells the story of the passion of Jesus)

(6.4.3 M, T)...defines Novena Prayers (9-day prayers for a singular intention) and Devotional Prayers

Examples: Memorare, Sub Tuum, Surrender Novena, Stations of the Cross, CCC 1667-1676

- Memorizes and recites the Memorare and St. Michael prayer
- Identifies the essential elements of the Stations of the Cross

Christian Anthropology

(K.6.1 S, M, T)...expresses that creation is a gift from God who is all-loving

Examples: Genesis 1 & 2, CCC 301, 337-349, 356, TOB 13:2-3

- Shares that creation is a gift to us and that human people are a gift to creation
- Recalls that our bodies are a special gift from God

(K.6.2 S, M, T) **ESSENTIAL** ...states that human beings are to care for God's creation and creation is entrusted to human beings

Examples: Genesis 1 and 2, Gardening, Protecting Wildlife, Stewardship, CCC 307, 373, TOB 6:4

- Shares that only human beings can intentionally take care of the Earth
- Concludes that human beings must also take care of each other because God also created them

(K.6.3 S, M, T)...recognizes that the human person has a special relationship with God in comparison to animals

Examples: Genesis 1 & 2, CCC 356, 358, 380, TOB 5-6

- Explains that only human beings worship and pray to God
- Shares that humans can live forever in Heaven with God

(K.6.4 S, M, T)...compares the special dignity of human work to the activity of animals

Examples: Genesis 1 & 2, CCC 307, 342-343, 378, TOB 5:4

- Explains that God made us like Him in how we can create too
- Shares that since God gave us special bodies, the work our bodies do can be special too

(K.6.5 S, M, T)...expresses how human beings form a community of love that resembles the Holy Trinity

Examples: Genesis 1 and 2, Holy Trinity, Three persons one God; Mother, Father, and Child; CCC 299, 343, 355-357, TOB 5-7, 9:2-3, 19:1

- Recalls that human beings are made in God's image and likeness
- Explains that when we treat each other well, humans make a happy group of persons, like the Father, Son, and Holy Spirit

(K.6.6 S, M, T) **ESSENTIAL**...discusses that because God created our bodies, therefore, the body is Good

Examples: Genesis 1 and 2, God called humans "very good" on the sixth day

- Understands that God created human bodies that are either male or female
- Concludes that humans have a visible body and an invisible spirit, both good and created by God

(1.6.1 S, M, T) **ESSENTIAL**...explains that God's creation includes not only our Earth but every part of the universe

Examples: TOB 2-3, 13:2, Genesis 1 and 2, 10 Commandments, CCC 299

- Expresses awe and gratitude to God for all His creation
- Gives examples of things that God created that people can't create

(1.6.2 S, M, T) **ESSENTIAL**...identifies that God's creation is filled with goodness

Examples: Genesis 1 and 2, CCC 280, 339, TOB 13:3

- Explains how everything God created, he said was “good”
- Distinguishes that God called his creation of humanity “very good”

(1.6.3 S, M, T)...states that life is a gift from God

Examples: Genesis 1 and 2, CCC 1, 68, 357, 366, 1696, 1730, 1733, 2258, 2260, TOB 20:5

- Defines a gift as something that is given freely, without conditions or payment
- Recognizes that each person is unique and unrepeatable
- Explains that each person has unique gifts and talents to give to God and his people

(1.6.4 S, M, T)...explains that true freedom (God’s gift of free choice to us) comes by choosing good things every day

Examples: 10 Commandments, Genesis 1 and 2, What Would Jesus Do?, CCC 1696, 1730, 1733, TOB 13:3

- Defines freedom as the ability to make choices
- Describes sin as something that takes away our ability to choose

(1.6.5 S, M, T)...recognizes that human beings reveal what is in our hearts and spirit through our body language

Examples: Smiling, frowning, crying, laughing, emotions, Prayer, Physical and Spiritual exercise, going to Mass, play, rest, time with friends, CCC 1146-1147, TOB 19:4-5

- Explains how the outside of our bodies shows what we are feeling inside
- Describes how we must care for our spirit like how we care for our body

(1.6.6 S, M, T)...shares that God calls us to make a gift of ourselves out of love for others

Examples: The Gospels, Stories of Jesus’ compassion, CCC 257, 1878, 2196, *Gaudium et Spes* 24:3, TOB 46:6

- Classifies the Eucharist as Jesus’ gift of himself out of love to the world
- Explains that God wants our love and we show God we love him by loving all his children the way Jesus loves

(2.6.1 S, M, T)...recognizes that all creatures are a sign of God’s gift in love

Examples: Genesis 1 and 2, CCC 339, 342, TOB 13:3

- Explains the enormous diversity of creatures on Earth are a reflection of God’s immeasurable love

(2.6.2NT, CH)...identifies reasons why God made man male and woman female

Examples: Genesis 1 and 2, Image and likeness of God, CCC 371-372, TOB 2-3

- Provides reasons why God made human persons male and female in Gen. 1:27 and Gen. 2:18-22a

(2.6.3 M, T) **ESSENTIAL** ...articulates how and why we are made for relationship with God (Communion)

Examples TOB 6:2; CCC 343, 356, 373, 378

- Recalls that God seeks everyone personally
- Explains that through the Eucharist Jesus and his people meet

(2.6.4 S, M, T) **ESSENTIAL** ...discusses how we are created in the image and likeness of the Trinitarian God

Examples: Gen. 1:26, TOB 9:2-9:3, 13:2, 19:1; CCC 355-357

- Distinguishes between the definitions of “image” and “likeness”
- Identifies qualities of God’s image and likeness that all people share by his design

(2.6.5 S, M, T) ...expresses that man is called to give himself through love as a “Gift”

Examples: TOB 15:1; CCC 357, 1878, 2196; *Gaudium et Spes* 24:3, TOB 90:5-6; CCC 519-520

- Discusses how Jesus is the model of what it means for a person to be a gift
- Expresses that respecting a gift shows respect for the giver

(2.6.6 S, M, T) ...analyzes how the body reveals that each person is made for a relationship with God, others, and the world

Examples: TOB 12:1, 13:4; CCC 340, 344, 371-373

- Recognizes that the Mass unites all persons of the Church
- Explains that God’s created purpose for our bodies is to be a gift to others

(3.6.1 S, M, T) **ESSENTIAL** ...gives examples of man’s unique relationship with God as set apart from the rest of creation

Examples: Naming the animals, cultivating the earth, and choosing between good and evil, TOB 5:4, 6; CCC 343, 356, 373, 378

- Explains how humanity alone is created to share together in prayer and worship to God
- Describes the unique dignity given to humanity because of this relationship

(3.6.2 S, M, T) ...contrasts how God can enable people to view the world and others as gifts with how some people view the world and others as a threat, eliciting a response of selfishness and manipulation

Examples: TOB 15:1, 46:6; CCC 2514, 2517-2519, 2524, 2531

- Discusses examples of “gifts” vs. rewards or purchased goods

- Connects the responses of selfishness and manipulation to feelings of fear and God's repeated use of "Do not be afraid" in the Bible

(3.6.3 M, T)...relates how the body reveals the person

Examples: TOB 14:4; CCC 364-366, 371

- Describes how what we do with our bodies reveals something about us
- Gives examples of choices that reveal something about ourselves

(3.6.4 S, M, T)...relates Adam and Eve's relationship with God before the fall to the restoration of humanity's relationship with God through baptism

Examples: God walked with man in the Garden (Cf. Gen 2-3), Jesus says, "I no longer call you slaves, but friends" Jn. 15:15, TOB 91:5, 92:2, 96:2-5; CCC 374, 1265, 1272-1273

- Explains how Baptism actually brings us into a closer relationship with God than Adam had with God before the fall
- Compares and contrasts how our relationships can be harmed by sinful choices to how Adam's and Eve's relationship with God was like before and after the Fall

(3.6.5 S, M, T)...relates being connected to Jesus the True Vine (Jn. 15:4-5) to manifesting the fruits of the Spirit (Gal. 5:22-23)

Examples: TOB 51; CCC 736, 1831-1832, 2074

- Describes the relationship between vines, fruits, and connectedness
- Discusses what other "vines" people connect themselves to and the "fruit" those choices bear

(3.6.6 S, M, T) **ESSENTIAL**...recognizes that in heaven there will be a profound unity and harmony between the soul and the body

Examples: TOB 66:5-6; CCC 996-997

- Gives examples of unity and harmony among people
- Illustrates how what we say with our mouths doesn't always match what we feel in our minds and hearts

(4.6.1 S, M, T)...interprets the significance of Gen. 2:18 "It is not good for man to be alone. I will make a helper fit for him"

Examples: TOB 9:2, 10:1; CCC 369-372)

- Compares Adam's joy at the creation of Eve to his response to the creation of the animals
- Discusses ways in which we celebrate the differences between men and women while also appreciating their sameness

(4.6.2 M, T)...extrapolates how man is also created in God's image through the communion of persons

Examples: TOB 9:3, 14:6; CCC 355-357

- Compares and contrasts the Trinity with the human family
- Discusses how the Church experiences communion with its members

(4.6.3 M, T)...connects how virtues (which have to do with man's inner life) are expressed through the body

Examples: TOB 51:5-6, 53:4, 54:2-55:7; CCC 2516, 2520-2524

- Gives examples of how our bodies reveal our experience of conversion (changing of heart) over time
- Shares ideas of how our bodies experience the sacraments of the Church and how those experiences affect our spirits

(4.6.4 S, M, T)...demonstrates how through our work we make a gift of ourselves

Examples: Cf. TOB 6:4, 7:2, CCC 373, 2427-2428

- Relates how work helps us fulfill a mission
- Explains how Jesus' ministry was a gift of himself and revealed his mission

(4.6.5 S, M, T)...recognizes that suffering is a result of the Fall and that suffering can make it difficult for us to see the gifts of God

Examples: TOB 26:4-5, 27:1-2; cf. 65:5 CCC 356-357, 385, 400, 402, 404-405, 22ff

- Identifies ways where God is, or was, present in their own life
- Describes ways in which sin blinds us to God's gifts and to the gifts of each other

(4.6.6 S, M, T)...relates how Christ nourishes communion through the gift of himself in the Eucharist

Examples: TOB 68:1-4, 99:1, CCC 1023-1025, 1391, 1392

- Compares and contrasts "communion" with other kinds of partnerships (business partnerships, teams, groups, etc.)
- Discusses how at the Resurrection of the dead we will experience the most perfect communion with God and others

(5.6.1 S, M, T)...compares and contrasts ancient myths of creation to Sacred Scripture and God's goodness in creating

Examples: Gen. 1, Gen. 2, Greek Mythology, Hindu, TOB 13:2-4; CCC 285, 287-301

- Distinguishes Monotheism from Polytheism
- Traces the observed disorder in the world back to sin

(5.6.2 S, M, T)...explains how original nakedness refers to seeing the world and others as God sees; as Gift

Examples: TOB 13, 14:2; CCC 337, 339, 377, 2531

- Reports that Eve was entrusted to Adam by God even though Adam did nothing to deserve her
- Connects God's gift of dominion of creation to Adam to our role as stewards today

(5.6.3 M, T)...demonstrates that man comes to know himself through a gift-of-self

Examples: TOB 22:4, 67:5; CCC 606-607; 1823

- Connects our image and likeness of God to the imitation of Jesus
- Describes Jesus' passion and death on the cross as a gift of self

(5.6.4 S, M, T)...recognizes that Jesus reveals the love of the Father

Examples: Cf. Jn. 14:19, Jn. 3:16, TOB 23:4, 67:5, CCC 606-607; 1823)

- Identifies Scripture passages that communicate Jesus' revelation of the Father
- Traces Jesus' continued revelation of the Father's love through his gift of the sacraments to the Church

(5.6.5 S, M, T)...articulates how virtue is part of 'life according to the Spirit'

Examples: cf. Eph. 6:13-17, TOB 51:5-6; CCC 736, 1824, 1830, 1839-1841, 2514-2519

- Compares Virtue to necessary "armor" in our daily battle against evil
- Connects the development of virtue with Jesus' teaching that "whoever wishes to be my disciple must pick up his cross daily, and follow me" (Cf. 16:24-26)

(5.6.6 S, M, T)...discusses how at the resurrection we will see as God sees and our bodies will perfectly reveal his love

Examples: TOB 68.1, 69:6; CCC 997, 1003, 1011, 1023, 1026, 1028

- Conveys that our imitation of Christ is complete in our resurrection of the body
- Exemplifies Mary's Assumption and Queenship as a glimpse into our destiny in the resurrection of the body

(6.6.1 S, M, T)...explains how creation is a good gift created from nothing

Examples: Intelligent Design, Evolution, Stewardship, TOB 2-3, 13:2-4; CCC 293-298, 341

- Highlights the generosity of God in the gifts of his abundant and beautiful creation
- Traces the order and organization of the universe to the wisdom and intelligent design of God

(6.6.2 S, M, T)...defines "original experience" as the most basic human experiences all humanity has in common: original solitude, original unity, and original nakedness

Examples: TOB 4:4, 6:2, 9:1, 11:1, 13:1 CCC 337, 339, 369-375, 377

- Explains how “original solitude” means the experience of man’s being alone-with-God; his unique relationship with God
- Defines “original nakedness” as experiencing the true and clear vision of the person; as gift and in God’s image
- Defines “original unity” as the experience of humanity’s unity-in-difference; the unique relation between male and female

(6.6.3 M, T)...differentiates how man, as the pinnacle of creation, is both similar and dissimilar from God

Examples: TOB 6-7, 8:1, 9:2-3, 10:1, 13:3, 14:1, 16:1-2; CCC 339-344, 355-358, 369-372

- Identifies the two ways of being human, male and female
- Discusses why it is a good thing that God created humanity as male and female

(6.6.4 S, M, T)...explains “gift of self” as thoughts, words, or actions that place oneself at the service of others and seek the true good of the other

Examples: TOB 8:4, 9:1-3, 10:1, 14:2, 15:1, CCC 355-357, 1609, 1667, 1889, 1914, 1926, *Gaudium et Spes* 24:3

- Summarizes that God’s love is defined by His “gift of self”
- Explains how man, in the image of the Trinity, learns about himself through a gift of himself

(6.6.5 S, M, T) **ESSENTIAL**...explains that the need to treat God, his creation, and other people with respect and honor is driven by the fact that God is all good and his creation is a good gift

Examples: TOB 14:4, 15:4, 18:4, 19:3-5, 23:5, 56-57:3, 119-120, 132:1; CCC 2096-2097, 2415-2418, 2479, 2518, 2520-2524

- Describes how the body-soul unity reveals man’s special dignity
- Summarizes how the virtues of modesty, chastity, and purity appropriately reflect the special dignity owed to the human person

(6.6.6 S, M, T) **ESSENTIAL**...explains how the human body is a visible sign (a “sacrament”) of God’s invisible love

Examples: TOB 19:4, 57:2; CCC 355-356, 364, 2516, 2519

- Describes how the human body is the “temple of the Holy Spirit” (1 Cor. 6:15)
- Explains why it is necessary to “glorify God in your body” (1 Cor. 6:20)

(7.6.1 S, M, T) **ESSENTIAL**...explains that after the Fall, creation remains a good gift, it is not totally corrupted, and it is able to be redeemed

Examples: Gen. 1 and 2, CCC 397, 400, 405, 410-412, 422, 1045-1048, 1707, 1865, 1949, 2514-2520, 2534-2535, 2549, TOB 15:1-4, 26:5, 31:3, 31:6, 32:3-6, 33:1-2, 51:5-6, 54, 86

- Distinguishes that as a result of original sin man experiences concupiscence and needs to bring emotions and desires into harmony with what is truly good
- Evaluates actions for self-mastery and describe how actions of self-mastery free one to make a full gift-of-self

(7.6.2 S, M, T) **ESSENTIAL**...provides examples of desires that are rightly ordered (according to God's design, given by God), and desires that are not ordered rightly ordered "disordered"; not according to God's design

Examples: TOB 48:4, CCC 374-379, 400, 2514-2520, 2528-2531, 2541-2546, 2548-2549, 2555-2557

- Discusses how "rightly ordered" desires include our appetites for food, drink, and necessities of life
- Explains how sin distorts our appetites and disorganizes our God-given desires

(7.6.3 M, T)...explains the body-soul unity in the human person from the standpoint of the "language of the body"

Examples: TOB 9:4, 10:1, 14:6, 15, 16:1-2, 23:4-5, 123:4-5, 125:1-2, 127:4, CCC 2518, 2521-2524

- Discusses how the body reveals the inner life of the soul

(7.6.4 S, M, T)...describes how the body itself communicates that the human being is a gift just by the fact that it exists

Examples: Gen. 1 & 2, CCC 357, 364, 369-373 TOB 14:4

- Articulates that the human person is created in God's image, male and female, and that one's gender is consistent with his or her biological sex
- Affirms the wisdom in God's creative and complimentary diversity of humans

(7.6.5 S, M, T)...describes what "life according to the Spirit" is

Examples: TOB 15:1, 45:1-5, 46:5-6, 49:7, 51:5-6, 53:4-5, 54:2-4, CCC 30, 736, 1731, 1824, 1828-1832, 2514-2519, 2548

- Explains how Christ appeals to the human heart to be pure
- Discusses how following the law of God leads to true freedom and happiness

(7.6.6 S, M, T)...evaluates how love, as a power, is a participation in the love of God himself

Examples: TOB 8:4, 9:1-3, 10:1, 15:1, 127:1, CCC 813, 1644-1647, 2205, 2331, 2335, 2360, 2364-2369

- Proposes how a “communion of persons” involves the loving gift-of-self (i.e. the Trinity, but also the unity of the Church, the family, and the unity of man and woman)
- Describes God’s love as total, faithful, fruitful, and generous

(8.6.1 S, M, T)...proposes that creation should be received as a gift and not manipulated, dominated, and/or controlled

Examples: cf. TOB 13:3-4, 59:3; CCC 358, 373

- Appraises examples of modern manipulation, domination, and control in society today
- Proposes alternative means of receiving creation that contrast manipulation, domination, and control

(8.6.2 S, M, T) **ESSENTIAL**...evaluates the beatitude: “Blessed are the pure in heart, because they will see God”

Examples: cf. Mt. 5:8 and TOB 43:5, 50, 54, 57:3; CCC 2518-2519, 2530-2533

- Defines “Pure in Heart” as when a person perceives and respects others as a gift and seeks to make a gift of himself/herself to others
- Gives examples of how a person is pure in heart

(8.6.3 M, T) **ESSENTIAL**...describes the idea of a vocation and how it is the way one makes a total gift-of-self

Examples: TOB 73:3-4, 76:4-6, 78, 79:8, 86; CCC 915-916, 929, 932, 1578-1579, 1599, 1603, 1605, 1618-1621, 1625-1628, 2233)

- Explains how God invites, and does not force, when he calls someone to the vocation of married life, consecrated life, or the priesthood, leaving the person free to respond
- Compares and contrasts the sacrament of marriage with celibacy for the sake of the kingdom

(8.6.4 S, M, T)...compares how the loving communion of man and woman is like that of the Trinity, a communion of persons who are love and who in giving and receiving are fruitful

Examples: Cf. Eph. 5, TOB 9:1-3, 10:4, 14:6, 15:1-5, 81:6, 87093; CCC 355-357, 915-916, 922-923, 926, 1601, 1604, 1640, 1646

- Explains that living out the spousal meaning of the body can be through marriage or virginity for the sake of the kingdom
- Explains that when God calls two people to the vocation of marriage, he is inviting them into a special sacrament of his love

(8.6.5 S, M, T)...describes how responding to the call of the consecrated life is a radical

imitation of the life of Christ, and it is done in order to work for the kingdom of God on Earth

Examples: TOB 75:1, 75:4, 76:3, 79:2, 79:9, 81:4; CCC 915-916, 929, 932, 1579, 1618

- Traces the vows of poverty, chastity, & obedience to the life of Christ in Scripture
- Illustrates the foundational role religious vocations played in the formations of charities, hospitals and schools throughout history

(8.6.6 S, M, T)...explains what will happen to the body at the Resurrection of the Dead

Examples: Cf. Lk 24:39, 1 Cor. 15:35-37, 42, 52-53; 1 Thess 4:16, TOB 64-72; CCC 997-1001

- Exemplifies the glorified body of Christ in the Scriptures for what will happen to our bodies at the Resurrection of the Dead
- Recalls that the Resurrection of the Dead will occur at Christ's second coming

(9.6.1 S, M, T)...explains that God's desire to reveal Himself — the source of all life and goodness — to His creation comes as an eternal gift of love

Examples: Gaudium et Spes 22:1, Priestly prayer of Jesus (Cf. Jn. 17), Jesus as the New Adam

- Highlights how the body-soul unity of the human person is linked to the way in which God reveals Himself out of love
- Explains how Jesus reveals the true nature of humanity to humanity and makes our supreme calling clear

(9.6.2 S, M, T)...explores foundational questions about Scriptural interpretation and the relationship between science and theology

Examples: St. Augustine's commentary on Genesis 1, Wonder: Seeds of Life video (Word on Fire)

- Investigates Genesis 1-2 through the lenses of both science and theology

(9.6.3 M, T)...explores in Scripture how Jesus often reveals Himself to others in a personal way

Examples: The woman at the well (Cf. John 4), The calling of Peter, Andrew, James, and John (Cf. Lk. 5:1-11), the Road to Emmaus (Cf. Lk. 24:13-35), God is jealous for Israel (many OT verses), Book of Hosea, Song of Songs, Parable of the Wedding Feast (Cf. Mt. 22:1-14), Marriage Supper of the Lamb - Rev. 19:6-9

- Demonstrates how God's love is communicated using marital imagery throughout the whole of Scripture, culminating in the revelation of Jesus Christ as the Bridegroom

(9.6.4 S, M, T) **ESSENTIAL**...explores the significance and meaning of being created either male or female

Examples: Different in form but equal in dignity, Two ways of being human, created

affinity for human tasks, unique dignity of motherhood, Gen. 1-3

- Affirms human complementarity, highlighting women's unique roles as daughter, sister, bride, and mother
- Affirming the complementarity between man and woman, highlights man's unique roles as son, brother, husband, and father

(9.6.5 S, M, T)...describes how humanity was created in God's image and likeness with the capacity for intellect, will, and the call to love

Examples: Gen. 1:27, God is the ultimate good, Trinity as reciprocal gifts of love, Trinity, CCC 249-260

- Defines love as willing the true good of the beloved
- Explains how the "logic" of the Trinity reveals who the human person is created and called to be

(9.6.6 S, M, T) **ESSENTIAL**....reflects on the meaning of suffering and how Jesus Christ transforms this human experience into one open to deeper love and fruitfulness

Examples: God allows evil so that a greater good might arise, God allows lesser evils to prevent greater evils, Book of Job, "Offering it up"

- Investigates Colossians 1:24 and explains how we can offer our sufferings to God to make something useful of them by uniting them to the sufferings of Jesus

(10.6.1 S, M, T)...investigates Genesis 3 and what it teaches us about the Fall, original sin, and our current state of humanity

Examples: Consequences of sin, all injustices can be traced back to sin, "Go and sin no more" (Jn. 8:11), Original Solitude, Original Nakedness, Original Unity, CCC 705, 817, 845, 953, 1008

- Reflects on how Jesus Christ calls, not accuses, the human heart to greatness even in the face of sin
- Highlights the three "original experiences" that the first man and woman – and every human person – experience, providing a pattern for what it means to be human

(10.6.2 S, M, T) **ESSENTIAL**...articulates the unique dignity of the human person, based on who one is, not what one does

Examples: Child of God, Uniquely made, Universal call to holiness, human value is not based upon what we offer society, CCC 705, 1700-1715

- Examines how the resurrection of the body reveals the dignity of the human person
- Explains that disabilities do not remove one's dignity, and in fact, that such situations teach us all about what it means to be a creature

(10.6.3 M, T)...explains that chastity involves authentically loving and treating others as

they deserve

Examples: Chastity is an expression of how justice is lived out in love/charity, Avoiding objectification, Purity requires modesty, Near occasions to sin, dating vs. courtship, CCC 1832, 2439, 2521-2524

- Explains that modesty isn't simply about covering up and masking, but rather revealing what is most important about a person
- Explores the implications chastity and modesty have on dating relationships

(10.6.4 S, M, T)...explains what it means to say that the Church is the Bride of Christ

Examples: Jn. 3:29, Mt. 9:15, 25:1-13, Rev. 19:7, 22:17, CCC 796, 808, 1637

- Interprets Ephesians 5 to explain how the mutual love of husband and wife and their obedience to Christ fulfills their marriage covenant
- Explores what it means to be "subordinate" (to yield to another's admonition or advice) and how subordination does not violate the dignity of the human person

(10.6.5 S, M, T) **ESSENTIAL**...investigates how femininity and masculinity reveal the Spousal meaning of the Body

Examples: Spousal love is gift of self, Complimentary of the men and woman, Gen. 1:27, CCC 1535, 1601-1603, 1637-1643

- Illustrates how every vocation has a spousal form and is a definitive way of responding to the call to love
- Explains how the spousal meaning of the body is lived in marriage and family life

(10.6.6 S, M, T)...explains how we can understand the Church more fully by seeing her as the Body of Christ

Examples: Great Commission, High Priestly Prayer of Jesus, Church is the Bride of Christ, "And the two shall become one flesh" (Gen. 2:24 Mk. 10:6-8), CCC 775-779, 789-792, 805-807

- Connects the command of the risen Jesus to "go out and make disciples of all nations" (Cf. Mt. 28:19-20) to the prayer of Jesus that "all might be one" (Cf. Jn. 17:9-26)
- Highlights the connection between the new evangelization and the dignity of the human person

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

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

- Describes how Baptism highlights our intrinsic relationality and the gift of "receiving" faith

- Explains Christ's spousal gift of self in the Eucharist and the way in which this gift draws us into communion with Jesus and others
 - Traces the relationship of an outpouring of the Holy Spirit to purity, which is reverence for the person
-

(11.6.2 S, M, T)...illustrates a Sacramental view of the World as seeing God's creation as a gift from God given in love and generosity to humankind

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

- Connects the concept of mercy to the dignity of the human person.
 - Paraphrases what Anointing of the Sick, suffering, and illness reveal about the human person and our reception of the sacraments
 - Points to the role of service within the priesthood and the prophetic nature of celibacy for the Kingdom
-

(11.6.3 M, T) **ESSENTIAL**...explains how a sacramental marriage is the fullness of what God created marriage to be, highlighting the nature of fidelity and fruitfulness

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

- Defines marriage by its indissoluble, unitive, and lifelong exclusive characteristics
 - Identifies marriage as a sign of Christ's love for the Church while acknowledging the pain of children who experience their parents' divorce
-

(11.6.4 S, M, T)...articulates that the language spoken by the body is possible because it was created by God in love

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

- Explains the Moral Life as a response to God's love and considers what this call says about the human person
 - Weighs the implications that the common view of freedom has for the body
-

(11.6.5 S, M, T)...connects the inherent Dignity of the Body to its divine design and sharing in God's image and likeness

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

- Reflects on the personal love that God has for each person and the barriers that might prevent one from believing it

- Explains Chastity as a virtue that involves loving others authentically and not using another as an object

(11.6.6 S, M, T)...contrasts the gift of participating in the coming-to-be of new life with the ways in which violations of fruitfulness (artificial contraception and artificial reproductive technology) undermine love and the dignity of the human person

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

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

(12.6.1 S, M, T) **ESSENTIAL**...explores the implications of objective truth, highlighting truth’s relationship with freedom and love

Examples: If truth is relative, nothing is always true; knowing the truth gives us the freedom to act; “The truth will set you free” (Jn. 8:32); human labor and rest imitate the creative action of God (Cf. Gen. 1-2)

- Explains how the human person is created differently from the animals and is called by God to be more
- Explores the topic of work through the lens of the Theology of the Body, including the goodness of work, the relationship of work and identity, and the need for rest

(12.6.2 S, M, T)...defines sin as rejection and doubt of God’s generosity, and explains the ways in which sin impacts every person

Examples: Sin robs man of his resemblance to God, Sin leads to division and injustice, Sin blinds us to our radical dependence upon God, CCC 705, 817,845, 953, 1008

- Examines the connection between original sin and death, while also addressing the redemptive and transformative possibilities of suffering in love
- Highlights the concept of solidarity, which corresponds to one’s inherent relationality

(12.6.3 M, T) **ESSENTIAL**...explains the importance of the family as the basic cell of society and the primary place in which one learns love

Examples: Domestic Church, Children and Parents mutually contribute to each other’s growth in holiness, Parental responsibility to educate and teach their children to know, love, and serve the Lord, CCC 2204-2213, 2221-2233

- Illustrates the challenges inherent in family life
- Investigates the concept of subsidiarity in the context of the family

(12.6.4 S, M, T)...highlights marriage as a freely given gift-of-self that includes suffering and selflessness and that is fruitful for the couple, their family, and the world

Examples: Gifts require nothing in exchange, Giving and reception, Family is the domestic Church, CCC 1643-1648, 1664

- Explains how responsible parenthood is a response to God's generosity
- Illustrates how men and women uniquely and reciprocally love their children and educate them in what it means to be human

(12.6.5 S, M, T)...explains what it means that the life of every human person is a gift, and explains how a vowed state of life is a response to God, the Giver of the gift

Examples: Monks, Nuns, Lay Religious Orders, "Be fruitful and multiply" (Gen. 1.28)

- Summarizes how consecrated life is a spousal gift-of-self to Christ that bears fruit for the Church and the world
- Articulates how the priest is *in persona Christi* and is called in his very body to live in union with and to reflect Jesus the Good Shepherd

(12.6.6 S, M, T)...reflects on the way in which all of the laity, regardless of whether or not they have entered a vocational state of life, are called to grow in holiness in their everyday lives

Examples: Vocations, Careers, Universal call to holiness, Discernment, Solidarity, CCC 1, 3, 54, 825, 1694

- Articulates what it means to discover the particular way in which God is calling a person to live out the call to love
- Highlights the concepts of givenness and relationality, particularly as they apply to the human person's relationship with the world

Recommended Ages for Introducing Prayers

K - Sign of the Cross, Prayer before meals, Glory Be

1 - Prayer After Meals, Our Father, Hail Mary

2 - Bedtime prayer, Guardian Angel Prayer, Act of Contrition

Grades 3-5 -Come Holy Spirit Prayer, Fatima Prayer, Litany of Trust, Apostles' Creed, The Rosary

Grades 6-8 - Memorare, St. Michael Prayer, Sub Tuum, Novenas, Litanies, Nicene Creed, Stations of the Cross

Grades 9-12 -Benediction at Adoration, Hail Holy Queen, St. Augustine Prayer to the Holy Spirit, Litany of Humility, Liguori Prayer before Sleep, The Angelus, St. Francis Peace Prayer, St. John Chrysostom Prayer Before Reading the Bible, Jesus Prayer, Chaplet of Divine Mercy, Prayer Against Evil, Epiphany Blessing of the Home