

Key Element I: Knowledge of Faith

Promoting Knowledge of the Faith

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

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

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

	Key Element I <i>Knowledge of Faith</i>	6	CCC	Compendium	USCCA
	<u>Standard 1</u>				
	CREED: Understand, believe and proclaim the Triune and redeeming God as revealed in creation and human experience, in Apostolic Tradition and Sacred Scripture, and as entrusted to the teaching office of the Church.				
	<u>Indicators</u>				
6.01.01	Show understanding of the actions of a Trinitarian God as revealed in Scripture and Tradition and stated in the Creed		232-237	44	
6.01.02	Describe God as the creator of the universe and as the creator of humanity		295-297	54, 63, 66	
6.01.03	Describe the Fall and the sinfulness of humanity as Original Sin a reality of human existence.		396-399 404-419	75-78	
6.01.04	State how God shows deep love and care for humankind regardless of our sinfulness		218, 410, 421	78	
6.01.05	Show understanding that God gives human beings free will to love and serve him out of free choice		1780, 1733, 1744	56, 363	
6.01.06	Describe how in God's providence all people are destined for union with him		302-306 321	55	
6.01.07	Show understanding that God communicates with people revealing his plan for us		302, 306, 323	55	

6.01.08	Show belief that we will be raised after death into eternal union with God or separation from him		1022, 1051	204, 208	154, 155, 161
6.01.09	<i>Show awareness that at the end of time, Christ will return and we will be held accountable for how we helped to build the Kingdom of God (Mt 7:21-23;25:41-46)</i>		678- 679,682	07-109,111,134, 13	161
6.01.10	<i>Describe Mary is the Mother of Jesus and the Mother of God because Jesus is both true God and true man</i>		466-467	88	82,521
6.01.11	State the meaning of Incarnation as a mystery of faith.		461-463	45,50,85-95, 86	83-86
6.01.12	<i>Show belief that Mary was a virgin before and after the birth of Jesus Christ.</i>		496-499	98,99	
	<u>Standard 2</u>				
	SCRIPTURE: Read, comprehend and articulate salvation history as conveyed in God's revelation through Sacred Scripture.				
	<u>Indicators</u>				
6.02.01	Show familiarity with the role of the patriarchs in the unfolding of God's revelation to them		59, 60, 62	8	
6.02.02	Trace the unfolding of God's revelation through the history of the Chosen People		60		
6.02.03	Describe the events of the Book of Exodus and its significance in the history of the chosen people		211-219		
6.02.04	<i>Show understanding of redemption and salvation through the revelation of God's word in Sacred Scripture</i>		128- 130,140	18-24 23	
6.02.05	<i>Show understanding of how God made covenants with the Chosen People as a sign of his faithfulness</i>		58-62, 70	7,51,340	

6.02.06	Identify God's name <u>YAHWEH</u> in the Book of Exodus		204-205	38	
6.02.07	State the significance of the <u>Ark of the Covenant</u> in the difficult journey of the Israelites through the desert			8	
6.02.08	State meaning of <u>monotheism</u> and its connection to the Jewish understanding of God		222-227	43	
6.02.09	Show understanding of the connection between God's covenant and the entry into the <u>Promised Land</u>				
6.02.10	<i>State the role of the <u>judges</u> in the Old Testament</i>				
6.02.11	<i>State the role of <u>Samuel</u> in the choice of the first kings of Israel</i>				
6.02.12	<i>State how the first kings of Israel helped to establish monarchy in Israel</i>				
6.02.13	Identify the major prophets of the <u>Old Testament</u> and their role in the history of Israel			140	
6.02.14	<i>Identify the loss of the northern kingdom to Assyria and the loss of Judah to Babylon</i>				
6.02.15	<i>Identify the return of the exiles to Jerusalem under King Cyrus of Persia and the reordering of Jewish life with the restoration of the law and the temple</i>				
6.02.16	<i>Articulate the role of women in the Old Testament.</i>				
6.02.17	<i>Show familiarity with the geography and cities of Samaria and Judea during the time of Jesus</i>				
6.02.18	<i>State the literary style of the Gospel of Matthew as narrative and discourse</i>				

6.02.19	Show understanding that the author of the Gospel of Matthew was writing for a Jewish Christian community challenged to welcome Gentiles.				
6.02.20	<i>Recognize that Mathew rearranges the teaching of Jesus into five discourses to highlight Jesus as bringing to fulfillment of the five books of the Torah</i>				
6.02.21	<i>Give examples in the narrative of the Gospel of Matthew that show the literary device of conflict to tell the story</i>				
6.02.22	State that Jesus is the central figure of the Gospel of Matthew whose genealogy is linked with son of Abraham, son of David and Son of God				
6.02.23	<i>Identify the main characters in the Gospel of Matthew and their purpose</i>				
6.02.24	Identify the Gospel of Matthew as a <u>synoptic gospel</u> containing most of the Gospel of Mark				
6.02.25	<i>Show understanding of the infancy narrative (Mt. 1: 18-25 & 2:1-23) as identifying Jesus as <u>Emmanuel</u> taken from the Book of Isaiah</i>				
6.02.26	<i>State use of conflict and discourse in the temptation story to identify Jesus as Son of God who seeks no power for himself</i>				
6.02.27	Describe the beginning of Jesus' ministry in Capernaum, the call of the first disciples and his first ministry (Mt. 4:12-25)				
6.02.28	State how Jesus challenges his disciples to be salt and light (Mt. 5:13-16)				
6.02.29	<i>Distinguish the teachings of Jesus from the Jewish regulations (Mt. 5: 17-46)</i>				
6.02.30	<i>Identify the purpose of the healing ministry of Jesus as written in Mt. 8: 1-34 to 9: 1-36</i>				
6.02.31	<i>State how Matthew views the conditions of discipleship in Mt. chapters 10, 11, 13 and 14</i>				

6.02.32	State how Matthew chapters 15 - 20 uses conflict to enhance the difference between Jesus' understanding of his ministry and the Jewish leaders and the disciples				
6.02.33	State the heightening conflict between Jesus' use of authority and the Jewish leaders in Matthew 21 to 25 through the use of events and predictions				
6.02.34	Show understanding that use of conflict in the story of Jesus' death creates opportunities for understanding Jesus' true identity in Matthew 26 and 27				
6.02.35	<i>State who witnesses the resurrection of Jesus and what they do in Mt.</i>				
6.02.36	<i>Identify Matthew's understanding of the mission to the Gentiles in Mt. 28:19-20</i>				
6.02.37	State the importance of Matthew's use of the <u>Old Testament</u> as a prefiguring device				

Key Element II Liturgical Education: Helping to celebrate

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

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

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

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

	Key Element II <i>Liturgical Education: Helping to celebrate</i>	6	CCC	Compendium	USCCA
	<u>Standard 3</u>				
	SACRAMENTS: Understand and participate in the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church.		1117-1119	226	
	<u>Indicators</u>				
6.03.01	Describes sacraments as <u>efficacious</u> signs of God's <u>grace</u>		1127-1128 1131	229-231	169
6.03.02	Describes each of seven sacraments as <u>instituted</u> by Christ with references from Sacred Scripture				169
6.03.03	Explains how the seven sacraments are entrusted to the Church and accompany a person from life to death		1680-1683	354	169
6.03.04	State the sacraments that have an <u>indelible character</u> and describe elements of this character		698-1121	227	271, 526
6.03.05	Identify sacraments of <u>Matrimony</u> and <u>Holy Orders</u> as sacraments at the service of communion and mission		1533-1535	321	1533- 1600
6.03.06	Describe meaning of sacramental and give examples		1667-1672 1677-1678	351	293-298
	<u>Standard 4</u>				
	LITURGY: Understand and celebrate the liturgical rites of the Church as expressed in the Church Year and epitomized in the Eucharist as the source and summit of Christian life.				
	<u>Indicators</u>				
6.04.01	Identifies the origin of sacramental actions as originating in Jewish rituals		1146-1150	237	215-217

6.04.02	Identifies the functions of <u>ordained</u> and <u>non-ordained</u> ministers at Mass and explains difference in roles		1562-1567	328-329	264-265
6.04.03	<i>State how lay parishioners can minister to the sick and elderly through praying with them, proclaiming Scripture and giving Holy Communion</i>				134
6.04.04	<i>State conditions that must be present for an emergency baptism</i>		1256-1284	260	188, 198
6.04.05	Identify Scripture readings for Sundays in the liturgical year and trace the life of Christ through these readings				178
6.04.06	Name all of the holy days of obligation in the United States		2177	289	514
6.04.07	<i>Describe and practice how Sacred Scripture is to be read during Mass</i>		109-119 137	19	171, 175. 177

Key Element III: Moral Formation

Promoting moral formation in Jesus Christ

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

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

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

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

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

	Key Element III: Moral Formation	6	CCC	Compendium	USCCA
	<u>Standard 5</u>				
	Conscience: Develop a moral conscience informed by Church teachings.				
	<i>Indicators</i>				
6.05.01	Describe and define the <u>covenant</u> God established with His people		59-60 62	7, 51	17-18
6.05.02	<i>Explain that we receive a heritage of faith from those who have gone before us</i>		58, 61	7, 8	31-32-39
6.05.03	<i>Explain that we receive wisdom and understanding from God's Spirit in the Church to know how to act</i>		1830- 1831	389	207-209
6.05.04	Relate living a Christ like life with keeping God's Covenant				318
6.05.05	Identify that we learn how to live good lives through the teachings of the Scripture		124-127	22	327-328
6.05.06	State how original sin makes Christian living more difficult, but that, Christ overcame sin and also helps us to do so		418, 420-421	77, 78	68-69
6.05.07	Identify scriptural examples of being called to be faithful to the love, justice and mercy of God's reign (Rom. 5:20, Jn 3:17)				312-313
6.05.08	<i>Identify the moral values in the teachings of Christ</i>		2045	433	307-309
6.05.09	<i>Define the three sources of a moral act (object, intention, and circumstances)</i>		1750- 1754	367	311-312
6.05.10	<i>State that all people are called to be faithful to God's love</i>		1823- 1824	388	312-313
	<u>Standard 6</u>				

	Christian Living: Understand and live the moral teachings of the Church through a life of discipleship in Jesus Christ expressed in love for God, conversion, positive self-image, personal integrity, social justice, the dignity of the human person and love of neighbor.			
	<u>Indicators</u>			
6.06.01	Show understanding that Christian living is the gift of active discipleship in Jesus Christ	1820-1821	87	451-452
6.06.02	State meaning of natural law and give examples	1960-1978	416	327-328, 335
6.06.03	<i>Give examples of how we can respect the rights that individuals and families have rights to their human dignity, freedom, property, and possessions</i>	2404-2407	505-506	420-424, 426-427
6.06.04	Recognize that the State must protect the rights of its citizens through socially just laws	1943	411	419
6.06.05	State that we are obligated to keep promises, oaths, contracts and	2411	449	419
6.06.06	<i>Compare and contrast <u>contract</u> and <u>covenant</u>.</i>	873,56,	506	281
6.06.06	Show understanding that Christian virtues of purity of heart and chastity help us to respect others	2337-2340	488-489	405-406
6.06.07	<i>State how the family is the foundation of human society</i>	2207-2208	457	379-380, 383
6.06.08	Show understanding that I have a responsibility to work for the <u>common good</u> of society and illustrate ways that we each can work for the common good	1910-1912	409	325-327
6.06.09	<i>Connect environmental stewardship with respect for God's creation</i>	373	71	424-427
6.06.10	<i>Give examples of the ways in which the Church is rooted in many signs and symbols of the Old Testament</i>	1145-1152	236	26-31
6.06.11	<i>Understand that God dwells within the Church, the body of Christ</i>	787-796	156	113
6.06.12	<i>Acknowledge and affirm the dignity of the human person and community</i>	1715	358	325, 335
6.06.13	<i>Discuss how we are all children of the covenant God made with Abraham</i>	72	8	113

6.06.14	Understand that in baptism we are all made brothers and sisters in Christ and give examples of how the varied ethnic cultures make significant contributions to the Church		814	148	127, 193-198
6.06.15	<i>Give examples of how social justice principles can be used to inform and critique personal and societal situations</i>		1889 1895- 1889	404	325-327
6.06.16	Compare/contrast free will and freedom		1705	358 363	310-311
6.06.17	<i>Give examples of how the Bible explores the mysteries of life: suffering, injustice, and death</i>				3,4,5,6,7,8
6.06.18	Illustrate how like the prophets we are called to speak out against injustice and suffering		1895- 1896	404	325
6.06.19	<i>Describe how the way to the reign of God is a way of justice and peace</i>		2046	433	325
6.06.20	<i>Engage in service to the community (i.e. family, parish, local, national, and global) in response to the Gospel call</i>		2443- 2449	520	451-452
6.06.21	<i>Understand that Jesus is the center of God's plan for the world</i>		2055	435	

Key Element IV: Prayer

Teaching the disciple how to pray with Christ

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

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

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

	Key Element IV: Prayer	6	CCC	Compendiu	USCCA
	Standard 7				
	PRAYER: Know and participate in the Catholic tradition of prayer and acknowledge prayer as the primary way we deepen our knowledge of God in the Community.				
	<i>Indicators</i>				
6.07.01	<i>Recognize that Catholic Christians pray daily to talk to God and to listen to God's will</i>		2624-2625, 2743	576	476
6.07.02	Identify <u>Psalms</u> as prayers found in the <u>Old Testament</u> that Jesus liked to pray		2585-2589 2596, 2597	540	465-466
6.07.03	<i>Affirm that worship belongs to God alone</i>		2096	443	341-343
6.07.04	Recognize the <u>Eucharistic Liturgy</u> as the community's central act of worship		1378-1381 1418	286	220-222
6.07.05	<i>Analyze the deepening awareness of the covenanted relationship with God that prayer provides.</i>		2562-2564	534	485
6.07.06	Identify the elements of the <u>Lord's Prayer</u>		2803-2806	587	493-494
6.07.07	Recognize the prayer of Christians is grounded in the <u>Word of God</u> in <u>Scripture</u> and <u>Tradition</u>		2759-2760 2773	578	473
6.07.08	Identify the <u>Gospels</u>, <u>Wisdom Books</u> and other books in Sacred Scripture as helpful for <u>meditative</u> prayer.		125- 127,2654, 2705-2708	22, 558, 570	473-474
6.07.09	<i>Compare and contrast personal prayer and communal prayer</i>		2691	566	300-301
6.07.10	<i>Recognize the humility and faith of Mary as our model for prayer</i>		967-970 2679	562	173
6.07.11	Identify and list the four types of <u>mysteries of the Rosary</u> (Joyful, Luminous, Sorrowful, Glorious)			p.189	539

6.07.12	Identify and define the five types of prayer: blessing and adoration, petition, intercession, thanksgiving and praise		2626-2649	550-556	467
6.07.13	Participate in the church as a celebrating community		2179, 2180	453	166-168, 225

Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN COMMUNITY

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

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

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

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

Forming Disciples for the New Evangelization

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

	Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN	6	CCC	Compendium	USCCA
	<u>Standard 8</u>				
	CATHOLIC CHURCH: Understand and appreciate the mystery of the Church, the Body of Christ, the community of believers, as expressed in the Church's origin, mission of evangelization, hierarchical structure, marks, charisms, members and the communion of saints				
	<u>Indicators</u>				
6.08.01	Realize that the mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ; the Church, guided by the Holy Spirit, continues Christ's saving work, especially through the Sacraments		738-741	146	168-170
6.08.02	Discuss the Church's visible bonds of unity: one origin, one baptism, and an unbroken line of apostolic succession beginning with Peter		813-815, 866	161	127-129
6.08.03	<i>Show understanding that we are in communion with all the baptized persons on earth and in heaven and purgatory</i>		954-959, 961-962	195	160-161
6.08.04	<i>Illustrate how the Church is a sign of unity and peace to the world</i>		758-766, 778	149	22
6.08.05	Explain and celebrate the Pope as the leader of the Catholic Church throughout the world"		880-896, 939-940	182-187	130, 266
6.08.06	Relate that the church is a community of God's people called to continual reform and renewal				
6.08.07	Describe the Magisterium as the teaching office of the bishops in communion with the Pope		85-90, 95, 100	16-17	29-30. 133

6.08.08	State evangelization as central to the mission of the Church in which all Catholics have a role		425-429	80	134-136
6.08.09	<i>Identify the Catholic Church as a universal church</i>		830-831, 868	166	129-131
6.08.10	Identify the Church as the beginning seed of the kingdom of God on earth		767-769	150	117
	<u>Standard 9</u>				
	ECUMENISM: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with other				
	<u>Indicators</u>				
6.09.01	Explain that the Pope is the successor of the Apostle Peter and thus the leader of the Roman Catholic Church and a sign of our unity		880-882, 936-937	182	130, 266
6.09.02	Review how our friendship with other Christians means that we can both recognize what we share in common but also be honest about how we also differ		813-822, 866, 870	162-164	22, 129-130
6.09.03	Identify where in the New Testament that Jesus prayed "that they all may be one" (John 17:20-21) and recite that prayer				
6.09.04	<i>Recognize the Orthodox Churches as the Eastern churches resulting from the Great Schism that do not therefore accept the role of the Pope as the successor of Peter and head of the universal Church</i>				
6.09.05	Understand that Eastern Catholic Churches in union with the Roman Catholic Church have their own way to celebrate the liturgy and sacraments, pray and church laws all approved by and recognized by the Pope as different cultural expression of the same faith				

	<u>Standard 10</u>				
	CATHOLIC PRINCIPLES AND RELATIONSHIPS: Apply Catholic principles to interpersonal relations.				
	<u>Indicators</u>				
6.10.01	Identify one's self as being made in the image and likeness of God		355, 374	358	7, 66-68, 71
6.10.02	Acknowledge that the Holy Spirit calls all people to conversion and faithfulness		1989, 1695, 94, 2003	299	102-110
6.10.03	Identify human <u>sexuality</u> as a gift from God that is expressed only in marriage of a man and woman for the good of the spouses and the procreation of children		1643-1654, 2360-2363	337-350	408-416
6.10.04	<i>Describe how we respect human sexuality</i>		2360-2363	495-498	404-410
6.10.05	Demonstrate understanding that Christian virtues of <u>purity</u> of heart and <u>chastity</u> help us to respect others		2517-2527	488-495	405-407
6.10.06	<i>State causes and effects of separation and divorce on families</i>		2382-2386	502, 347-349	410 375-385
6.10.07	Recognize that the Church teaches the right use of God's gift of human <u>sexuality</u>		2348-2356	495-498	408-409
	<u>Standard 11</u>				
	VOCATION: Understand and undertake discipleship in Christ responding in faith by participating in the mission of the Church through living a specific call				452, 137, 126, 269
	<u>Indicators</u>				

6.11.01	Outline how Christian discipleship is an essential part of being Catholic		1816, 362, 618	532, 123, 172	452, 279, 375
6.11.02	Show understanding that a vocation is a call from God that each one receives based on God's plan for us and that we learn of his plan for us through prayer and listening to his call		871, 2232	337-350, 322-336	452, 279, 375
6.11.03	<i>Recognize the types of vocations in the Church</i>		784, 1581 1582	337-350, 322-336	452, 279, 375
6.11.04	<i>Explain how the vocation of single life is special to the life of the Church</i>		1658	337-350, 322-336	452, 135- 136
6.11.05	Describe how both the vocations of Marriage and Holy Orders are important to the life of the Church		1603- 1604	337-350, 322-336	279, 375, 379, 126, 269
6.11.06	<i>Describe how Marriage unites a man and a woman in a union that is faithful, permanent, exclusive and open to children. This union is so important that Christ made it one of the seven sacraments</i>		1601		279, 375
6.11.07	<i>Identify priesthood as a special gift to the Church to which God calls men as a way of service</i>		1562- 1568	337-350, 322-336	126, 269, 271
6.11.08	State that a man receives the Sacrament of Holy Orders from the bishop who calls him to a life of service to the Church		1562- 1568	337-350, 322-336	401, 126, 269, 271, 531
6.11.09	Identify the promise of obedience to the bishop and the vow of celibacy as special to the life of priesthood in the Catholic Church		1562- 1568	337-350, 322-336	126, 269, 271
6.11.10	<i>List the two types of priests: diocesan priest and religious priest</i>		1562- 1568	337-350, 322-336	519-20 266-273
6.11.11	<i>Report how a man prepares to become a priest in a seminary</i>		1562- 1568	322-336	262-273
6.11.12	Describe the deacon as a special vocation of service for both married and unmarried men		1569- 1571	179, 330	266
6.11.13	<i>Outline the ways in which we can answer the vocation to religious life</i>		916, 925- 927	337-350, 322-336	126, 273
6.11.14	Show understanding that God calls us to love and serve others in whatever vocation we live				452

6.11.15	<i>Examine a variety of Christian vocations as a response to the baptismal call</i>		900	337-350, 322-336	452, 279, 375
6.11.16	Give examples of how Christians are to be missionaries, bringing the Good News to the ends of the Earth		849-850	172-173	452, 279, 375

Key Element VI: Education for Evangelization and Apostolic Life

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

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

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

– *Missionary initiation*

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

Forming Disciples for the New Evangelization

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

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

	Key Element VI: Evangelization and Apostolic Life	6	CCC	Compendium	USCCA	Other resources
	Standard 12					
	CATHOLIC SOCIAL TEACHING: Know critique and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person and community.		1898-1899	411-414	326-337, 420-421	Gaudium et Spes
	<i>Indicators</i>					
6.12.01	Explain what is meant by saying that our God is a God of Freedom		782-804	154	57, 4451	
6.12.02	<i>Understand that the Bible explores the mysteries of life: suffering, injustice, and death</i>		NA	NA		
6.12.03	<i>Know that the prophets spoke out against injustice and suffering</i>		64, 218	42	117, 118, 355	
6.12.04	Understand that the way to the reign of God is a way of justice		2816	859	590	
6.12.05	Identify that sin can destroy God's good creation		400-418	77	69	
6.12.06	<i>State that we are called to overcome evil and to be responsible</i>		67-89	135	424-426	
	Standard 13					
	INTER-RELIGIOUS DIALOGUE: Understand and participate in the call of the Church to be a sign of unity in the world through					
	<i>Indicators</i>					
6.13.01	Identify Jewish holy days in the lunar calendar and how they					

6.13.02	Recognize that the Torah is divinely inspired and includes the first five books of the Christian Bible				
6.13.03	<i>State Rosh Hashanah, the Ten Days of Awe, and Yom Kippur as the high holy days of Judaism</i>				
6.13.04	State that to the Jewish people, whom God first chose to hear his Word, "belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ." (Rom 9: 4-5)	839-840	169	#####	
6.13.05	<i>Retell the story associated with the celebration of Hanukkah and the use of the menorah</i>				
6.13.06	<i>Identify the celebration of Pesach as the celebration of liberation in which the Jews retell the story of God's deliverance of them from slavery</i>				
6.13.07	Identify the Qur'an as the sacred scripture of the Muslim faith written in Arabic				
6.13.08	<i>State that the word Qur'an means "recitation"</i>				
6.13.09	<i>Describe the mosque as a center of gathering for prayer, religious instruction, and community celebration</i>				
6.13.10	Characterize Judaism, Christianity, and Islam as monotheistic religions			131	
	<u>Standard 14</u>				
	MISSIONARY VOCATION: Demonstrate an appreciation for Catholic missionary and evangelization efforts through our parish	849-856	172-173	117-118, 125-126	Go and make
	<u>Indicators</u>				

6.14.01	Illustrate that, not only individuals, but even culture is called to continual and change and reform in light of the teaching of Jesus.		1936-1946	413	16-17, 41-43	
6.14.02	Give an example of a cultural value that differs from the values of the Gospel and how you might defend the gospel value to those who may disagree					
6.14.03	<i>Recognize that Jesus gave us the Catholic Church to teach and help us continue His mission from God the Father</i>		1832	NA	207, 487	
6.14.04	Cite examples of how Jesus sent his disciples out to evangelize		See	Scripture	271-272	
6.14.05	State how the universal call to holiness is linked to the universal call to mission		852	173	509-510	
6.14.06	Explain how we are called to foster world peace, human rights, sacredness of life and the alleviation of world hunger		908, 1699	358	387, 417	
6.14.07	<i>List ways in which charity can be practiced in the parish, school, and family</i>		1716	184	308, 500	
6.14.08	<i>State how the work of the parish community and family are involved in mission work</i>		2179	NA	185	adw.org, Indicators of Vitality Handbook
6.14.09	<i>Show that all believers are united in Christ Jesus</i>		2030	429	22, 133-134	
6.14.10	Describe the church as a sign of unity and peace to the world		774-832	152	115-116, 122	
6.14.11	<i>State evangelization as central to the mission of the church in which all Christians have a role</i>		783-786	155	502	Lumen Gentium