



THE ARCHDIOCESE OF
GALVESTON-HOUSTON

RELIGION CURRICULUM GUIDE 2018

We Transform the World!

CATHOLIC
SCHOOLS

THE ARCHDIOCESE OF GALVESTON-HOUSTON



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Spring 2018

Dear Catholic School Educators,

I am pleased to present the revised Religion standards for grades PK-8. As we strive to accomplish our mission of transforming our world by forming witnesses and evangelists of Jesus Christ, it is my prayer that this set of standards will be a helpful resource to you along the journey. These goals and objectives are essential for students to achieve learning expectations and to be able to articulate their faith. Part of our evaluation of success in this area will be evidenced when we have students that are: moral decision makers living their faith through their words and deeds; servant leaders that are advocates and allies for social justice within their communities; people celebrating the dignity of self and others while skillfully collaborating to ensure common goals; articulate speakers and effective listeners pursuing a personal direction based on an understanding of their God-given gifts and talents; scholars creating new learning and knowledge while being fully prepared for their next educational challenge and transferring their learning to new situations.

Implementing these learning standards will further our mission of calling our students to holiness, equipping them to be articulate and bold proclaimers of the Gospel of Jesus Christ. An essential document for reference by the teacher throughout this document is the Archdiocese of Galveston-Houston's *Catechetical Framework for Lifelong Faith Formation*. The framework was designed by a joint effort of the Office of Evangelization and Catechesis, the Office of Adolescent Catechesis and Evangelization, and the Catholic Schools Office, while the standards that follow are specific to the Catholic schools.

Our Catholic schools educate diverse student bodies, engage students in serving and supporting parish efforts, and extend their learning out into local civic communities. Our schools graduate students who are critical thinkers, productive moral citizens, and spiritual leaders, while recognizing and appreciating parents as the primary educators of their children. I encourage teachers to address the standards through innovative methods, as well as traditional approaches. Infusing an appreciation of Catholic doctrine, Catholic social teaching, and moral development is essential in our schools and can be done across the content areas. Please utilize this tool to the fullest extent to provide our students with the best possible faith formation, leading them into a life-long pursuit of Truth.

I am grateful to Elizabeth Quinn, CSO Director of Religious Education and the revision committee for their work in correlating the existing curriculum to the *Catechetical Framework* and providing additional resources and needed updates. I would also like to express my appreciation to the first committee facilitated by former Associate Superintendent Sr. Charles Anne Solomon, O.P. which created this guide.

Thank you for your ministry in Catholic education.

In Him we trust,

Debra Haney
Superintendent of Catholic Schools
Archdiocese of Galveston – Houston

ACKNOWLEDGEMENTS FOR THE 2018 REVISION

We wish to express our gratitude to those who contributed to the revision of this curriculum guide to correlate with the *Archdiocesan Catechetical Framework for Lifelong Faith Formation*. The revision was begun in 2014 under Interim Superintendent, Dr. George Laird, went forward under Superintendent Dr. Julie Vogel and was completed under the current Superintendent Mrs. Debra Haney. Special thanks to the religion coordinators of the 2017-2018 school year who undertook a final proofing of the *Framework* correlation.

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ACKNOWLEDGEMENTS FOR THE ORIGINAL CURRICULUM GUIDE

We also wish to express our gratitude to those who contributed to the original development of this curriculum guide (2012-2013). Special thanks to the Curriculum Consultants of the Archdiocese of Hartford

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BACKGROUND AND INTRODUCTION TO THE ARCHDIOCESAN CATECHETICAL FRAMEWORK

The *Catholic Schools Elementary Religion Curriculum Guide* correlates to the *Archdiocese of Galveston-Houston Catechetical Curriculum Framework for Lifelong Faith Formation*.

We wish to acknowledge the work of the Archdiocesan Office of Catechesis and Evangelization, and Office of Adolescent Catechesis and Evangelization, and the Catholic Schools Office in creating the *Archdiocese of Galveston-Houston Catechetical Curriculum Framework for Lifelong Faith Formation*. This framework serves as the basis when developing Religion curriculum guides for the various contexts (e.g. Catholic Schools, parish based faith formation, comprehensive youth ministry and home schooling) within the archdiocese. This approach provides necessary flexibility while securing coherency in catechesis across the archdiocese.

The foundational documents providing guidance for the development of the *Archdiocese of Galveston-Houston Catechetical Curriculum Framework for Lifelong Faith Formation* were the *General Directory for Catechesis*, *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States*, *National Directory for Catechesis*, *USCCB's Guidelines for the preparation and Review of Pre-School Materials*, *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church* and *Doctrinal elements of a Curriculum Frame for the Development of Catechetical Materials for Young People of High School Age*.

The *Archdiocese of Galveston-Houston Catechetical Curriculum Framework for Lifelong Faith Formation* was formally promulgated by Daniel Cardinal DiNardo, Archbishop of Galveston-Houston on August 6, 2013.

The Catholic Schools Office serves the Catholic Elementary and Secondary schools in the Archdiocese and is responsible for all educational programs in the schools. The Catholic Schools Office utilizes the expertise of the Office of Evangelization and Catechesis (OEC) and the Office of Adolescent Catechesis and Evangelization (OACE) as needed in carrying out the Religion Program.

Catholic Schools are vital to the Church's mission of evangelization and catechesis. As institutions which offer academic instruction of high quality and as effective vehicles of total Christian formation, educating mind, heart, and spirit, they participate in the saving mission of the Church (NDC 54B 9). Catholic schools afford the fullest and best opportunity to realize the fourfold purpose of Christian education, namely to provide an atmosphere in which the Gospel message is proclaimed, community in Christ is experienced, service to others as sisters and brothers is the norm, and thanksgiving and worship of God is cultivated (In Support of Catholic Elementary and Secondary Schools, 2). They are to be coordinated with the catechetical plan of the parish or parishes to which they are connected. (NDC 54B 9b).

Parents are the most influential agents of catechesis for their children (CCC 2222-2226). It is essential that the family perspective permeates catechetical ministry in respect to engaging the family as the “domestic church” and first locus for passing on the faith (NDC 29 D).

Pastors, under the authority of the Cardinal Archbishop, are the primary leaders of the parish of which the school is a part. By virtue of their office, they have the prime responsibility for those matters within the school which affect worship, ministry of the Word and the spiritual welfare of the students. It is their duty to see that the teachings of the Roman Catholic Church are clearly and accurately presented. They delegate the administration of the school to the principal who administers the school in accordance with Archdiocesan policies and guidelines.

Principals, as spiritual leaders in the Catholic Schools, develop a distinctive Christian community among faculty, students, and parents. They collaborate with parishes and pastors, the Catholic Schools Office, and other diocesan personnel in planning and implementing programs of total catechesis (NDC 54B 9a)

Religion teachers are called to teach the Christian message completely, faithfully, and enthusiastically and to bear witness to the truth they teach by the example of their lives (NDC 54B 9c).

All teachers and staff of Catholic schools, by their lifestyle, character, and daily witness show forth how Jesus illuminates all of life (NDC 54B 9d).

THE CORRELATION OF THE ARCHDIOCESAN CATECHETICAL FRAMEWORK WITH THE CATHOLIC SCHOOLS ELEMENTARY RELIGION CURRICULUM

Over 80% of the *Archdiocesan Catechetical Framework* strands are covered in the *Catholic Schools Elementary Religion Curriculum*. In some instances, the *Curriculum* covers certain topics more extensively than the *Framework* and introduces them at either an earlier or later developmental stage than the *Framework*. For example, the *Curriculum* introduces an overview of Sacred Scripture at the sixth grade level, while the *Framework* has more strands on Scripture at the seventh grade level, than at the sixth.

In other cases, the *Framework* has strands not explicitly covered in the *Curriculum*. This is no cause for concern. The *Framework* is modeled on the baptismal catechumenate and is designed as a guide to lifelong catechesis both **within and outside of the classroom setting**. Many activities within a Catholic School and in the wider parish community can be intentionally planned in a way which gives those involved a deeper understanding of why we do certain things as followers of Christ.

The mission of the Catholic Schools is to call students to holiness and prepare them to live and proclaim the Gospel of Jesus Christ. The Catholic Identity of the school must be apparent in every subject area and not only in religion class. Teachers of every subject must strive to imbue their classes with a deep sense of Catholic Identity. In some subjects, the manner in which this is done may be more immediately apparent than in others. For example, social justice themes are easily incorporated into social studies classes as well as religion classes. In science and mathematics classes a sense of wonder at God's creating power and design as well as sense of mission to use these sciences to improve human lives can be nurtured. In English language arts, students learn to see the Gospel values inherent in excellent literature and learn to write and speak about their faith in articulate manner. In all subjects a spirit of collaborative learning and respect for one another as God's children should be intentionally fostered. The *Framework's* emphasis on communal life and social justice can thus be incorporated into all subjects.

HOW TO USE THIS DOCUMENT

Much time, thought, and energy went into the creation of this Archdiocesan Religion Curriculum for our Catholic Schools. Catholic religious teaching defines the Catholic Identity of our schools. Through the study of Religion, the students will progress beyond knowledge of precepts of the Faith to a deeper understanding and practice of the Faith, to the appreciation and internalization of the Spirit of the Living God dwelling in each and every person. From this awareness comes a deep respect for the dignity integral to every human being and acceptance of the Christian's role as disciple in the building of the Kingdom.

Benchmarks are included at the beginning of each grade level. These are the primary instructional targets that provide the essential topics and skills in the Religion Curriculum that students should know, comprehend, and be able to articulate or perform.

The **curriculum chart** consists of six columns. The first column identifies the number for each core concept listed. In the second column the core concept is stated. There are three letters “**I, A, M**” in the third column which represent **Introduce, Apply and Master**. If the concept is being taught for the first time, an “**I**” is noted. When further application is needed an “**A**” is listed and when mastery is expected an “**M**” is indicated. Religion is both an academic subject and an integration of one's beliefs. These beliefs are manifested in one's behavior and actions.

The column marked **Sources** indicates helpful references which may be used. A more extensive list of references can be found in the *Archdiocesan Catechetical Curriculum Framework for Lifelong Faith Formation* as well as in approved Religion textbooks.

The column marked **CF** indicates the task and strand in the *Archdiocesan Catechetical Framework* which correlates with this core concept. Enclosure in parentheses indicates the task and strand is related, but not directly correlated; enclosure in parentheses with an added grade number indicates that this task and strand is found at different developmental level within the Framework than it is in the Curriculum. In a few instances, the level is designated “**MA**” meaning mature adult; this indicates that the tasks/strands are those a Catholic adult well-formed in the Faith should be knowledgeable of. These were included as additional helps for the teacher.

Notes provide strategies/activities which may be used in presenting the core concept.

The **Assessment** section of this document is a valuable resource for curriculum and instruction. Assessment provides a measurement of learning and is a powerful strategy for improving instruction and student achievement. Formative and summative assessments are used to accurately determine student achievement.

The **Resource** Section contains additional information which supports the teaching of Religion and includes the following:

Learning By Heart—Common Prayers and Formulas, Key Scripture Passages, and General Abbreviations for Referenced Documents. It is important that teachers become familiar with the specific grade level sections of the *Catechetical Curriculum Framework for Lifelong Faith Formation* as a basis for the curriculum set forth here for each grade level.

The **Human Sexuality Catechesis** section of the guide is designed to assist teachers in teaching human sexuality in a spiraling, developmentally-appropriate fashion. *Formed in the Image of God: The Archdiocesan Norms, Guidelines and Resources for Lifelong Human Sexuality (2016)* is included in its entirety in this curriculum guide. This archdiocesan document is based on the USCCB document *Catechetical Formation In Chaste Living (2007)* as well as other Church documents which provide a renewed emphasis on adult faith formation while utilizing a framework for lifelong faith formation.

Formed in the Image of God: The Archdiocesan Norms, Guidelines and Resources for Lifelong Human Sexuality (2016) includes the *Framework* strands pertaining to human sexuality for every grade-level. It is vital that human sexuality is taught in a spiraling fashion as envisioned by the *Framework*. By being taught to respect their bodies and those of others because this is God's plan, young children receive a solid foundation with which to understand sexual morality when this is introduced in the upper grades.

ARCHDIOCESE OF GALVESTON-HOUSTON EDUCATIONAL OUTCOMES



The curriculum of the Catholic schools of the Archdiocese of Galveston-Houston exists within a total Christ-centered environment which calls young people to holiness, preparing them to live and proclaim the Gospel of Jesus Christ. The Gospel calls us to respect and cherish the dignity and uniqueness of each individual. Therefore, we strive to provide a curriculum that supports the development of the whole person; **mind, heart** and **spirit**. We believe that all learning experiences in our Catholic schools form students in Christ to become life-long learners and productive citizens. Students in our Catholic Schools will...

Use their **Minds** to...

- Acquire the intellectual, moral, creative and organizational skills and knowledge necessary to succeed in high school and beyond.
- Articulate ideas clearly and effectively in oral, written, kinesthetic and artistic expression.
- Be effective communicators and critical thinkers with the skills necessary to interact justly in a global community.
- Use technology competently and responsibly.

Use their **Hearts** to...

- Act on gospel values and live generous lives of loving service.
- Show respect for others and understand the value of diversity and multiculturalism.
- Build community.
- Recognize the value of and participate in service for the good of the community.
- Live and act with reverence for the earth as God's creation.

Use their **Spirits** to

- Recognize their call to holiness as prayerful individuals, who actively participate in their faith communities.
- Develop a personal spirituality based on a clear understanding of the Catholic faith and traditions.
- Proclaim the Gospel of Jesus Christ.
- Engage in the liturgy and sacramental life of the church.
- Come to know and love Sacred Scripture.
- Recognize and use their God given gifts.
- Achieve mental, physical, emotional and spiritual wellness.

DIMENSIONS OF THE RELIGION CURRICULUM

“The fundamental task” of the Religion Curriculum “is to achieve...the formation of disciples of Jesus Christ. Jesus instructed his disciples; he prayed with them; he showed them how to live; and he gave them his mission” (NDC, Ch. 2, #20). The Curriculum:

- Promotes knowledge of the faith at each developmental level. Through the proclamation of the Gospel, students are led to understanding of the life of Christ and his message, his revelation through Sacred Scripture and Apostolic Tradition, as articulated in the Creed and Church doctrine.
- Promotes moral formation in Jesus Christ which will lead the student to personal transformation and conversion.
- Teaches the student how to pray with Christ. At each level, the student is led to pray as Jesus did, always directed to the Father and permeating daily living.
- Promotes an understanding of the meaning of the Liturgy and the sacraments through active, prayerful participation in the liturgical life of the Church.
- Prepares the student to live in community and to participate actively in the life and mission of the Church. “Catechesis encourages the disciples of Jesus to make their daily conduct a shining and convincing testimony to the Gospel.” This preparation encourages service and social justice as it promotes unity and ecumenical spirit.
- Promotes a missionary spirit that prepares the students to be present as Christians in society. This catechesis prepares the student to live as witnesses of their Christian faith; it provides the Christian model of the Beatitudes; and it encourages the student to understand the other world religions.

Benchmarks & Curriculum Guide

PK - 8th Grade

EARLY CHILDHOOD

Characteristics of Young Children

Infants and toddlers discover the body through looking and touching and grow in their ability to control bodily functions. Through word and gesture, music, dance and role playing, they learn to express themselves. Their natural curiosity and imagination motivate their cognitive learning as well as their spiritual development.

As they progress through the later stage of early childhood, children achieve more independence in caring for their bodies. As they begin to accept themselves as unique persons, children also come to a clearer understanding of their identity as boys or girls. Their ability to ask questions, make choices, know right from wrong and accept responsibility for their actions is evident in their behavior. Spiritually, children begin to pray formally and spontaneously, trusting in God, who loves and cares for them.

In the early childhood stage, it is important for children to have around them significant adults for purposes of bonding, nurturing and guiding. Parents/guardians provide a sense of security for their children and help their sons and daughters to accept themselves without guilt or shame.

Socially, young children begin to move from total self-centeredness to a limited sense of others. They begin the process of socialization through interaction with siblings, friends, and significant adults. Children's ability to share and also to experience and express forgiveness is learned best from adults and from relationships with peers.

Human Sexuality: A Catholic Perspective for Education and Lifelong Learning, USCC, 1991, p 95.

RELIGION BENCHMARKS GRADE 3K

Prayer to Introduce		Validation Introduced/Mastered
Grace Before and After Meals	4.1.3	
	4.4.1	
Prayer to Memorize		Validation Introduced/Mastered
Sign of the Cross	4.1.1	

RELIGION CURRICULUM GRADE 3K

Faith Theme: God Loves All People

1. GOD'S LOVE CREATES ALL THINGS					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3K1.01	All creation is a gift of the one true God.	I	CCC 295; 338 Gen. 1 and 2; I Jn. 1:1-4	1.2.1 1.2.2	Story of Creation
3K1.02	Everything God created is good.	I	CCC 299; Gen. 1; Wisdom 11:24	1.2.1	
3K1.03	God wants all people to care for all of creation.	I	CCC 2402; Gen. 1 and 2	1.4.1	Mankind is a steward of all creation; care for people of people; animals, Earth
3K1.04	All baptized people belong to God's family and are God's children.	I	CCC 759; 1267; Matt. 3:13-17	2.2.1	Act out a baptism
3K1.05	God the Father loves everyone in the world.	I	CCC 299; 355-360; Jn. 3:16	1.2.4	
3K1.06	Family and friends are gifts from God the Father.	I	CCC 207-208; Jn. 15:14	5.3.1	Thank God for family and friends.
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. GOD CALLS ALL PEOPLE TO LIVE AS CHRISTIANS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3K2.01	God the Father's love makes each person special and unique.	I	CCC 299; 355-360; 1703; Gen. 3 and 4	3.6.1	Story of Adam and Eve
3K2.02	God the Father created all people with different gifts and talents.	I	CCC 294; 356-357; 361; 2561; 2567	6.4.1	
3K2.03	God the Father loves all people and wants people to love others.	I	CCC 1823; 2011; 2196; Mat. 4:16; Mat. 5:3-12; Mat. 5:43-48	5.6.1 6.4.1	Introduce the Great Commandment
3K2.04	God the Father helps people because God loves them.	I	CCC 1604; 2069 Ps. 23:1-6; Lk. 15:1-10 Jn. 10:2-5	1.2.4 6.3.1	Story of the Good Shepherd
3K2.05	God wants people to make good choices.	I	CCC 306; Lk. 2:41-52	3.4.1	Discuss health and safety
3K2.06	Jesus Christ was born in Bethlehem.	I	CCC 461-463; Lk. 2:1-20	1.1.3	Display crèche in classroom or visit crèche in church
3K2.07	Jesus Christ is the Son of God the Father.	I	CCC 422; 461-464; Lk. 2:1-8	1.1.1	
3K2.08	Mary is Jesus Christ's mother, the mother of God the Son.	I	CCC 488; 494	1.1.2	Display and touch rosaries; Pray the Hail Mary
3K2.09	God wants people to love and care for families.	I, A	CCC 2207-2208; Jn. 15:14	1.4.1	Thank God for families.
3K2.10	God wants people to love and care for friends.	I, A	CCC 1829; Jn. 15:15	1.4.1	Thank God for friends.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3K2.11	God wants people to love the Church and the community.	I, A	CCC 1825; 2179	5.4.1 5.5.1	Community and parish helpers.
3K2.12	All people are called to love and share with others.	I, A	CCC 1826; Jn. 15:15	1.4.1 5.2.1	Sharing is important to God.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. FOLLOWERS OF JESUS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3K3.01	Jesus Christ showed the disciples how to pray. Prayer is a way to talk to God. Catholics begin prayer with the sign of the cross.	I, A	CCC 2561-2565; 2596-2616; Lk. 1:1-13	4.1.1	Pray in a variety of ways. Sign of the cross.
3K3.02	Followers of Jesus Christ gather to pray in church and at Mass and learn special prayers.	I	CCC 1337; 1346; Ps. 149:2; Jn. 15:14	2.2.2 2.3.1- 2.3.3 4.2.1. 5.5.1	Genuflect Practice Reverence
3K3.03	Christian families gather to pray together.	I, A	CCC 2685; 2694	4.4.1	Send home simple prayers for families to pray together.
3K3.04	Followers of Jesus Christ can pray anywhere and any time. Special times to pray are in the morning, at night, before and after meals	I, A	CCC 2561-2565; 2596-2616; 2697-98; 2720; 2757 Jer. 29:12; Lk. 11:1-13	2.6.1 4.1.3	Pray at different times

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3K3.05	The Bible is a special and holy book about God's love.	I, A	CCC 105-107	1.2.5	Show a variety of Bibles
3K3.06	Saints are persons who lived lives of holiness.	I, A	CCC 956-957; 2030	(A5, 1.3.3, 1.3.4)	All Saints' Day
3K3.07	God forgives all people who are truly sorry.	I	CCC-977-978; 980	(A4, 3.3.1)	Story of Prodigal Son

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION BENCHMARKS GRADE 4K

Prayers to Memorize		Validation Introduced/Mastered
Sign of the Cross	4.1.3	
Grace Before and After Meals	4.1.2	

RELIGION CURRICULUM GRADE 4K

Faith Theme: God Loves All People and Wants All People to Share Love

1. GOD'S LOVE CREATES ALL THINGS					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4K1.01	God is all-powerful, all-knowing and ever-present.	I	CCC 268; 270; 357; I Sam. 1:1-28	1.2.4	
4K1.02	All creation is a gift of the one true God	I, A	CCC 295; 338; Gen 1 and 2; 1 Jn. 1:1-4	1.2.1 1.2.2 1.2.3 3.6.1	Story of Creation
4K1.03	Everything God created is good.	I, A	CCC 299; Gen. 1; Wisdom 11:24	1.2.1	
4K1.04	Every person is created in the image and likeness of God.	I	CCC 362-368 Gen. 2:7; Ez. 18:4	1.2.2	The soul lives forever.
4K1.05	God wants all people to care for all of creation.	I, A	CCC 2402 Gen. 1 and 2	1.4.2	Mankind is a steward of all creation; care for people; animals, Earth
4K1.06	All baptized people belong to God's family and are God's children.	I	CCC 759; 1267 Mk. 16: 14-16; Acts 2; Acts 11	2.2.1	Act out a baptism
4K1.07	God the Father loves everyone in the world.	I, A	CCC 299; 355-360 Jn. 3:16	1.2.5	
4K1.08	Family and friends are gifts from God the Father.	I, A	CCC 207-208; Jn. 15:14	5.3.1	Thank God for family and friends
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. GOD CALLS ALL PEOPLE TO LIVE AS CHRISTIANS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4K2.01	God the Father's love makes each person special and unique.	I, A	CCC 238; 355-360; 1703; Gen 1 and 2; Gen. 9:13; Ps. 139:1-4	6.2.1	Story of Adam and Eve
4K2.02	God the Father created all people with different gifts and talents.	I, A	CCC 294; 356-357; 361; 2561; 2567; I Cor. 14	6.2.1	
4K2.03	God the Father loves all people and wants people to love others.	I, A	CCC 1823; 2011; 2196; Matt. 4:16; Matt 5:3-12 Matt. 5:43-48	3.1.1 3.1.2	Introduce the Great Commandment
4K2.04	God the Father helps people because He loves them.	I, A	CCC 1604; 2069 Ps. 23:1-6; Jn. 10:2-5	3.2.1	Story of the Good Shepherd
4K2.05	God wants people to make good choices.	I, A	CCC 306; Lk. 2:41-52	3.4.1	Discuss health and safety
4K2.06	Jesus Christ was born in Bethlehem. Christmas is the celebration of Jesus' birthday.	I, A	CCC 461; 463 Lk. 2:1-20 CCC 525-526	2.3.7	Display creche in classroom or visit creche in church
4K2.07	Jesus Christ is the Son of God the Father, the second person in the Blessed Trinity.	I	CCC 422; 461-464; Lk. 2:51	1.1.4	Miracles of Jesus
4K2.08	Mary is Jesus Christ's mother, the mother of God. Joseph is Jesus Christ's foster father on Earth.	I	CCC 488; 494 Lk. 2:51	1.1.1 1.1.2	Display and touch rosaries; Pray the Hail Mary; discuss the Holy Family
4K2.09	Mary continues to show her love to God's people today.	I	CCC 501; 969; 975	4.5.1	Pray the Hail Mary.
4K2.10	God wants people to love and care for families.	I	CCC 2207-2208; Jn. 15:14	5.2.1	Thank God for families.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4K2.11	God wants people to love and care for friends.	I	CCC 1829; Jn. 15:15	5.2.1	Thank God for friends.
4K2.12	God wants people to love the Church and the community.	I, A	CCC 1825; 2179; Mat. 28:19-20 Acts 5:32-35	2.3.2 5.4.1	Community and parish helpers.
4K2.13	All people are called to love and share with others.	I	CCC 1826; Jn. 15:15	5.1.1	Sharing is important to God.
4K2.14	Jesus Christ died on the cross for all sinners and rose from the dead on the third day.	I	CCC 571; 1362-1372; Lk. 23:24	1.1.5	The Easter Story
4K2.15	God forgives all people who are truly sorry.	I	CCC 977-978; 980; Matt. 6:14	2.2.2 3.3.1	Story of Prodigal Son; Story of Lost Sheep

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. FOLLOWERS OF JESUS CHRIST GATHER TOGETHER AND PRAISE GOD

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4K3.01	Jesus Christ showed the disciples how to pray. Prayer is a way to talk to God. Catholics begin prayer with the sign of the cross.	A	CCC 2561-2565; 2596-2616; Lk. 1:1-13	2.6.1 4.1.1 4.1.3	Pray in a variety of ways. Sign of the cross.
4K3.02	Followers of Jesus Christ gather in Church to pray and to celebrate Mass. Sunday is a special day for the Church.	I	CCC 1337; 1346; Ps. 149:2; Jn. 15:14	2.3.2 2.3.5	Practice reverence
4K3.03	Priests lead Catholics in the Mass, the Church's greatest prayer, to praise and thank God the Father.	I	CCC 1337; 1346; 2179; Jn. 16:23-24	2.5.1 2.6.1	Practice genuflecting and bowing; discuss priests, and pope.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4K3.04	Christian families gather to pray together.	I	CCC 232; 531; 532; 2685; 2694; Acts 2:42-47	4.4.1	Send home simple prayers for families to pray together.
4K3.05	Followers of Jesus Christ can pray daily anywhere and at anytime. Special times to pray are in the morning, before and after meals, and at bedtime.	I, A	CCC 2561-2565; 2596-2616; Jer. 29:12; Lk. 11:1-13	4.1.2 4.2.2	Discuss different times and places people can pray.
4K3.06	Jesus Christ taught the disciples to ask God for what is needed.	I	CCC 2633-2634; Mat. 7:10; Jn. 2:1; Rom. 8:34	4.1.1	Pray the <i>Our Father</i>
4K3.07	The Bible is a special book about God. It is a book of God's love for people.	A	CCC 105-107	1.2.5	Show a variety of Bibles.
4K3.08	Saints are persons who lived lives of holiness.	A	CCC 956-957; 2030	4.5.1	All Saint's Day
4K3.09	The Church celebrates different seasons in the year.	I	CCC 458; 525; 540; 609; 646; 1166	2.3.6	Purple, rose, white/gold, green and red

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION BENCHMARKS KINDERGARTEN

#	CORE CONCEPTS		Validation Introduced/Mastered
1. God's Love Creates the Universe			
K1.01	All creation is a gift from God. God created all things out of nothing.	1.2.1 1.2.5	
K1.03	Everything God made is good. God cares for creation and wants people to care for all creation.	1.4.2 1.4.3	
Prayers to Review			
The Sign of the Cross		4.1.5	
Grace Before and After Meals		4.4.3	
Prayers to Memorize			
Morning and Evening Prayers		4.4.3	
The Guardian Angel Prayer		1.3.7	

RELIGION CURRICULUM GRADE KINDERGARTEN

Faith Theme: God Loves Me

1. GOD'S LOVE CREATES THE UNIVERSE					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
K1.01	All of creation is a gift from God. God created all things out of nothing.	A, M	CCC 295-298; 338; Gen. 1	1.2.1 1.2.5	Story of Creation
K1.02	God created the heavens, the sun, the moon, the stars and the earth.	I	CCC 344; 290; 295; Gen. 1:10-12	1.2.1 1.2.5	Express wonder and awe
K1.03	Everything God made is good. God cares for creation and wants people to care for all creation.	A, M	CCC 299; 2402; Gen. 1; Wisdom 11:24	1.4.2 1.4.3	Stewardship
K1.04	God created the angels. God gives each person a guardian angel to watch and protect people. Angels serve as God's messengers.	I	CCC 329; 335; 350; Ps. 91:11-13 Mt.18:10	1.3.7	Introduce the <i>Prayer to the Guardian Angel</i>
K1.05	God created animals to help people and be enjoyed by all of mankind.	I	CCC 344; 338; 2416; Gen. 1:20-25; Gen. 7:1-21; Gen. 8:1-18	1.2.1 1.4.3	Stewardship. Story of Noah's Ark; Story of St. Francis of Assisi
K1.06	God created people in His image and likeness.	I	CCC 358; 299; Gen. 1:27; 31	1.2.1	Story of Adam and Eve
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. GOD'S LOVE MAKES ME WHO I AM

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
K2.01	God's love makes all people special and unique. God loves all people.	I	CCC 355; 360; 1703; 2567; Gen. 9:13; Ps. 139:13-14	1.2.3	
K2.02	The human body is a gift from a loving God.	I	CCC 355; Ps. 139:13-14	(1.2.1)	Respect
K2.03	God gives His people many talents.	I	CCC 356; 357; I Cor. 12:4-11	6.2.1	
K2.04	God's people praise God with their talents.	I	CCC 2561; Ps. 9:2; I Cor. 12:4-11	6.3.1 2.4.3	Praise God in a variety of ways.
K2.05	God gives all people feelings.	I	CCC 37; 384-385	(1.2.1)	
K2.06	God is all-knowing. God knows and loves people when they are happy or sad.	I	CCC 268; I Sam. 1:1-28	4.3.2	
K2.07	God wants people to respect, show kindness and be caring toward others.	I, A	CCC 1823; 1825; 1932; Gal. 6:2; Eph. 4:32	3.4.1 3.4.2	God wants people to treat others fairly.
K2.08	The five senses are gifts from God.	I	CCC 294; Mat. 13:13 Lk. 18:35-43	(1.2.1)	Name 5 senses
K2.09	The senses are used to discover God's world.	I	CCC 295; Ps. 103:1	(1.2.1)	Use of senses
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

3. GOD'S LOVE GIVES ME PEOPLE TO LOVE

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
K3.01	God wants all people to love and care for each other.	I	CCC 1829; Jn. 15:15	3.1.2	Jesus taught us how to forgive.
K3.02	Families help each other learn about God. Jesus, Mary and Joseph are known as the Holy Family.	I	CCC 1655; 2207; 2208; Jn. 15:14	5.1.1 1.1.4 5.2.3	
K3.03	People show God's love by treating others fairly.	I	CCC 2220; 1972; Lev. 19:18	3.1.1 3.1.2	
K3.04	People are called to treat others as they would like to be treated.	I	CCC 1823;1944 Mat. 28:19-20; Acts 5:34-35	3.1.2	Golden Rule Service to others.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

4. GOD'S LOVE GIVES ME JESUS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
K4.01	Jesus Christ is the greatest sign of God's love.	I	CCC 422; 544; 545; 1972; Lk. 1:26-35	1.1.2 1.1.11 1.1.14	
K4.02	The Bible is God's word that shows people how to be good.	I, A	CCC 104-107, 136 I Cor. 12:4-11	1.2.3	
K4.03	Jesus Christ told stories to reveal God's love. Jesus' stories are found in the Bible. The four special books in the Bible are called The Gospels.	I	CCC 125; 126; 139 Ps. 19:10-11	1.1.5 1.2.4	Matthew, Luke, Mark, John
K4.04	Mary loved God very much. God asked Mary to be the mother of His Son, Jesus Christ.	I	CCC 494; 488	1.3.5	
K4.05	Jesus Christ is both God and man.	I	CCC 464; 422	1.1.3 1.1.14 1.3.1	

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
K4.06	Jesus Christ is present during the celebration of the Eucharist.	I	CCC 1337; 1346; 1367; Jn. 16:23-24	2.2.4	
K4.07	The Mass helps Christians celebrate and live God's love as Jesus Christ did. Catholics keep Sunday holy by attending Mass.	I, A	CCC 1337; 1346; 2169; 2175 Ps. 149:2; Jn. 15:14;	2.3.1 2.3.3	Respect all sacramentals: Bible, statues, rosary, holy water, tabernacle
K4.08	Jesus Christ showed us how to pray. The Our Father is a prayer Jesus taught.	I	CCC 2601; 2759; 2765	4.1.4	Pray anytime, anywhere: Morning, afternoon and evening.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. GOD'S LOVE TEACHES ME TO LOVE

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
K5.01	The Sacrament of Baptism makes people children of God and members of the Catholic Church.	I	CCC 759; 1267; 1268	2.2.2	
K5.02	Jesus Christ is the Son of God, the second person of the Blessed Trinity. Jesus lives in heaven with God, His Father.	I	CCC 422; 659-667	1.1.12 4.1.5	
K5.03	Jesus Christ suffered, died, rose from the dead and ascended into heaven.	I, A	CCC 571; 1362-1372; Lk. 23 and 24	1.1.14 1.1.15	The Easter Story
K5.04	Jesus, Mary and Joseph showed their love for one another. Jesus Christ grew up in a family.	I	CCC 531; 533 Lk. 2:51	1.1.4 1.1.5	Jesus' family is called the Holy Family. The Holy Family is our example of a family.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
K5.05	Mary continues to show her love for others today.	I, A	CCC 501; 969; 975	4.5.1 4.5.2	Mary is our mother.
K5.06	Christians ask Mary for help and honor her on special days.	I	CCC 963; 971	4.5.1- 4.5.2	Introduce <i>Hail Mary</i>
K5.07	The Church year celebrates the seasons of Advent, Christmas, Lent and Easter	I, A	CCC 458; 525; 540; 609; 646; 1168; 1171; 1173	2.3.4	Triduum Ordinary Times, The liturgical colors, liturgical year feast of Mary and Saints
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

CHILDHOOD

Characteristics of Children

In the middle stage of childhood (approximately ages, six to eight), children have vivid imaginations and are usually curious and eager to learn. As they grow physically, children develop a heightened sense of sexual differentiation. At this time, they need to be reassured of their specialness and goodness in being a boy or a girl.

Peer relationships become increasingly important, while the family maintains its significance. Through these relationships, children develop appropriate social skills as well as qualities required in being a friend to others. While children in this stage have a tendency to be self-centered, they are able to cooperate and assume responsibility. Rules and guidelines begin to influence their behavior. Spiritually, children are attracted to images of Jesus, stories from Scripture and opportunities for prayer and ritual celebration.

In the later stage of childhood (usually ages nine to eleven), children are in a period of relative physical stability. They are either growing at a steady rate or in small spurts. Some children will experience the onset of puberty, the dawn of adolescence, earlier than others. As a consequence, there is a growing evidence of self-consciousness about the body, preoccupation with secondary sexual characteristics, and heightened sense of competition related to physical growth and appearance.

Peer group relationships and values become more important as does the need for acceptance. Socially, there is a tendency toward seeking friends of the same sex, while some boys and girls will begin to develop relationships with the other sex. At this time in their lives, children develop cognitive abilities and begin processing abstract ideas and values. They are able to discuss issues, analyze situations, and draw conclusions. Children possess an increased capacity to appreciate the need for rules so as to ensure an orderliness in their lives and relationships. Developing a greater awareness of what is morally right and of their own strengths and limitations, children learn to make reasonable choices. They also grow in an awareness and concern for other persons.

Spiritually, children grow in their knowledge and understanding of God, Church, sacraments, Scripture, Christian living, and of themselves as unique persons created by God. Prayer and celebration continue to be a major focus of their religious expression.

Taken from Human Sexuality: A Catholic Perspective for Education and Lifelong Learning by USCC, 1991. p 100-101

RELIGION BENCHMARKS GRADE 1

#	CORE CONCEPTS		Validation Introduced/Mastered
1. JESUS TEACHES ABOUT GOD'S LOVE THROUGH THE TRINITY			
1.02	The Sign of the Cross is a prayer that traces the Blessed Trinity on the body and is a remembrance that salvation comes through the cross	4.1.4 1.3.1	
2. CREATION TEACHES ABOUT GOD'S LOVE			
2.01	The Bible has accounts of how God created heaven and earth to show His love. The religious truths of Creation are: There is one God. God created all out of nothing. Everything God created is good.	1.2.1 1.2.2 1.2.3	
2.04	God cares for creation and wants people to care for all creation.	1.3.2 1.3.3	
7. MARY AND THE COMMUNION OF SAINTS TEACH OBEDIENCE TO GOD AND MODEL LIVES OF HOLINESS			
7.01	Jesus, Mary and Joseph are the Holy Family and models of love, obedience and prayer.	1.1.2 5.3.1	
7.02	At the Annunciation, the angel Gabriel appeared to Mary. Mary gave her consent to God to be the mother of God's Son, Jesus Christ. Mary is the mother of God. Mary trusted God.	4.5.2 1.1.2	
7.03	An angel is a helper and messenger from God. Everyone has a Guardian angel.	1.3.8	
PRAYERS TO REVIEW:			
Sign of the Cross		4.1.4	
Grace Before and After Meals		4.1.2	
Morning and Evening Prayers		4.1.2	
The Guardian Angel Prayer		4.2.1 1.3.8	
PRAYERS TO MEMORIZE:			
Our Father		4.1.3	
Hail Mary		4.5.2	
Glory Be		4.1.4	

RELIGION CURRICULUM GRADE 1

**Faith Theme: God is Our Father Who Loves Us. Jesus is the Son of God Who Tells Us About Our Father.
The Holy Spirit Helps Us to be holy.**

1. JESUS TEACHES ABOUT GOD'S LOVE THROUGH THE TRINITY					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	The Trinity, God the Father, God the Son, and God the Holy Spirit, is the central mystery of Christian faith and life.	I	CCC 234; 243-246; Lk. 4:14; 4:18 Jn. 3:34; I Cor. 12:3	1.3.1	Teach Glory Be Trinity
1.02	The Sign of the Cross is a prayer that traces the Blessed Trinity on the body and is a remembrance that salvation comes through the cross.	A, M	CCC 232; 1235; 2157; Mat. 28:19	4.1.4	Practice the Sign of the Cross
1.03	Jesus Christ is the Son of God and the Savior of the world. Jesus taught His followers about God's forgiveness.	I	CCC 422; 457; 501; 588; 1421; Lk. 15:11-23; Lk. 19:1-5	1.1.2 1.1.4 1.1.5 2.2.11	The parable of the Prodigal Son; the story of Zaccheus.
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. CREATION TEACHES ABOUT GOD'S LOVE

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	The Bible has accounts of how God created heaven and earth to show His love. The religious truths of Creation are: There is one God, God created all out of nothing, Everything God created is good.	A, M	CCC 27; 290; Gen. 1 and 2	1.4.1 1.2.1 1.2.3 1.3.2 1.3.3	Creation
2.02	God created humans in His image and likeness. God gifts people with value and talents.	A	CCC 355-357 Gen. 1:26-27	1.4.1 1.4.2 1.4.3	
2.03	God's love is permanent, everlasting and unconditional. God wants all people to be with Him in Heaven.	I	CCC 357; 410; 412; 1024; 1029; Gen. 9 (Noah) Gen. 15 (Abraham)	1.3.4 1.3.2	Covenant
2.04	God cares for creation and wants people to care for all creation.	A, M	CCC 299; 307; 2402; 2415; Gen. 1; Wisdom 11:24	6.3.2	Stewardship of all created things; Story of St. Francis of Assisi

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. JESUS TEACHES ABOUT GOD'S LOVE THROUGH HIS LIFE, MINISTRY, DEATH AND RESURRECTION

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	Jesus Christ is the Son of God. He is both fully human and fully divine.	I	CCC 422-424; 464; Lk. 2:25-32	1.1.2	The Incarnation
3.02	Jesus Christ is the second person of the Blessed Trinity.	I	CCC 233; 234; 261; 264; Mk. 1:1	1.3.1 1.1.2	
3.03	The miracles performed by Jesus Christ reveal His power and His love.	A	CCC 156; 439; 547-548; 571; 638; 670; 2616; Mat. 20:29-34; Mk. 10:46-52	1.1.3 1.1.6	The story of the blind man of Jericho
3.04	Jesus Christ teaches that God cares and provides for all people.	A	CCC 305-306; Lk. 12:22-24	1.1.4 1.1.6	
3.05	Jesus Christ taught the Great Commandment: Love of God and love of neighbor.	I	CCC 2055; Mk. 12:30-31; Mat. 22:37-39; Lk. 10:30-35; Jn. 13:34	3.7.1 3.1.2	The Good Samaritan
3.06	Jesus Christ calls His followers to be disciples and live as He did.	A	CCC 543; 2558; Mt. 4:18-22	6.2.1 1.1.5	
3.07	Jesus Christ suffered, died, rose from the dead and ascended into heaven.	A	CCC 571; 1362-1372; Lk. 24:1-53	1.1.3	Paschal Mystery, The Easter Story

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

4. JESUS TEACHES HIS FOLLOWERS TO PRAY

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	The Church celebrates the liturgical year and uses special colors to distinguish the seasons.	A	CCC 458; 525; 540; 609; 646; 1168; 1171; 1173 Ex. 12:1-3	2.3.3	Display and discuss liturgical calendar.
4.02	Jesus Christ showed His followers how to pray in different ways.	A	CCC 2599; 2601-2602; Mk. 1:35; Lk. 2:49; Lk. 5:16; Lk. 11:1-4	4.1.1 4.1.2 4.1.3	Pray anytime and anywhere.
4.03	Jesus Christ taught His followers to pray to God the Father through <i>The Lord's Prayer</i>	I	CCC 2759; Mat. 6:9-13; Lk. 11:1-4	4.1.3	Trespases; Temptation
4.04	God made us to be good and holy. The word "hallowed" means holy.	I	CCC 1023-1024; 1700; 1702; 1719-1721; 1726; 2776 Lk. 11:1-4	3.4.1	Hallowed
4.05	Prayer is listening and talking to God. Catholics are encouraged to pray often. Daily prayer helps people stay close to God.	A	CCC 2559; 2609; 2614; 2676; 2688; 2742-43; Mk. 11:24 Lk. 18:1-8	4.1.1 4.1.5 4.1.2	Expose students to various prayer styles.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. THE HOLY SPIRIT GUIDES AND TEACHES THE CHURCH TO CONTINUE THE MISSION OF JESUS CHRIST

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	The Church began on Pentecost with the coming of the Holy Spirit.	I	CCC 1076; 1934; Jn. 14:16; Acts 2:1-13	(G02, 1.1.7)	Pentecost is the birthday of the Church; Confirmation
5.02	The Church is comprised of the believers in Jesus Christ. The Church helps Christians to follow Jesus Christ.	I	CCC 763-768; Jn. 10:2-4; Jn. 10:14	5.5.1	
5.03	The Holy Spirit, the third person of the Blessed Trinity, guides the Church.	I	CCC 729; 735; 739; 781; 1803; Jn. 16:13; Acts 1:4-8; Acts 2:1-4	1.3.5	Baptism and Confirmation
5.04	The Holy Spirit, the third person of the Blessed Trinity, helps the Church grow and fulfill the mission of Jesus Christ.	I	CCC 736; 768; 1803; Jn. 14:25-26; Gal. 5:16-26	1.3.1 1.3.9	
5.05	Christians are followers of Jesus Christ. Jesus' followers are to love, teach and serve others.	I	Mat. 5:1-12; Lk. 6:20-23; Acts 2:44-47	1.1.4 1.1.5 5.6.1	Sermon on the Mount
5.06	The twelve apostles were the first leaders of the Church.	I	CCC 765; 859-860; Mat. 4:18-22; Mat. 28:16-20; Acts of the Apostles		The call of the first disciples
5.07	The leaders of the Church today are the pope and bishops.	I, A	CCC 862; 869; 881; 935-939; 2050-2051; Mat. 16:13-20	(G02, 1.3.8; G03, 5.5.1 5.5.7)	Name current pope and local bishop(s).
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

6. JESUS CHRIST TEACHES THAT ALL PERSONS ARE WELCOME AS MEMBERS OF THE CHURCH

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	The Catholic Church is a community of people who follow Jesus Christ.	I	CCC 764; 2157; Acts 2:42-47	5.6.1 5.5.1 5.4.1	Christians; Discipleship
6.02	The Catholic community gathers in church to celebrate the Mass.	A	CCC 1083; 1180-1181; 1198-1199; Acts 2:46-47	2.3.1 2.3.2	Altar; Table
6.03	Jesus Christ gave the Church the seven sacraments.	I	CCC 1113;1118; 1127; 1131; Mat. 28:16-20	2.2.1	
6.04	People receive grace, the loving presence of God, through the sacraments. Grace helps people make good choices.	I	CCC 1127; 1129; 1279; 1996; 2000; 2003; Jn. 1:12-18	2.2.2 2.2.3	
6.05	Baptism is the sacrament in which people become children of God and are welcomed into the Christian community.	A	CCC 804; 1277; 1279; Mt. 3:13-17; Mk. 1:1-11	2.2.5	Sacrament of Initiation; St. John the Baptist; Suggestion: Act out a baptism
6.06	Baptismal words and water are the source of new life in Jesus Christ.	I	CCC 1213; 1278; 1668; 2156; Mt. 3:13-17; Mt. 28:19	2.2.6 2.2.7	Symbols and sacramentals of baptism: water, holy oil, lighted candle; white garment.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

7. MARY AND THE COMMUNION OF SAINTS TEACH OBEDIENCE TO GOD AND MODEL LIVES OF HOLINESS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
7.01	Jesus, Mary and Joseph are The Holy Family and models of obedience and prayer.	M	CCC 437; 531; Mat. 1:18-25; Lk. 3:23-38	1.1.2 5.3.1	Nazareth
7.02	At the Annunciation, the angel Gabriel appeared to Mary. Mary gave her consent to God to be the mother of God's Son, Jesus Christ. Mary is the mother of God. Mary trusted God.	A, M	CCC 484;964; 2030; Lk. 1:26-35; 38	4.5.2 1.1.2	Pray and discuss the Hail Mary
7.03	An angel is a helper, or messenger, from God. Everyone has a guardian angel.	A, M	CCC 494; 498; Mt. 28:10 Lk. 1:26-31	1.3.8	<i>Guardian Angel</i> prayer; Feast of the Guardian Angel:Oct 2
7.04	Jesus was born of Mary in Bethlehem to be our Savior. Jesus Christ grew up in Nazareth with Mary and Joseph, his foster father on earth.	I	CCC 437; 525; 532; Mat. 1:18-25; Lk. 2:1-10	1.1.3	Display crèche.
7.05	Mary is the mother of God and the mother of the Church. Mary is a model of faith, love and obedience.	I	CCC 963; 964; 967; Jn. 19:25-27	1.1.3	Read Bible stories about Mary.
7.06	The Church honors Mary as the queen of all saints with special feasts and prayers.	A	CCC 963; 971; Rev. 12:1-6		Have May crowning celebration.
7.07	Saints' lives proclaim the love of God and give witness to a loving relationship with God and others.	I	CCC 956-957; 2030	4.5.1	Read various stories of the saints and other holy people.
7.08	The lives of saints model how to follow Jesus.	I	CCC 956	4.5.1	St. Joseph, St. Anne, St. Francis Xavier, etc.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
7.09	God calls all people to a life of holiness. God wants people to make good choices.	I, A	CCC 299; 311;1777, 1799; 2013-2014; I Sam 1:24-27; I Sam 3:1-18; Mat. 11:28-30; Jn. 14:6-7	3.4.1	

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

8. THE CHURCH TEACHES JESUS' LOVE

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
8.01	The Last Supper is the meal Jesus shared with the apostles the night before He died.	I	CCC 1323; 1378-1379; Mat. 26:26-28	2.2.9	Holy Thursday
8.02	The Church celebrates the Eucharist as a holy meal in which Jesus is truly present in the consecrated bread and wine.	I	CCC 1346; 1380; I Cor. 11:23-34	2.2.10	Tabernacle; Blessed Sacrament
8.03	The priest presides at the celebration of the Eucharist and leads the parish community in worship.	I	CCC 2179; Acts 4:31-37	2.5.2	The pastor is the leader of the parish community.
8.04	A parish is a community of Catholics who worship and work together to share in God's love. Each parish is connected to other parishes through the leadership of the bishop of the diocese.	I	CCC 2178-2179; Acts 4:31-37	5.3.2 5.4.1	Mitre

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION BENCHMARKS GRADE 2

#	CORE CONCEPTS		Validation Introduced/Mastered
1. JESUS TEACHES ABOUT GOD'S LOVE			
1.01	God the Father is the Creator of all things and the giver of all gifts. God the Father created all things out of nothing. Creation is a sign of God's love.	1.4.1 1.4.2 1.3.2 1.2.2 1.3.10	
2. JESUS TEACHES THE COMMANDMENTS			
2.02	Jesus Christ teaches His followers the Great Commandment. "Love the Lord your God with all your heart, with all your soul and with all your mind; and love your neighbor as yourself."	1.3.2 3.1.2 3.1.1	
3. THE CHURCH MEETS JESUS IN THE SACRAMENT OF RECONCILIATION			
3.01	The Sacrament of Reconciliation celebrates God's forgiveness.	2.2.12- 2.2.14	
3.02	God gives each person the gift of conscience to know Him, to hear his voice and to judge between right and wrong.	1.3.5 2.2.15 3.4.1 3.7.1- 3.7.5 6.1.2	
3.03	Free will is God's gift that allows human beings to choose between right and wrong.	3.3.1- 3.3.2 (3.7.1 - 3.7.5)	
3.04	Original Sin is the sin of the first man and woman, Adam and Eve.	3.3.3	
3.05	Sin is disobeying God through thoughts, words, acts or omissions freely chosen but known to be wrong.	3.3.1- 3.3.2 (3.4.2)	

#	CORE CONCEPTS		Validation Introduced/Mastered
3.06	Venial sins are less than serious sins. They weaken the sinner's relationship with God.	3.3.4	
3.07	Mortal sins are serious sins. They sever the sinner's relationship with God.	3.3.4	
3.08	Jesus Christ's death, resurrection and ascension saved mankind from eternal separation from God. Through God's mercy, the redeemed live forever with Him in heaven.	1.1.5 1.1.6 1.1.8 1.1.9	
3.09	God is always ready to forgive people who are sorry, who ask for forgiveness, and who forgive others.	2.2.12 2.2.13 2.2.16 2.2.17 3.3.11	
3.10	The order of the celebration of the Sacrament of Penance and Reconciliation is: Repenting for the sins committed, Confessing our sins to a priest, Receiving absolution and doing penance, correcting any wrong that was done.	2.2.18 2.2.19 5.2.2	

#	CORE CONCEPTS		Validation Introduced/Mastered
4. JESUS GIVES THE GIFT OF HIMSELF IN THE EUCHARIST			
4.03	The Church remembers and celebrates what Jesus did at the Last Supper. The Mass is a holy meal and a sacrifice	2.1.1 2.1.2 2.2.1 2.2.6 2.2.7 2.2.9 2.2.10	
4.04	Catholics believe that Jesus Christ's Body and Blood is truly present in the consecrated bread and wine of Holy Communion.	2.2.8- 2.2.10 2.5.2	
6. THE MYSTERY OF JESUS CHRIST IS EXPRESSED IN THE LITURGICAL LIFE OF THE			
6.02	The Pope is the successor of St. Peter and the head of the Church on earth.	1.3.8	
6.03	The Church celebrates the liturgical year with symbols and colors.	2.3.7	
6.04	Mary is the mother of Jesus Christ and the Church.	1.1.3 4.5.2	
PRAYERS TO REVIEW:			
Sign of the Cross		4.1.4	
Grace Before and After Meals		4.4.1	
Morning and Evening Prayers		4.3.2	
The Guardian Angel Prayer		1.3.9	
Our Father, Hail Mary, Glory Be		4.1.2	
PRAYERS TO MEMORIZE:			
Act of Contrition		3.4.1 3.7.1	
All Mass Responses and Acclamations		4.4.2	

RELIGION CURRICULUM GRADE 2

Faith Theme: Jesus Comes to Nourish and Strengthen God's Life, Grace, Within Us.

1. JESUS TEACHES ABOUT GOD'S LOVE					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	God the Father is the Creator of all things and the giver of all gifts. God the Father created all things out of nothing. Creation is a sign of God's love.	M	CCC 293-295; 339-380; Gen. 1; Isaiah 48:17	1.4.1 1.4.2 1.3.2 1.2.2 1.3.10.	God gives people unique talents and the gift of free will.
1.02	Jesus Christ, God Incarnate, born of the Virgin Mary, is God's greatest gift.	A	CCC 437; 461; 463-464; Jn. 1:14 I Jn. 4:2; Gal. 4:4	1.1.1- 1.1.4 6.3.1	Incarnation
1.03	The Holy Spirit guides the Church to know and follow Jesus Christ.	I	CCC 683; 1092; I Cor. 12:3; Gal. 4:6	1.3.5 4.1.3	
1.04	The seven Sacraments are outward signs given by Jesus Christ administered by the Church. The Sacraments impart God's grace.	A	CCC 1114-1116; 1118-1119; 1123; 1210-1211	2.2.1 3.3.10	People receive grace through the Sacraments.
1.05	Jesus Christ instituted the process of becoming a member of the Church through the Sacraments of Initiation: Baptism, Eucharist and Confirmation	I	CCC 1212-1214; 1275; Mat. 28:19-20; Acts 1:4-5; 7-8; Acts 2:38-42	2.2.1- 2.2.5	
1.06	The Sacrament of Baptism incorporates people into the Body of Christ and the Church. Baptism takes away Original Sin and personal sin by imparting the grace of Jesus Christ.	A	CCC 416; 1213- 1214; 1263; 1279; Jn. 3:5	2.2.4 2.4.1 3.3.2 3.3.10	Baptism is birth into new life in Jesus Christ.
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. JESUS TEACHES THE COMMANDMENTS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	God reveals to the Church how to obey and love Him through the Ten Commandments.	I	CCC 2052; 2059; 2067; Ex. 20:1-17; Mat. 19:16-19	1.2.5 3.3.7 3.3.9 3.3.1 3.3.2	Review the Ten Commandments.
2.02	Jesus Christ teaches His followers the Great Commandment. "Love the Lord your God with all your heart, with all your soul and with all your mind; and love your neighbor as yourself."	A, M	CCC 2055; Deut. 6:4-6 Mat. 12:28-34 Mat. 22:35-39	1.3.2 3.1.2 3.1.1	The Great Commandment.
2.03	Jesus Christ gave His followers a New Commandment when he said, "Love one another as I have loved you."	I, A	CCC 1823; Jn. 13:34-35; Jn. 15:9-12	1.1.6 1.3.2 3.5.1 3.1.1	Jesus washing the feet of His apostles is the model of service and love of others.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. THE CHURCH MEETS JESUS IN THE SACRAMENT OF RECONCILIATION

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	The Sacrament of Reconciliation celebrates God's forgiveness.	I, A, M	CCC 1468; Lk. 15:4-7; Lk. 11-24	2.2.12- 2.2.14	Stories of the Lost Sheep and Prodigal Son (Forgiving Father)

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.02	God gives each person the gift of conscience so that we can know Him and live according to His word as we judge between right and wrong.	I, A, M	CCC 1441-1442; 1454; 1777-1778; Jn. 10:3-4; Rom. 2:12-16	1.3.5 2.2.15 3.4.1 3.7.1- 3.7.5 6.1.2	God wants people to choose good over evil. The Good Shepherd; The Holy Spirit guides and forms the conscience.
3.03	Free will is God's gift that allows human beings to choose between right and wrong.	I, A, M	CCC 1730; 1777-1778; 1786; 1796; Rom. 2:14-16	3.3.1- 3.3.2 3.7.1- 3.7.5	God is always ready to help us make good choices. We should do what Jesus wants us to do with freedom and joy.
3.04	Original Sin is the sin of the first man and woman, Adam and Eve.	I, A, M	CCC 416-417; Gen. 3	3.3.3	Original Sin; Story of Adam and Eve
3.05	Sin is disobeying God through thoughts, words, acts or omissions freely chosen but known to be wrong.	I, A, M	CCC 1849-1850; Ps. 51:4	3.3.1 3.3.2 3.4.2	Actual Sin (Personal Sin)
3.06	Venial sins are less than serious sins. They weaken the sinner's relationship with God.	I, A, M	CCC 1493; 1862-1863; 1875-1876	3.3.4	
3.07	Mortal sins are serious sins. They sever the sinner's relationship with God.	I, A, M	CCC 1855-1861; I Jn. 5:16-17	3.3.4	
3.08	Jesus Christ's death, resurrection and ascension saved mankind from eternal separation from God. Through God's mercy, the redeemed live forever with Him in heaven.	I, A, M	CCC 452; 620-651; 658; Lk. 23 and 24	1.1.5 1.1.6 1.1.8 1.1.9	Jesus is the Savior of the world.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.09	God is always ready to forgive people who are sorry, who ask for forgiveness, and who forgive others.	A, M	CCC 1430-1432; Mat. 18:21-23	2.2.12 2.2.13 2.2.16 2.2.17 3.3.11	Act of Contrition; The Prodigal Son; the Lost Sheep; the Lord's Prayer
3.10	The order of the celebration of the Sacrament of Penance and Reconciliation is: Repenting for the sins committed, Confessing our sins to a priest, Receiving absolution and doing penance, Correcting any wrong that was done.	I, A, M	CCC 1446; 1455 1493-1495 Lk. 15:11-24;	2.2.14 2.2.15 2.2.18 2.2.19 5.2.2	Rite of Reconciliation; The Story of the Forgiving Father
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

4. JESUS GIVES THE GIFT OF HIMSELF IN THE EUCHARIST

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	The greatest prayer of the Church is Mass.	I, A	CCC 1382; Acts 2:42	2.2.7 2.3.1 2.3.2 4.4.2	The early Church.
4.02	At Mass, the Church community gathers together as God's family for the Liturgy of the Word and the Liturgy of the Eucharist.	I, A	CCC 1346; 1408; Lk. 22:19-20; Acts 2:42	2.2.11 4.4.1	Teach the order of Scripture readings; Mass responses and petitions.
4.03	The Church remembers and celebrates what Jesus did at the Last Supper. The Mass is a holy meal and a sacrifice.	I, A, M	CCC 610-611; 1329; 1340; 1342; 1356-1357; Ex. 12; Acts 2:42; 46 Heb. 9:11-28	2.1.1 2.1.2 2.2.1 2.2.6- 2.2.10	Apostles' Creed; Mystery of Faith; The Last Supper; The Mass is a memorial.
4.04	Catholics believe that Jesus Christ's Body and Blood is truly present in the consecrated bread and wine of Holy Communion.	I, A, M	CCC 1376; Mat. 26:26; Jn. 6:51; Mk. 14:24	2.2.8- 2.2.10 2.5.2	Consecration; The Real Presence (transubstantiation)

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. JESUS GIVES HIS SPIRIT TO THE CHURCH

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	Each member of the Church is called by God to a life of holiness and service. The saints serve as examples of holiness and how to live.	I	CCC 1700; 1721; 1726; 2013-2014; 2813; Mat. 5:1-12; 48 I Cor. 6:11; Rom. 8:28-30 I Thess. 4:7	1.3.6 3.2.2 5.2.1 6.2.1 6.3.2	Vocation; Beatitudes
5.02	The Holy Spirit is a helper, guide and teacher who helps people share their gifts with others.	A	CCC 767-768; Jn. 16:13; Acts 1:6-8	1.1.7 1.3.1 1.3.5 4.1.3	The Holy Spirit is the third person of the Holy Trinity. Service
5.03	Disciples of Jesus follow His example by practicing peace and justice, and helping people in need.	I, A	CCC 2305; 2330; 2447; Mat. 5:9; Mat. 25:31-46	1.4.3- 1.4.6 3.6.1 5.2.1 5.2.4 5.4.2 6.1.2 6.3.2	Practice exchanging a sign of peace (handshake). Corporal Works of Mercy.
5.04	The Sacraments at the Service of Communion are Holy Orders (teaching and serving) and Matrimony (promise of faith, love and caring).	I	CCC 1534; Mat. 2:13-15;19-21; Jn. 13:14-16	5.3.1 5.3.2	Vows and vocations; The Holy Family

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

6. THE MYSTERY OF JESUS CHRIST IS EXPRESSED IN THE LITURGICAL LIFE OF THE CHURCH

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	Jesus Christ is the head of the universal Church.	I, A	CCC 807-810; 1368; Mat. 28:19	5.5.1	
6.02	The Pope is the successor of St. Peter and the head of the Church on earth.	A, M	CCC 882; 1369; Mat. 16:17-18; Jn. 21:15-17	1.3.8	Tell the names of the current pope and bishops.
6.03	The Church celebrates the liturgical year with symbols and colors.	A, M	CCC 1168; 1171; 1173; 2698; Ex. 12:1-3	2.3.3- 2.3.7	Display a liturgical calendar in the classroom. Symbols
6.04	Mary is the mother of Jesus Christ and the Church.	A, M	CCC 501; 963-964; 971; 1172; Jn. 19:26-27; Rev. 12	1.1.3 4.5.2	The Rosary
6.05	The Marian devotions are rooted in Jesus Christ's relationship with His mother, Mary, and Mary's role in God's plan of salvation.	A	CCC 532; 964; 972; Lk. 2:41-52; Jn. 2:1-11	1.1.3 4.5.2	Jesus in the Temple; the Wedding at Cana; The 4th Commandment
6.06	The Communion of Saints is the community of believers, the living and the dead. It includes those in heaven, those living as God's people on earth and those in purgatory, waiting to be with God. The Liturgy of the Eucharist unites the community of believers.	I, A	CCC 946-948; 954-962; 1474; 2 Macc. 12:45-46; Eph. 4:9-13; Rev. 5:11-14; Rev. 7:9-17	1.3.6 4.5.2	Litany of Saints: Litany of Mary
6.07	Jesus Christ's love bonds His people together in the Mystical Body. This is called The Body of Christ.	I	CCC 777; 787; 790; 804-807; I Cor. 12:12-27	5.4.1 5.5.1 (G03, 5.5.8)	The people of God are "followers" or "disciples" of Jesus Christ.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION BENCHMARKS GRADE 3

#	CORE CONCEPTS		Validation Introduced/Mastered
1. THE HOLY TRINITY AND THE ROLE OF JESUS CHRIST IN THE SALVIFIC PLAN OF GOD			
1.01	The Holy Trinity is the mystery of one God in three divine persons: God the Father, God the Son and God the Holy Spirit.	1.1.6 1.3.2 1.3.3	
1.02	God the Father created everything through Jesus Christ by the Holy Spirit and all creation shows God's love, goodness, and order.	1.2.1 1.2.2 1.3.9	
1.03	Jesus Christ, Son of the living God, is alive and present in the Church.	1.1.1 - 1.1.6 1.2.3	
2. THE HOLY SPIRIT CONTINUES THE MISSION OF JESUS CHRIST THROUGH CHURCH			
2.01	Jesus Christ promised to send the Holy Spirit to be with the Church, the community of believers, to unite, guide and continue the work of Jesus Christ.	1.1.6 1.3.2 1.3.3	
2.02	At Pentecost, the Holy Spirit was poured out upon the Apostles and followers to empower them to continue the mission of Jesus Christ. Pentecost is known as the birthday of the Church.	1.1.6 2.3.7	
2.03	The Holy Spirit resides in the Church, guiding and assisting the Church to carry on the mission of Jesus Christ.	1,3,3 1,3,5 2.3.7	
2.04	The Church is the Body of Christ to which all members belong. There is a diversity of her members and functions, but Christ unites all members to one body.	1.3.5 1.4.1- 1.4.4 5.1.1	

#	CORE CONCEPTS		Validation Introduced/Mastered
2.05	The Communion of Saints is the entire community of God's people, living and dead. It includes those in heaven, those living as God's people on earth and those in Purgatory, waiting to be with God.	1.3.7- 1.3.9 5.1.1. 5.1.2 5.5.8	
2.06	Mary has a special place in the Church as the Mother of God and as the Mother of the Church.	1.3.4 4.5.2	
3. JESUS CALLS HIS FOLLOWERS TO LIVE A MORAL LIFE			
3.01	Jesus Christ calls each of us to know, love and serve God with all of our strength (heart, mind, soul and our neighbor as ourselves).	3.1.1 3.2.6	
3.02	Jesus Christ is our example of holiness. Jesus lived His life in perfect love of God the Father and in service to others. The entire Gospel Message is contained in the Great Commandment of Jesus to love one another as He loves us. This commandment requires a commitment of the heart.	3.1.3	
3. JESUS CALLS HIS FOLLOWERS TO LIVE A MORAL LIFE			
3.03	The Gifts of the Holy Spirit and the teachings of the Church help a person develop a conscience, make good choices and avoid sin. Sin always harms one's relationship with God and the Church family.	3.3.1 3.3.4 3.4.1	
4. JESUS CHRIST CALLS HIS FOLLOWERS TO A LIFE OF PRAYER			
4.01	The Sign of the Cross is a reminder of the Blessed Trinity and of our redemption by the cross.	4.1.4	
4.02	The Lord's Prayer, given to us by Jesus Christ, is the most perfect of prayers and is a summary of the Gospel message of Jesus.	4.1.2	
4.04	The Church prays for both the living and the dead as a way of lifting them to Heaven and offering our love for them.	4.1.6 4.5.1	

#	CORE CONCEPTS		Validation Introduced/Mastered
4.05	Personal prayer is a conversation with God in which we open our hearts, souls and minds to encounter God.	4.1.1 4.3.1- 4.3.3 4.4.3	
5. JESUS CHRIST IS MADE VISIBLE IN THE FOUR MARKS OF THE CHURCH			
5.06	The pope, bishops and pastors lead and guide the Church, and are the successors to the Apostles and their teachings.	3.5.1 5.5.1 5.5.4	
7. THE PASCHAL MYSTERY OF JESUS CHRIST IS CELEBRATED IN THE DIVINE LITURGY			
7.05	The Liturgical year moves through the seasons of the year in the following order: Advent, Christmas, Ordinary Time, Lent, Triduum, Easter, Ascension, Pentecost, and then resumes Ordinary Time.	2.3.4- 2.3.10	
PRAYERS TO REVIEW:			
Our Father, Hail Mary, Glory Be			
Act of Contrition			
All Mass Responses			
PRAYERS TO MEMORIZE:			
Nicene Creed			
Fatima Prayer			
Hail, Holy Queen			

RELIGION CURRICULUM GRADE 3

Faith Theme: Jesus' Life and Work Continue Through His Church

1. THE HOLY TRINITY AND THE ROLE OF JESUS CHRIST IN THE SALVIFIC PLAN OF GOD					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	The Holy Trinity is the mystery of one God in three divine persons: God the Father, God the Son and God the Holy Spirit.	A, M	CCC 232-237; 253-254; 261; 2789; Mat. 28:19; Jn. 14:26	1.1.6 1.3.2 1.3.3	Distinguish the characteristics of the three persons of the Holy Trinity.
1.02	God the Father created everything through Jesus Christ by the Holy Spirit and all creation shows God's love, goodness, and order.	A, M	CCC 216; 267; 293-294; 301; 315; 341; 1147; Gen. 1 and 2	1.2.1 1.2.2	
1.03	Jesus Christ, Son of the living God, is alive and present in the Church.	A, M	CCC 441-442; Mat. 16:16; Mat. 28:20	1.1.1 1.1.2 1.1.3 1.2.3	Jesus is the Son of the living God
1.04	Jesus Christ uses the parables to teach about the Kingdom of God. The parables are Jesus' invitation to enter into the Kingdom. The Church is a sign of the Kingdom of God.	A	CCC 541-552; Mat. 13:10-15; Mk. 4:11-12; Mk. 4:33-34	1.2.5 1.3.5	Kingdom of God
1.05	The Beatitudes are at the heart of Jesus Christ's preaching and serve as a guide for the Church to build up the Kingdom of God.	A	CCC 546; 1716; 1721-1728; Mat. 5:1-10; Mk. 4:33-34; 2 Peter 1:4	3.2.7 3.2.8	Beatitudes
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.06	Through his suffering, death and resurrection, Jesus Christ makes salvation possible to all who believe in him, and are faithful to his teachings. Through belief in the Paschal Mystery the faithful will obtain everlasting life.	I, A	CCC 265; 571; 638; 651-655; 1010-1013; 1067;	1.3.6 1.3.7 2.1.1	Paschal Mystery
1.07	Jesus ascended into Heaven and will come again to judge the living and the dead.	I, A	CCC 678-679; 1038-1041; 1470; Mat. 25:31-46	1.1.6 2.1.1 2.3.6	Ascension; Second Coming; Final Judgment
1.08	Christians profess Jesus Christ as Lord, acknowledging His divinity.	I, A	CCC 209; 449-450; 455; 653; 683; Rom. 14:9-11; I Cor. 12:3	1.1.1	The title, "Lord" recognizes Jesus' divinity; Only God is divine; Jesus' divinity conquered sin and death.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

2. THE HOLY SPIRIT CONTINUES THE MISSION OF JESUS CHRIST THROUGH HIS CHURCH

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	Jesus Christ promised to send the Holy Spirit to be with the Church, the community of believers, to unite, guide and continue the work of Jesus Christ.	A, M	CCC 687-688; 738-741; 767; Jn. 14:16-17; 26; Jn. 16:13; Acts 1:8	1.3.2 1.3.3	Holy Spirit

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.02	At Pentecost, the Holy Spirit was poured out upon the Apostles and followers to empower them to continue the mission of Jesus Christ. Pentecost is known as the birthday of the Church.	A, M	CCC 731-732; 747; 1287; 2623; Lk. 24:49; Acts 1:14; 2:1-4	2.3.7	Pentecost; birthday of the Church
2.03	The Holy Spirit resides in the Church, guiding and assisting the Church to carry on the mission of Jesus Christ.	A, M	CCC 737-741; 2625; Mat. 28:19-20; Jn. 15:8; 16	1.3.3 2.3.7	
2.04	The Church is the Body of Christ to which all members belong. There is a diversity of her members and functions, but Christ unites all members to one body.	A, M	CCC 737-741; 787; 790-791; 814; I Cor. 12:12-31 Eph. 4:3-6; 16	1.3.5 1.4.1 1.4.2 1.4.3 1.4.4	Body of Christ; We are the Church
2.05	The Communion of Saints is the entire community of God's people, living and dead. It includes those in heaven, those living as God's people on earth and those in Purgatory, waiting to be with God.	A, M	CCC 946-948; 954-962; 2 Macc. 12:45-46; Eph. 4:9-13; Rev. 5:11-14; Rev. 7:9-17	1.3.9	We are joined together with the angels and saints at Mass, during the Liturgy of the Eucharist.
2.06	Mary has a special place in the Church as the Mother of God and as the Mother of the Church.	M	CCC 501; 829; 963-971; Jn. 19:26-27; Rev. 12	1.3.4 4.5.2	Rosary; Marian devotions

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. JESUS CALLS HIS FOLLOWERS TO LIVE A MORAL LIFE

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	Jesus Christ calls each of us to know, love and serve God with all of our strength (heart, mind, soul and our neighbor as ourselves).	M	CCC 1974; 2083; Deut. 6:4-9; Mat. 22:37; Lk. 10:27	3.1.1	Great Commandment; The Ten Commandments
3.02	Jesus Christ is our example of holiness. Jesus lived His life in perfect love of God the Father and in service to others. The entire Gospel Message is contained in the Great Commandment of Jesus to love one another as He loves us. This commandment requires a commitment of the heart.	A, M	CCC 520; 1716-1728; 1823; 1970; 2475; 2822; Mat. 7:12; Mk. 12:30-31; Lk. 6:31; Jn. 15:9-12	1.1.3 1.1.5 3.1.3 3.1.2	The Golden Rule, The Law of Love, The Ten Commandments
3.03	The Gifts of the Holy Spirit and the teachings of the Church help a person develop a conscience, make good choices and avoid sin. Sin always harms one's relationship with God and the Church family.	A, M	CCC 1776-1778; 1783-1785; 1796; 1798-1799; 1830-1831; 2074; 2842; Ps. 119:105; Is. 11:1-2	1.3.8 3.3.1 3.3.4 3.3.5 3.4.1	Conscience Sin
3.04	The Theological Virtues of Faith, Hope and Love are the foundation of Christian moral activity.	I	CCC 1812; 1813; 1833-1839; I Cor. 13:13; 2 Pet. 1:4	(G05, 3.7.5)	Act of Faith, Hope, Love

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.05	All members of the Church share in the Church's mission to help those in need, especially the most vulnerable or those seeking peace and justice.	A	CCC 340; 852; 2419-2422; 2426-2428; 2443-2445; 2448; Mat. 5:1-10; Mat. 25:31-46; Mk. 12:28-33	3.7.1 3.7.2 6.3.1- 6.3.3	Catholic Social Teaching; Spiritual and Corporal Works of Mercy
3.06	As disciples of Jesus Christ, the Church continues Jesus' work and evangelization today.	I, A	CCC 520; 873; 905; 1816; 2044; Mat. 28:19-20	3.7.1 6.3.1	Evangelization
3.07	As disciples of Jesus Christ, we have a responsibility to care for others, sharing our time, talent and treasure to build up the Kingdom of God.	A	CCC 767; 1823; 1937; 2429; Mat. 5:1-10; Mat. 25:31-46	3.7.1 3.7.3 6.1.1 6.3.1- 6.3.3	Stewardship; Works of Mercy; Catholic Social Teaching

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

4. JESUS CHRIST CALLS HIS FOLLOWERS TO A LIFE OF PRAYER

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	The Sign of the Cross is a reminder of the Blessed Trinity and of our redemption by the cross.	A, M	CCC 786; 1235; 2157; Mat. 28:19	4.1.4	The Sign of the Cross is a prayer in and of itself. It should be prayed with reverence and respect.
4.02	The Lord's Prayer, given to us by Jesus Christ, is the most perfect of prayers and is a summary of the Gospel message of Jesus.	A, M	CCC 2759; 2774; Mat. 6:9-13; Lk. 11:1	4.1.2	The Lord's Prayer is the Our Father
4.03	The members of the Church have a special obligation to attend Mass on Sundays and Holy Days of Obligation, and are encouraged to pray daily.	I, A	CCC 1166-1167; 2042; 2180; 2691; 2720; Jn. 6:51; Acts 2:42	4.4.3	Holy Days of Obligation
4.04	The Church prays for both the living and the dead as a way of lifting them to Heaven and offering our love for them.	A, M	CCC 958; 1032; 1371; 2 Macc. 12:46; James 5:13	4.1.6 4.5.1	Communion of Saints; All Saints and All Souls Day

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.05	Personal prayer is a conversation with God in which we open our hearts, souls and minds to encounter God.	A, M	CCC 2559-2562; 2564-2565; 2590; 2700-2724	4.1.1 4.3.3 4.4.3	Prayer; pray; give children experience praying in their own words
4.06	Types of prayer include: Prayers of Petition and Intercession; Prayers of Blessing and Adoration; and Prayers of Praise and Thanksgiving	I, A	CCC 2647; 2626-2639; Eph. 3:14-21; Eph. 5:19-20; Eph. 6:18; I Thess. 5:17-18	4.2.1- 4.2.3	Public and private prayer; communal prayer
4.07	The language of prayer can include words, melodies, gestures and art.	I, A	CCC 2663; 2721-2724; 1202; 1674; Eph. 5:19-20; Eph. 6:18	4.2.1 4.2.3	Different cultures pray differently and have different devotions.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. JESUS CHRIST IS MADE VISIBLE IN THE FOUR MARKS OF THE CHURCH

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	The Church has four marks, The Church is One, Holy, Catholic and Apostolic. The four marks of the Church are inseparably linked with each other and indicate the essential features of the Church and her mission.	I, A	CCC 811-812; 750; 865	5.5.6	
5.02	One - The Church is the people of God gathered in the name of Jesus Christ.	I, A	CCC 791; 813-816; Eph. 4:3-6; Gal. 3:27-28	5.5.1- 5.5.6	One community; one in faith, one in sacrament.
5.03	Holy - God calls us to holiness and the Holy Spirit unites the Church to continue the work of Jesus Christ.	I, A	CCC 750; 823-826; 2 Tim. 1:9	3.6.1 5.5.6	Holy; source of holiness in the Church is the Holy Spirit; the saints are models of holiness
5.04	Catholic - The Church is universal. The Church seeks to bring salvation to all people.	I, A	CCC 750; 830-831; 836	5.5.6	
5.05	Apostolic - The Church is faithful to the teachings of the Apostles.	I, A	CCC 863-965; Eph. 2:19-20	5.5.1 5.5.6 5.5.7	Apostolic, Apostolic Succession
5.06	The pope, bishops and pastors lead and guide the Church, and are the successors to the Apostles and their teachings.	A, M	CCC 861; 862-882; Mat. 16:17-18; Jn. 21:15-17; Acts 20:28-29; Eph. 2:19-20	3.5.1 5.5.1 5.5.2 5.5.4 5.5.7	

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

6. THE CHURCH CONTINUES THE MINISTRY OF JESUS CHRIST THROUGH THE SACRAMENTS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	The Paschal Mystery is celebrated and communicated through the sacramental life of the Church.	I, A	CCC 559-655; 1067; 1113; 1168-1169; 1362-1372; Rom. 6:4	2.1.1	Paschal Mystery is the passion, death, resurrection and glorious ascension of Jesus Christ.
6.02	Instituted by Jesus Christ, the seven sacraments are visible signs of an invisible reality. Jesus Christ is present in the sacraments. Jesus shares God's life with Christians through the sacraments.	I, A	CCC 790-950; 1114-1115; 1131; 1210-1212; 1285; 1374	2.2.1	There are seven sacraments. They are broken into three categories: sacraments of initiation; sacraments of healing; sacraments at the service of communion
6.03	The Sacraments of Christian Initiation are Baptism, Eucharist and Confirmation. They are the foundation of our Christian life as followers of Jesus Christ, and make us full members of the Church.	I, A	CCC 1212; 1267; 1271-1272; 1275; 1285; 1533; Acts 2:37-38; Acts. 2:41-47	2.2.2- 2.2.6	Baptism Eucharist Confirmation
6.04	The Sacraments at the Service of Communion are Holy Orders and Matrimony. Holy Orders is the Sacrament in which men commit their lives to Jesus Christ in service of the Church. In Matrimony, a man and a woman commit themselves to each other in a lifelong and life-giving love.	I, A	CCC 1534-1535; 1551; 1581; 1601; 1639; Mk. 10:9	2.2.9- 2.2.10 5.3.1- 5.3.2	Holy Orders Matrimony
6.05	The Sacraments of Healing are Penance and Reconciliation and Anointing of the Sick. Jesus Christ heals our souls and bodies.	I, A	CCC 1420-1421; 1444; 1496; 1503; 1514; 1531-1532;	2.2.7 2.2.8 5.2.3	Penance and Reconciliation; Anointing of the Sick
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

7. THE PASCHAL MYSTERY OF JESUS CHRIST IS CELEBRATED IN THE DIVINE LITURGY

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
7.01	Liturgy is the public prayer of the Church in which the members are active and full participants.	I, A	CCC 1069; 1071	2.3.1 2.3.2	Liturgy
7.02	In the celebration of the Divine Liturgy, the whole of the Paschal Mystery is celebrated and remembered, Jesus Christ is fully present.	I	CCC 1171; 1359-1360; 1362-1365; 2177; Mat. 26:26-28	2.2.6	Mass; Sacrifice of the Mass; celebrate the Mass
7.03	In the Liturgy of the Word, the Church listens to and responds to the Word of God found in scripture.	A	CCC 104; 135-136; 1103; 1154-1155; 1190	2.3.1 2.3.2	Liturgy of the Word of God
7.04	The Liturgy of the Eucharist is a sacrificial memorial and a sacramental meal in which Jesus Christ is truly present.	A	CCC 1324; 1099; 1357; 1362-1368; Mat. 26:26-28; I Cor. 15:28	2.2.6	Eucharist
7.05	The Liturgical year moves through the seasons of the year in the following order: Advent, Christmas, Ordinary Time, Lent, Triduum, Easter, Ascension, Pentecost, and then resumes Ordinary Time.	A, M	CCC 1163-1165; 1168-1171; 1194; Lk. 4:19	2.3.4- 2.3.10	Liturgical Seasons
7.06	The Church observes Advent as the beginning of the Liturgical year, a time of prayer and preparation of Christ anew.	I, A	CCC 524; 1095	2.3.10	Advent; Advent Wreath; Jesse Tree
7.07	The Church observes Lent as a time for prayer, good works and sacrifice.	I, A	CCC 540; 1095 1438	2.3.5 2.3.8	Lent; Ash Wednesday; Triduum

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION BENCHMARKS GRADE 4

#	CORE CONCEPTS		Validation Introduced/Mastered
2. JESUS CHRIST CALLS ALL PERSONS TO LIVE A MORAL LIFE THROUGH A FORMED CONSCIENCE			
2.01	God created man with a free will. Free will is the freedom to choose between right or wrong.	1.3.8 3.3.1- 3.3.2 3.4.1 3.4.2 3.5.1	
2.02	Sin is deliberate thought, word, deed or omission against the eternal law of God. Sin harms the relationship between God, self and community.	3.3.3 3.7.1- 3.7.2	
2.03	God gives each person the gift of conscience.	2.4.1 3.4.1 3.4.2	
2.04	God continually calls us through his conscience to be close to Him, to love goodness and to avoid evil.	1.3.8 3.3.8	
2.05	Conscience formation is a lifelong process to know the good and is the basis for moral decision-making.	3.1.2 3.1.3 3.3.6 3.4.1 3.4.2	
2.08	The Sacrament of Penance and Reconciliation is the means by which the Church continues Jesus' ministry of healing, forgiveness and love.	2.2.7 3.2.1- 3.2.11	
2.09	In the Sacrament of Reconciliation, sins are forgiven by a priest in the name of Christ and the Church and through the power of the Holy Spirit.	2.2.7 3.2.1- 3.2.11	

#	CORE CONCEPTS		Validation Introduced/Mastered
2.10	Reconciliation requires true repentance and making right the harm one has caused. The Ten Commandments are the framework for the examination of conscience.	3.2.1- 3.2.11	
3. GOD CALLS HIS PEOPLE TO LIVE IN RELATIONSHIP THROUGH THE TEN COMMANDMENTS			
3.01	The Ten Commandments are the laws of God's covenant given to Moses on Mt. Sinai. The first three Commandments concern love of God and the last seven concern love of neighbor. Jesus Christ sums up the Ten Commandments in the Great Commandment.	1.2.4 3.1.1 3.2.3- 3.2.11	
3.03	I am the Lord your God; you shall have not strange gods before me. The first commandment emphasizes the belief in one God, fostering faith, hope and love (charity) and forbids the worship of other gods.	3.2.5 3.2.7	
3.04	You shall not take the name of the Lord, your God, in vain. The second commandment honors God's name, advocates reverent speech and forbids the abuse of God's name.	3.2.5	
3.05	Remember to keep holy the Lord's Day. The meaning of the Lord's Day is to keep holy the Sabbath by participating in the Divine Liturgy (the Mass) on Sundays and days of obligation.	2.3.3 2.4.2 3.2.5 3.2.8 5.4.1	
4. GOD CALLS HIS PEOPLE TO LOVE OF NEIGHBOR THROUGH THE TEN COMMANDMENTS			
4.01	When we follow the fourth through the tenth commandments, we are showing our love and respect for others.	3.2.6 3.2.9	
4.02	Honor your father and mother. The fourth commandment calls us to honor and obey those who God has placed in authority over us for the good.	3.2.6 3.2.9 5.2.9 5.3.1- 5.3.3	

#	CORE CONCEPTS		Validation Introduced/Mastered
4.03	You shall not kill. This commandment honors the God-given value of life from the moment of conception to natural death.	1.4.1 3.2.6 3.3.4 3.6.1- 3.6.3	
4.04	You shall not commit adultery. This commandment honors the creation of male and female in the inherent dignity and equality of each.	3.2.6 3.2.10 5.3.1- 5.3.3	
4.05	You shall not steal. This commandment honors honesty, justice and truthful actions.	3.2.6	
4.06	You shall not bear false witness against your neighbor. This commandment calls each person to witness the truth of the Gospel in speech and action.	3.2.6 3.3.5 3.4.1	
4.07	You shall not covet your neighbor's wife. You shall not covet your neighbor's goods. These commandments honor right relationship and boundaries between neighbors and their possessions. Neighbors are called to respect the sanctity of marriage and the private property of all.	3.2.6 3.2.11	
5. JESUS CHRIST CALLS HIS PEOPLE TO BE FORMED BY THE BEATITUDES			
5.01	The Beatitudes are at the heart of Jesus' preaching and serve as a guide for the Church to build up the Kingdom of God. The Beatitudes are the foundation for the Kingdom of God.	1.3.6 1.3.7	
5.02	When we follow Jesus Christ and live out His teachings in the Beatitudes, we make the Kingdom of God, God's love, active in the world.	1.3.6 1.3.7 3.1.1 3.7.4 3.7.6	

#	CORE CONCEPTS		Validation Introduced/Mastered
5.03	Jesus Christ taught the Beatitudes as the guide for living and a basis for justice in the world.	3.1.1 3.1.3 3.2.12- 3.2.15	
5.04	The Beatitudes foster a love and care for the poor in the world.	3.2.12- 3.2.15	
6. THE CHURCH EXPRESSES HER FUNDAMENTAL BELIEFS IN HER CREEDS.			
6.01	The Apostles' and Nicene Creeds state what Catholics believe and hold to be true.	1.3.3 1.3.4 6.1.1	
6.04	The four marks of the Church, that she is one, holy, catholic and apostolic, define the nature of the Church.	5.5.4 5.5.5	
7. JESUS CHRIST CALLS HIS FOLLOWERS TO A LIFE OF SACRAMENTAL GRACE THROUGH LITURGY.			
7.01	The Liturgical year is based upon the lives of Jesus Christ, Mary and the Saints.	1.3.5 1.3.9 2.3.4 6.1.3 5.1.1 5.1.2	
PRAYERS TO REVIEW:			
Nicene Creed			
Fatima Prayer			
Hail, Holy Queen			
PRAYERS TO MEMORIZE:			
Ten Commandments			
Apostles' Creed			
Corporal and Spiritual Works of Mercy			

RELIGION CURRICULUM GRADE 4

Faith Theme: Jesus Calls Us to Follow the Beatitudes and the Ten Commandments

1. JESUS CHRIST IS THE MORAL GUIDE					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	Jesus Christ is the Son of God who was sent to redeem the world. Jesus Christ's life and teachings lead man to God.	A	CCC 571; Mk. 10:17-31; Jn. 1:29; 6:35; 8:12; 10:11; 11:25	1.1.1- 1.1.4	Redemption; Incarnation
1.02	God revealed Himself through the covenant in the Old Testament. The old covenant is fulfilled and made new in Jesus Christ, the new covenant.	I	CCC 65; 601; Ex. 3:6-10; 13:21-22; Lk. 22:20; Heb. 8:8-13	1.2.1- 1.2.3	Divine Revelation; Explain that there is only one covenant between God and His people.
1.03	Jesus was sent to show divine love and the goodness of God and to affirm the human potential for good.	I, A	CCC 214; 220; Jn. 3:16-17; 21	1.1.4 3.1.2 3.1.3 3.3.7	Review the Sacrament of Reconciliation
1.04	Jesus Christ is the model of holiness, teaching His followers to pray and to trust God.	A	CCC 425-426; Mat. 26:36-43	1.1.2 4.1.4	Obedience; Faithfulness; Jesus call God the Father "Abba"
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. JESUS CHRIST CALLS ALL PERSONS TO LIVE A MORAL LIFE THROUGH A FORMED CONSCIENCE

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	God created man with a free will. Free will is the freedom to choose between right or wrong.	M	CCC 1730-1731; 1783-1784; Ps. 139:1-3; Lk. 10:30-34; Lk. 15:11-20	1.3.8 3.3.1- 3.3.2 3.4.1 3.4.2 3.5.1	Free Will
2.02	Sin is a deliberate thought, word, deed or omission against the eternal law of God. Sin harms the relationship between God, self and community.	A, M	CCC 1849-1854; Lk. 10:30-34	3.3.3 3.7.1- 3.7.2	The Good Samaritan; Mortal Sin; Venial Sin
2.03	God gives each person the gift of conscience.	A, M	CCC 1776-1802; 1778; 1794 Acts 24:16	2.4.1 3.4.1 3.4.2	Conscience
2.04	God continually calls us through his conscience to be close to Him, to love goodness and to avoid evil.	A, M	CCC 1454; 1776-1777; 1785; Ps. 139:1-3; Lk. 15:11-20; I Tim. 1:5	1.3.8 2.2.7 3.3.8	Review the Act of Contrition; Examination of Conscience
2.05	Conscience formation is a lifelong process to know the good and is the basis for moral decision-making.	A, M	CCC 1783-1785; 1802; Ps. 119:105	3.1.2 3.1.3 3.3.6 3.4.1 3.4.2	God's Word is a light unto our path.
2.06	The Holy Spirit divinely inspires and guides the Church. Confirmation increases and deepens the Gifts of the Holy Spirit received at Baptism.	I, A	CCC 1266; 1303; 1831-1832; Ps. 143:10; Isaiah 11:1-5; I Cor. 12:4-11; Gal. 5:22-23	1.3.2 2.2.2 2.4.1- 2.4.3	The Gifts and Fruit of the Holy Spirit; Discuss Pentecost

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.07	The Sacraments strengthen and nourish the life of Christ within us. We are called to lead a sacramental life through frequent reception of the sacraments of the Eucharist and Reconciliation.	I, A	CCC 2042	2.1.1 2.2.1 2.2.4 2.2.7	
2.08	The Sacrament of Penance and Reconciliation is the means by which the Church continues Jesus' ministry of healing, forgiveness and love.	A, M	CCC 1423-24; 1441; 1448; 1468; Ps. 51:3; 4; 12; Lk. 15:4-7; Mat. 9:12; Jn. 20:21-23	2.2.7 3.2.1 3.2.11	Review how to receive Reconciliation. Discuss Penance.
2.09	In the Sacrament of Reconciliation, sins are forgiven by a priest in the name of Christ and the Church and through the power of the Holy Spirit.	A, M	CCC 1422; 1433; 1448; 1495; 1530	2.2.7 2.5.2 3.2.1- 3.2.11	Review the Act of Contrition. Review: Absolution, conscience, contrition.
2.10	Reconciliation requires true repentance and making right the harm one has caused. The Ten Commandments are the framework for the examination of conscience.	A, M	CCC 1416; 1423-1424; 1430-1431; 1441; 1450-1451; 1459; 1493; 1798-1802; 1874	3.2.1- 3.2.11	Review how to make an examination of conscience. Penance.
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

3. GOD CALLS HIS PEOPLE TO LIVE IN RELATIONSHIP THROUGH THE TEN COMMANDMENTS

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	The Ten Commandments are the laws of God's covenant given to Moses on Mt. Sinai. The first three Commandments concern love of God and the last seven concern love of neighbor. Jesus Christ sums up the Ten Commandments in The Great Commandment.	M	CCC 2052-2053; 2055; 2060; 2067; 2083; 2052-2557; Ex. 3:6-10; 3:14; 20:1-17; Deut. 6:4-6; Ps. 119:33-35; Mat. 7:12; 22:36-40; Lk. 6:36	1.2.4 3.2.1- 3.2.11	Learn the Ten Commandments in order. Shema, The Great Commandment; The New Commandment
3.02	The Commandments set forth the obligations of living out the covenant between God and man.	A	CCC 1186; 2056-2074; 2043; Mat. 21:12-13; Mk. 8:1-10	1.2.4 3.1.1 3.2.3- 3.2.11	Explain the importance and obligation of Mass. Explain what is commanded and/or forbidden according to the age level and maturity of the children.
3.03	I am the Lord your God; you shall have not strange gods before me. The first commandment emphasizes the belief in one God, fostering faith, hope and love (charity) and forbids the worship of other gods.	A, M	CCC 2084-2141; Ex. 20:2-6; Deut. 5:6-9; Mat. 4:10	3.2.5 3.2.7	Identify false gods. Identify the theological virtues of faith, hope and love. We worship and adore God. We venerate Mary and all the saints.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.04	You shall not take the name of the Lord, your God, in vain. The second commandment honors God's name, advocates reverent speech and forbids the abuse of God's name.	A, M	CCC 2141-2167; Deut. 5:11; Mat. 5:33-34; Lk. 11:2	3.2.5	Blasphemy is the offensive use of the name of God, the Blessed Virgin Mary and/or the saints.
3.05	Remember to keep holy the Lord's Day. The meaning of the Lord's Day is to keep holy the Sabbath by participating in the Divine Liturgy (The Mass) on Sundays and days of obligation.	A, M	CCC 2043; 2168-2195; Gen. 2:2-3; Deut. 5:12-15; Ex. 20:8-11; Lk. 22:19	2.3.3 2.4.2 3.2.5 3.2.8 5.4.1	The Sabbath includes Sundays and days of obligation. Review the four parts of the Mass. Learn the Corporal and Spiritual Works of Mercy.
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

4. GOD CALLS HIS PEOPLE TO LOVE OF NEIGHBOR THROUGH THE TEN COMMANDMENTS					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	When we follow the fourth through the tenth commandments, we are showing our love and respect for others.	A, M	CCC 2199; 2206-2207	3.2.6 3.2.9	
4.02	Honor your father and mother. The fourth commandment calls us to honor and obey those who God has placed in authority over us for the good.	A, M	CCC 2196-2257; Deut. 5:16; Mk. 7:8-13; Lk. 2:46-52; Acts 5:29; Col. 3:12-4:1	3.2.6 3.2.9 5.2.9 5.3.1- 5.3.3	Duties of authority figures; obedience to the Domestic Church
4.03	You shall not kill. This commandment honors the God-given value of life from the moment of conception to natural death.	A, M	CCC 2258-2330; Gen. 1:1-2:1-4; 2:5-25; Ex. 20:13; Jer. 1:5; Mat. 5:21-22	1.4.1 3.2.6 3.3.4 3.6.1- 3.6.3	Respect needs to be given to all human life.
4.04	You shall not commit adultery. This commandment honors the creation of male and female in the inherent dignity and equality of each.	A, M	CCC 2331-2400; Gen. 2:18; Gal. 3:26-27; Gal. 5:24	3.2.6 3.2.10 5.3.1- 5.3.3	Chastity means acting appropriately according to your state in life: single, celibate or married.
4.05	You shall not steal. This commandment honors honesty, justice and truthful actions.	A, M	CCC 2401-2463; Ex. 20:15; Deut. 5:19; Mt. 25:45; Lk. 17:19-31; 19:8; I Cor. 6:10	3.2.6	Take care of the earth and the goods of creation and encourage the love for the poor; story of Zaccheus; Works of Mercy

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.06	You shall not bear false witness against your neighbor. This commandment calls each person to witness to the truth of the Gospel in speech and action.	A, M	CCC 2464-2513; Ex. 20:16; Sir. 19:6; Mat. 5:37; Mk. 14:66-72; Jn. 14:6; 18:37; Eph. 4:24; James 3:1-12; II Tim. 1:8	3.2.6 3.3.5 3.4.1	Tell the truth; Do not gossip or spread rumors; Explain martyrdom.
4.07	You shall not covet your neighbor's wife. You shall not covet your neighbor's goods. These commandments honor right relationship and boundaries between neighbors and their possessions. Neighbors are called to respect the sanctity of marriage and the private property of all.	A, M	CCC 2514-2557; Ps. 51:12; Mt. 5:3; 6:21; Gal. 5:24	3.2.6 3.2.11	People should desire true happiness for the gifts God gives each person. Vows of marriage covenant; Envy; Jealousy; Obsession
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

5. JESUS CHRIST CALLS HIS PEOPLE TO BE FORMED BY THE BEATITUDES

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	The Beatitudes are at the heart of Jesus' preaching and serve as a guide for the Church to build up the Kingdom of God. The Beatitudes are the foundation for the Kingdom of God.	A, M	CCC 1716-1729; 2548; Mat. 5:1-11; 13:3-8; 13:18-23; Lk. 13:18-19; 17:20-21	(1.3.6 1.3.7)3 .2.12- 3.2.15	Discuss and learn the Beatitudes
5.02	When we follow Jesus Christ and live out His teachings in the Beatitudes, we make the Kingdom of God, God's love, active in the world.	A, M	CCC 2046; Mat. 25:31-40; Lk. 17:20-21; Rom. 14:7; I Cor. 13:12	1.3.6 1.3.7 3.2.12- 3.2.15 3.1.1 3.7.4 3.7.6	Service; Social Justice; Corporal and Spiritual Works of Mercy
5.03	Jesus Christ taught the Beatitudes as the guide for living and a basis for justice in the world.	A, M	CCC 2443-2446	3.1.1 3.1.3 3.2.12- 3.2.15	
5.04	The Beatitudes foster a love and care for the poor in the world.	A, M	CCC 2443-2446; Mat. 5:42; 10:8 11:5; 25:31-46	3.2.12- 3.2.15	

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

6. THE CHURCH EXPRESSES HER FUNDAMENTAL BELIEFS IN HER CREEDS					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	The Apostles' and Nicene Creeds state what Catholics believe and hold to be true.	I, A, M	CCC 185; 187-195; Rom. 10:9; I Cor. 15:3-5	1.3.3 1.3.4 6.1.1	The Apostles' Creed is the precursor to the Nicene Creed.
6.02	The Trinity, God the Father, God the Son, and God the Holy Spirit, is the foundation of all Catholic faith and belief.	I, A	CCC 232-250; Mat. 28:19	1.3.1 1.3.2	Discuss symbols of the Blessed Trinity, of God the Father, God the Son and God the Holy Spirit.
6.03	Jesus will come again at the end of the world to judge the living and the dead.	A	CCC 1096; Jn. 16:22	1.3.4	
6.04	The four marks of the Church, that she is one, holy, catholic and apostolic, define the nature of the Church.	A, M	CCC 811-812; Mat. 13:24-30; Jn. 17:21; Eph. 4:3	5.5.4 5.5.5	Discuss the four marks of the Church, she is one, holy, catholic and apostolic.
6.05	The Church is a worldwide community with laws for the baptized members to follow. Members have responsibilities and are called to be active in the Church community.	I, A	CCC 814; 2041-2043	5.5.1- 5.5.5 2.4.3 3.5.2 6.1.1 6.1.2	Discuss the Precepts of the Church
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

7. JESUS CHRIST CALLS HIS FOLLOWERS TO A LIFE OF SACRAMENTAL GRACE THROUGH THE LITURGY

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
7.01	The Liturgical Year is based upon the lives of Jesus Christ, Mary and the Saints.	M	CCC 1168-1173; 1348; 457, 512-515; Ex. 12:1-3	1.3.5 1.3.9 2.3.3 2.3.4 6.1.3 5.1.1 5.1.2	Review the Liturgical Seasons and color and the Holy Days of Obligation. The Paschal Mystery is the suffering, death and resurrection of Jesus Christ.
7.02	The Virgin Mary is the Church's model for virtue and discipleship. The Theological Virtues and Cardinal Virtues guide our minds and actions and lead us to a good life.	I, A	CCC 967; 1812-1829; 1825; Lk. 1:38; 1:46-48; Jn. 13:6-17	1.3.5 3.7.5 3.3.7 5.1.1 5.1.2	Review the Theological Virtues of Faith, Hope and Love/Charity and learn the Cardinal Virtues of Prudence, Justice, Fortitude and Temperance.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION BENCHMARKS GRADE 5

#	CORE CONCEPTS		Validation Introduced/Mastered
1. JESUS IS THE PRIME SACRAMENT AND THE SOURCE OF ALL SACRAMENTS			
1.01	God is the source of all creation. Jesus Christ is the living, ever-present sacrament, the source of God's love and mercy in the world.	1.2.1 1.2.1 1.2.2	
1.02	The mystery of the Incarnation reveals the Son of God, the Second person of the Blessed Trinity, as both true God and true man.	1.1.1 1.1.2 1.3.1 1.3.2	
1.03	Jesus is fully human and fully Divine in one Divine Person.	1.1.5 1.3.1	
1.04	The Paschal Mystery is the passion, death, resurrection and ascension of Jesus. The Paschal Mystery is most especially remembered and celebrated in the Eucharist.	1.1.4 2.1.1- 2.2.3	
1.05	Christians worship God by imitating Jesus' life of prayer, loving service and sacrifice.	1.1.7 3.1.3 5.2.2	
1.06	The Lord's Prayer acknowledges that God is our loving Father. The Lord's Prayer (the Our Father) is a summary of the Gospel.	4.1.3 4.1.4	
2. THE CHURCH CELEBRATES THE REDEMPTIVE ACT OF JESUS CHRIST THROUGH THE SEVEN SACRAMENTS			
2.01	The Church is the Sacrament of Jesus Christ continuing His mission through the Seven Sacraments of the Catholic Church.	1.1.7 2.2.1 2.2.2	

#	CORE CONCEPTS		Validation Introduced/Mastered
2.02	Catholics celebrate the Paschal Mystery of Jesus Christ and receive sanctifying grace through the Seven Sacraments of the Catholic Church. Through sanctifying grace one receives forgiveness and the gift of sharing in God's life.	2.2.2	
2.03	The Seven Sacraments, instituted by Christ, are rituals that call followers to participate and share in God's life of grace deepening their relationship with the Risen Lord.	2.3.1- 2.3.3	
2.04	The Seven Sacraments of the Catholic Church are: Sacraments of Initiation (Baptism, Eucharist, Confirmation); Sacraments of Healing (Reconciliation, Anointing of the Sick); Sacraments at the Service of Communion (Holy Orders, Matrimony)	2.2.1- 2.2.20	
3. JESUS CHRIST IS ENCOUNTERED THROUGH THE SACRAMENTS OF INITIATION			
3.01	The Sacraments of Initiation are Baptism, Confirmation and Eucharist.	2.2.3- 2.2-9	
3.02	Through the Sacraments of Initiation, members are initiated into the life of God, filled with the Holy Spirit, nourished spiritually, and become members of the Church.	2.2.3 2.5.1	
3.03	Baptism frees the baptized from Original Sin and personal sin. The baptized are reborn of water and the Spirit and share in the life of the Risen Lord.	2.2.3 2.2.4 2.2.5 2.2.6	
3.06	The Fruits and Gifts of the Holy Spirit, given at Confirmation, empower believers to grow in faith and be true witnesses of Jesus.	1.3.8 1.3.4 2.2.7	

#	CORE CONCEPTS		Validation Introduced/Mastered
3.07	The essential elements of the sacrament of Confirmation are the laying on of hands and anointing with chrism and saying the words, "Be sealed with the gift of the Holy Spirit.: The minister of the sacrament in ordinary circumstances is the bishop.	2.2.7 2.2.8	
3.08	The Eucharist is the central belief of all Catholics.	2.2.9 2.2.10	
3.09	The Eucharist is the sacrament in which the priest consecrates the bread and wine which becomes the Body and Blood of Christ. Jesus is really present in the Eucharist.	2.2.9- 2.2.10	
3.10	The essential elements of the Sacrament of the Eucharist are bread, wine and the Eucharistic Prayer. The minister of the sacrament is a priest or bishop.	2.2.9	
4. THE HEALING AND FORGIVING POWER OF JESUS CHRIST IS ENCOUNTERED THROUGH THE SACRAMENTS OF HEALING.			
4.02	In the Sacrament of Penance and Reconciliation, sins committed after Baptism can be forgiven and reconciliation with God and community can occur. In the name of Jesus Christ and the Church, a priest can forgive sins through the power of the Holy Spirit.	2.2.12 - 2.2.14 3.3.8- 3.3.11	
4.03	Sin is a deliberate thought, word, deed or omission that offends God and separates our relationship with God, oneself and other people.	3.3.3.- 3.3.4	
4.04	Reconciliation requires true repentance, a firm purpose of amendment and a desire to sin no more. The Ten Commandments are the framework for the examination of conscience.	2.2.14 3.2.2 3.4.1	

#	CORE CONCEPTS		Validation Introduced/Mastered
4.05	The essential elements for the Sacrament of Penance of Reconciliation are the acts of the penitent and absolution. The minister of the sacrament is the priest (or bishop) who is required to keep the sacramental seal of confession.	2.2.12- 2.2.14	
5. THE CHURCH CONTINUES JESUS CHRIST'S MINISTRY OF LOVE AND SERVICE THROUGH THE SACRAMENTS AT THE SERVICE OF COMMUNION			
5.01	The Sacraments of Service to Others (Sacraments at the Service of Communion) are Holy Orders and Matrimony.	3.1.3	
5.02	Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time. God calls certain men to serve as priests in the Church. Special grace and power to fulfill the responsibilities of Holy Orders are given through ordination.	2.2.19 2.2.20	
5.03	Through the Sacrament of Holy Orders, bishops, priests, and deacons are called to minister in the name of Jesus Christ and of the Church.	2.2.19 2.2.20 2.5.2	
5.04	Holy Orders empowers the ordained priest to change the bread and wine into the Body and Blood of Jesus at Mass and to forgive sins in the Sacrament of Penance and Reconciliation.	2.5.3	
5.05	The essential elements for the Sacrament of Holy Orders are the imposition of hands and the spoken words of consecration. The ordinary minister of the sacrament is the bishop.	2.5.3	
5.06	Matrimony is the sacrament in which a baptized man and a baptized woman freely choose to enter into a loving and life-giving covenant of fidelity to each other. The marriage covenant signifies the union of Christ and the Church and reflects the covenant between God and His people.	2.2.17 2.2.18 5.5.5	

#	CORE CONCEPTS		Validation Introduced/Mastered
5.07	The essential elements for the Sacrament of Matrimony are the free consent of the couple (exchange of vows) and consent given in the presence of the Church's minister, two witnesses and the community. The ministers of the sacrament are the spouses, before bishop, priest or deacon, and two other witnesses.	2.2.17 2.2.18	
5.08	With Baptism, all Christians, laity, religious, and ordained are responsible for giving Christian witness.	2.4.1 2.5.1	
6. THE RICH TRADITIONS OF THE CHURCH GIVE WITNESS TO THE MISSION OF JESUS CHRIST			
6.01	The seasons of the Liturgical Year revolves around Jesus' life, death, resurrection, and glorification.	1.1.4 2.1.1- 2.1.3	
6.02	The three Theological Virtues are Faith, Hope and Love (Charity).	3.7.5	
6.03	The four Cardinal Virtues are Prudence, Justice, Fortitude, and Temperance.	3.7.4	
6.04	The Beatitudes are at the heart of Jesus' preaching and serve as a guide for the Church to achieve happiness and build up the Kingdom of God.	3.2.1	
3.2.6			
3.2.7			
Act of Faith		1.2.3 1.3.17	
Sorrowful Mysteries of the Rosary		4.5.1	
Fruits and Gifts of the Holy Spirit		1.3.3- 1.3.4	
Eternal Rest		1.3.7- 1.3.9	
Seven Sacraments		2.2.1- 2.2.20	

RELIGION CURRICULUM GRADE 5

Faith Theme: Through the Seven Sacraments, the Church celebrates the life-giving signs of Christ's saving action in our lives.

1. JESUS IS THE PRIME SACRAMENT AND THE SOURCE OF ALL SACRAMENTS					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	God is the source of all creation. Jesus Christ is the living, ever-present sacrament, the source of God's love and mercy in the world.	A, M	CCC 27; 735; 293-95; 315-17; 320; 322; 380; 383; Genesis I	1.1.1 1.2.1 1.2.2	Creation Story
1.02	The mystery of the Incarnation reveals the Son of God, the Second person of the Blessed Trinity, as both true God and true man.	A, M	CCC 461; 463-64; 483; Jn. 1:5; 11:4; Phil. 2:6-11	1.1.1 1.1.2 1.3.1 1.3.2	Incarnation "The Word became Flesh" Consubstantial
1.03	Jesus is fully human and fully Divine in one Divine Person.	A, M	CCC 464; 470; 475-77; 479-83	1.1.5 1.3.1	Hypostatic union (fully human, fully God)
1.04	The Paschal Mystery is the passion, death, resurrection and ascension of Jesus. The Paschal Mystery is most especially remembered and celebrated in the Eucharist.	A, M	CCC 571; 613-14; 1085; 1362;	1.1.4 2.1.1- 2.1.3	Paschal Mystery
1.05	Christians worship God by imitating Jesus' life of prayer, loving service, and sacrifice.	A, M	CCC 2083; 2233; 2608-11; 2620-21; Mat. 22:37; Lk. 10:27	1.1.7 3.1.3. 5..2.2	

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.06	The Lord's Prayer acknowledges that God is our loving Father. The Lord's Prayer (the Our Father) is a summary of the Gospel.	A, M	CCC 2757; 2774; 2776; 2798-2800; 2857; 2761; Mt. 6:5-15; Lk. 11:1-13	4.1.3 4.1.4	Bible stories in which Jesus teaches about prayer.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

2. THE CHURCH CELEBRATES THE REDEPTIVE ACT OF JESUS CHRIST THROUGH THE SEVEN SACRAMENTS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	The Church is the Sacrament of Jesus Christ continuing His mission through the Seven Sacraments of the Catholic Church.	I, A, M	CCC 954; 960-962; 1114-16; 1118-19; 1123; 1128; 1210; Mat. 25:31-32	1.1.7 2.2.1 2.2.2	Communion of Saints
2.02	Catholics celebrate the Paschal Mystery of Jesus Christ and receive sanctifying grace through the Seven Sacraments of the Catholic Church. Through sanctifying grace one receives forgiveness and the gift of sharing in God's life.	I, A, M	CCC 571; 613-14; 1085; 1362; Lk. 24:26-27; 44-45; Mk. 8:31; Mat. 20:19	2.2.2	Paschal Mystery; Sanctifying Grace

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.03	The Seven Sacraments, instituted by Christ, are rituals that call followers to participate and share in God's life of grace deepening their relationship with the Risen Lord.	M	CCC 1114-16; 1118-19; 1123; 1128; Lk. 1:21-28	2.3.1- 2.3.3	
2.04	The Seven Sacraments of the Catholic Church are: Sacraments of Initiation (Baptism, Eucharist, Confirmation); Sacraments of Healing (Reconciliation, Anointing of the Sick); Sacraments at the Service of Communion (Holy Orders, Matrimony)	M	CCC 1210; Mat. 3:13-17; 26:26-30; Acts. 2:42-47; 21-13; Mk. 2:1-12 Jn. 4:3-42; 20:19-23; 2:1-11; 13:1-17; 10	2.2.1- 2.2.20	Review the Seven Sacraments
2.05	Redemption comes from Christ. Catholics participate in redemption through the sacraments.	A	CCC 571; 601; Jn. 15:9-15	2.2.1- 2.2.4	
2.06	Sacraments have specific rites and are celebrated in community.	I, A	CCC 1179-1186; 1197-1199	2.2.1- 2.2.20	Discuss rites, matter and form
2.07	All sacraments have a scriptural and historical background, essential elements, effects of the sacrament, and requirements of the sacrament.	I, A	CCC 1076-1134	2.2.1- 2.2-20	List ministers of the sacrament

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. JESUS CHRIST IS ENCOUNTERED THROUGH THE SACRAMENTS OF INITIATION.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	The Sacraments of Initiation are Baptism, Confirmation and Eucharist.	M	CCC 1210; 1212; Jn. 1:29-34; Mat. 28:19-20; Mat. 26:26-28; Acts 2:1-41	2.2.3 2.2.9	Initiation, Sacramentals
3.02	Through the Sacraments of Initiation, members are initiated into the life of God, filled with the Holy Spirit, nourished spiritually, and become members of the Church.	M	CCC 1210; 1212-13; 1285; 1302-05; Jn. 1:29-34	2.2.3 2.5.1	Chrism
3.03	Baptism frees the baptized from Original Sin and personal sin. The baptized are reborn of water and the Spirit and share in the life of the Risen Lord.	M	CCC 977; 1213-14; 1216; 1262-63; 1265; 1267; 1275-77; 1279; 1280; 1282; Mk. 1:9-11; Jn. 3:5	2.2.3 - 2.2.6	The Baptism of Jesus; Original Sin; Personal Sin/Actual Sin
3.04	The essential elements of the sacrament of Baptism are the immersion or the triple pouring of water on the head and saying the words of the Trinitarian formula. The ministers of the sacrament in ordinary circumstances are the bishop, priest and deacon.	I, A	CCC 1239-40; 1256; Lk. 10:34	2.2.3 - 2.2.6	Trinitarian formula is saying, "In the name of the Father, and of the Son and of the Holy Spirit." In the danger of death, anyone may baptize. In Baptism, the candidate receives a permanent sign so the sacrament is not repeated.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.05	In Confirmation, the candidate is sealed and confirmed in the gift of the Holy Spirit received at Baptism. The candidate is strengthened and perfected in the Christian life and is sent to spread faith to others.	I, A	CCC 1296; 1303-04; 1316; Acts 2:1-13	2.2.7 2.2.8	Pentecost is the birthday of the Church. In Confirmation, the candidate receives a permanent sign so the sacrament is not repeated. Story of Pentecost.
3.06	The Fruits and Gifts of the Holy Spirit, given at Confirmation, empower believers to grow in faith and be true witnesses of Jesus.	A, M	CCC 1830-32; 1834-1845; Is. 11:1-5; I Cor. 12:4-11; Gal. 5:22-23	1.3.8 1.3.4 2.2.7	Holy Trinity; Learn the Fruits of the Holy Spirit (love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control, goodness, modesty, chastity). Learn the Gifts of the Holy Spirit (wisdom, understanding, knowledge, counsel, fortitude and piety, fear of the Lord).

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.07	The essential elements of the sacrament of Confirmation are the laying on of hands and anointing with chrism and saying the words, "Be sealed with the gift of the Holy Spirit." The minister of the sacrament in ordinary circumstances is the bishop.	I, A, M	CCC 1286-1288; 1300; 1312-14; Isaiah 11:2; Acts 8:14-17	2.2.7 2.2.8	
3.08	The Eucharist is the central belief of all Catholics.	I, A, M	CCC 1211; SC 10	2.2.9 2.2.10	The Eucharist is the summit and font, the sacrament of sacraments. Grace wells up and provides life for the Church through the sacraments, especially the Eucharist.
3.09	The Eucharist is the sacrament in which the priest consecrates the bread and wine which becomes the Body and Blood of Christ. Jesus is really present in the Eucharist.	M	CCC 1322-27; 1331; 1362; 1391-92; 1406-1417; Mat. 26:26-28	2.2.9- 2.2.10	Transubstantiation Jesus is the Bread of Life.
3.10	The essential elements of the Sacrament of the Eucharist are bread, wine and the Eucharistic Prayer. The minister of the sacrament is a priest or bishop.	I, A, M	CCC 1369; 1566; Mat. 14:25; Lk. 22:18-20; Mk. 14:13-26	2.2.9	Deacons or designated lay people can distribute Holy Communion.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.11	The Divine Liturgy, the encounter with Jesus Christ, empowers believers to go forth into the world as witnesses and spread the Gospel.	A	CCC 1332; 1088; 1382; Lk. 22:1-20	2.3.1- 2.3.4 4.4.3	Divine Liturgy (Mass)

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

4. THE HEALING AND FORGIVING POWER OF JESUS CHRIST IS ENCOUNTERED THROUGH THE SACRAMENTS OF HEALING.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	The Sacraments of Healing are Penance and Reconciliation , and Anointing of the Sick by which the Church continues the healing ministry of Jesus for body and soul.	A	CCC 1421; 1469; 1506-07; 1509; 1526	2.2.12 2.2.13	
4.02	In the Sacrament of Penance and Reconciliation, sins committed after Baptism can be forgiven and reconciliation with God and community can occur. In the name of Jesus Christ and the Church, a priest can forgive sins through the power of the Holy Spirit.	I, A, M	CCC 1422; 1433; 1448; 1495; 1530; Lk. 15:1-32; Mk. 2:5 Jn. 8:1-11; 20:22-23; Eph. 4:32	2.2.12- 2.2.14 3.3.8- 3.3.11	Review the <i>Act of Contrition</i>. Review: Absolution, Conscience, Contrition

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.03	Sin is a deliberate thought, word, deed, or omission that offends God and separates our relationship with God, oneself and other people.	M	CCC 1849-50; 1857-59; 1868; 1871; 1874	3.3.3 3.3.4	Sin; Venial sin; Mortal sin: Must be grievous, known to be grievous and freely chosen.
4.04	Reconciliation requires true repentance, a firm purpose of amendment and a desire to sin no more. The Ten Commandments are the framework for the examination of conscience.	M	CCC 1416; 1423-24; 1430-31; 1441; 1450-51; 1459; 1493; 1798-1802; 1874	2.2.14 3.2 3.4	Review an Examination of Conscience and Penance
4.05	The essential elements for the Sacrament of Penance of Reconciliation are the acts of the penitent and absolution. The minister of the sacrament is the priest (or bishop) who is required to keep the sacramental seal of confession.	M	CCC 1450-1458; 1467; 1480-1484; Mk. 2:5; 2:17; Jn. 20:19-23	2.2.12 2.2.13 2.2.14	The acts of the penitent are contrition and firm purpose of amendment, confession of sins and penance or satisfaction. The words of absolution are "I forgive you of these and all sins in the name of the Father and of the Son and of the Holy Spirit."

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.06	The Sacrament of Anointing of the Sick brings Jesus Christ's strength, comfort, and spiritual healing to those who are seriously ill, elderly and/or near death. The Sacrament of Anointing of the Sick can sometimes bring physical healing to the body. By the grace of the sacrament, the sick person is united to Jesus Christ and His passion.	A	CCC 1503; 1257; 1520-1523; 1530; Jn. 4:46-54; I Cor. 12:20-26; James 5:13-15	2.2.15 2.2.16	Chrism
4.07	The essential elements for the sacrament of Anointing of the Sick are the laying on of hands, anointing forehead and hands with the Oil of the Sick and praying the spoken words of healing. The minister of the sacrament is the priest (or bishop).	A	CCC 1514-1519	2.2.15 2.2.16	The words of healing.

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. THE CHURCH CONTINUES JESUS CHRIST'S MINISTRY OF LOVE AND SERVICE THROUGH THE SACRAMENTS AT THE SERVICE OF COMMUNION.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	The Sacraments of Service to Others (Sacraments at the Service of Communion) are Holy Orders and Matrimony.	M	CCC 1534-35; 1592-98; 1661-64; 2397	3.1.3	
5.02	Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time. God calls certain men to serve as priests in the Church. Special grace and power to fulfill the responsibilities of Holy Orders are given through ordination.	A, M	CCC 96; 869; 935-939; 1536; 1538; 1547; 2050; Mk. 16:14-18; Jn. 21:15-17; I Pet. 5:1-4	2.2.19 2.2.20	Chrism. The three degrees of the sacrament are deacon, priest and bishop. The pope is the highest ranking bishop of the Church.
5.03	Through the Sacrament of Holy Orders, bishops, priests, and deacons are called to minister in the name of Jesus Christ and of the Church.	A, M	CCC 1461; 1530; Mat. 10:1-10	2.2.19 2.2.20 2.5.2	Ordination. Jesus Chooses His Apostles
5.04	Holy Orders empowers the ordained priest to change the bread and wine into the Body and Blood of Jesus at Mass and to forgive sins in the Sacrament of Penance and Reconciliation.	A, M	CCC 1411; 1376-77; 1393; 1414; 1495	2.5.3	
5.05	The essential elements for the sacrament of Holy Orders are the imposition of hands and the spoken words of consecration. The ordinary minister of the sacrament is the bishop.	A, M	CCC 1572-1574	2.5.3	Apostolic succession; Holy Chrism

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.06	Matrimony is the sacrament in which a baptized man and a baptized woman freely choose to enter into a loving and life-giving covenant of fidelity to each other. The marriage covenant signifies the union of Christ and the Church and reflects the covenant between God and His people.	A, M	CCC 1601-1603; 1613; 1616-17; 1642; 1660-61; Gen. 1:27-28; 2:18-25; Mat. 19:6; Jn. 2:1-11	2.2.17 2.2.18 5.5.5	Covenant
5.07	The essential elements for the Sacrament of Matrimony are the free consent of the couple (exchange of vows) and consent given in the presence of the Church's minister, two witnesses and the community. The ministers of the sacrament are the spouses, before bishop, priest or deacon, and two other witnesses.	A, M	CCC 1601; 1613; 1623-1630; Mk. 10:7-12	2.2.17 2.2.18	The requirements of marriage are unity, dissolubility, fidelity and openness to children. A sacramental marriage cannot be dissolved.
5.08	With Baptism, all Christians, laity, religious, and ordained are responsible for giving Christian witness.	A, M	CCC 944; 1213; 1216; 1227; 1268; 1279; 2253	2.4.1 2.5.1	vocation

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

6. THE RICH TRADITIONS OF THE CHURCH GIVE WITNESS TO THE MISSION OF JESUS CHRIST

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	The seasons of the Liturgical Year revolves around Jesus' life, death, resurrection, and glorification.	M	CCC 1163-1173; 1194-1195	1.1.4 2.1.1- 2.1.3	Communion of Saints
6.02	The three Theological Virtues are Faith, Hope and Love (Charity).	A, M	CCC 1812-1829; 2252	3.7.5	
6.03	The four Cardinal Virtues are Prudence, Justice , Fortitude, and Temperance.	I, A, M	CCC 1805-1809; 1833-1839	3.7.4	
6.04	The Beatitudes are at the heart of Jesus' preaching and serve as a guide for the Church to achieve happiness and build up the Kingdom of God.	A, M	CCC 1716-1729; 1983; Mat. 5:1-12	3.2.1 3.2.6 3.2.7	Sermon on the Mount

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

EARLY ADOLESCENCE

Characteristics of Early Adolescents

The early adolescent developmental stage usually occurs during or just before the earliest teenage years. Physical and emotional changes and growth are accelerated. Usually, young adolescents experience the initiation of rapid physical growth while their physical and emotional growth is well on the way. During this period of physical growth, it is likely that early adolescents feel awkward, confused and uneasy about their bodies. At this time in their lives, early adolescents become intensely concerned about their self-identity and are interested in learning more about themselves, which leads them through a period of self-consciousness.

Early adolescents tend to initiate their move toward independence. They seek out others like themselves and move beyond the family circle. Concern for self and peer relationships are both quite important at this stage, so they find themselves most comfortable with others of their own age and sex, but gain more confidence and comfort in mixed groups.

Thoughts and feelings about their own human sexuality become prominent in the life of the early adolescents. This heightened awareness of their sexual attributes normally causes increased anxiety, confusion, and fear about these personal developments.

In the area of decision making, early adolescents often may question traditional rules and struggle to make personal decisions even though they lack the experiences that would help them anticipate the possible consequences of their decisions.

At this state of their spiritual development, early adolescents seek a more personal relationship with God. This relationship is often nourished by the faith and family and the sacraments of the Church. Involvement of young adolescents in the life or formal religious activities of the Church depends to a large measure on parental encouragement and support as well as peer participation. They tend to become active participants in church life and ministry if their parents are involved and if encouraged by personal or peer group invitation.

Taken from Human Sexuality: A Catholic Perspective for Education and Lifelong Learning by USCC, 1991.

RELIGION BENCHMARKS GRADE 6

#	CORE CONCEPTS		Validation Introduced/Mastered
1. REVELATION IS GOD TELLING US ABOUT HIMSELF, OURSELVES AND THE WORLD AROUND US, AND INVITING US INTO RELATIONSHIP WITH HIM.			
1.01	Divine Revelation is relational and calls us to actively receive what God has first given.	1.2.6 1.3.3 1.3.6	
1.02	The work of the Blessed Trinity in creation is the source of all life and goodness.	1.2.1	
1.03	Divine Inspiration is the guidance of God the Holy Spirit given to the writers of the Bible.	(G07, 1.2.5 1.2.7)	
1.04	Sacred Scripture and Apostolic Tradition are modes of Divine Revelation.	1.2.2	
1.05	The Bible is the inspired Word of God.	(G07, 1.2.5 1.2.7)	
1.06	Humans are created in the image and likeness of God with special dignity and the responsibility of being stewards of creation.	5.2.2	
2. JESUS CHRIST IS THE SUMMIT OF REVELATION. SCRIPTURE AND DIVINE TRADITION MAKE UP A SINGLE DEPOSIT. GOD IS THE AUTHOR OF SACRED SCRIPTURE.			
2.01	Jesus Christ is the mediator and is the fullness of all revelation.	1.1.4	
2.02	Scripture and Tradition make up a single Sacred Deposit.	(MA, 1.4.1)	
2.03	The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit; therefore, God is the author of Sacred Scripture.	(G07, 1.2.5 1.2.7)	

#	CORE CONCEPTS		Validation Introduced/Mastered
3. THE HUMAN AUTHORS OF THE BOOKS OF THE BIBLE USED MANY DIFFERENT LITERARY FORMS TO CONVEY GOD'S MESSAGE. THESE INCLUDE HISTORICAL ACCOUNTS, PARABLES, POETRY, LETTERS, ALLEGORIES AND PROVERBS.			
3.02	The human authors of Sacred Scripture had various purposes for the effective use of different literary forms.	(G07, 1.2.6)	
4. THE SYSTEM USED TO REFERENCE SCRIPTURE INCLUDES BOOK NAME, CHAPTER NUMBER AND VERSE NUMBER (EX. GENESIS 1:1).			
4.01	Passages in Sacred Scripture can be cited by abbreviating the book name and including the chapter and verse numbers.		
4.03	The Protestant Bible is different from the Catholic Bible due to the removal of several books from the Canon of Scripture.		
5. THE PATRIARCHS ARE ABRAHAM, ISAAC AND JACOB.			
5.01	Patriarch is a title given to the venerable ancestors or "fathers" of the Semitic peoples, Abraham, Isaac, and Jacob, who received God's promise of election.		
5.02	Stories of the Patriarchs within Sacred Scripture foreshadow events in the New Testament, especially in the life of Jesus Christ.		
6. THE CENTRAL EVENT OF THE OLD TESTAMENT IS THE EXODUS.			
6.01	The story of Exodus is found in the book of Exodus.		
6.04	The ten plagues that Pharaoh and the Egyptians experienced were: Water Turned into Blood, the Frogs, the Gnats, the Flies, the Pestilence, the Boils, the Hail, the Locusts, the Darkness, and the Death of the First-born.		
7. A COVENANT IS A SPECIAL AGREEMENT BETWEEN GOD AND HIS PEOPLE.			
7.01	A covenant is a solemn agreement between human beings or between God and a human being(s) involving mutual commitments or guarantees.		
8. THE DECALOGUE IS THE 10 COMMANDMENTS GIVEN BY GOD TO MOSES.			
8.02	Each of the 10 Commandments obliges the People of God to follow faithfully and grow in their relationship with God and his people.	3.2.2-3.2.6	
8.03	The 10 Commandments can be found in the book of <i>Exodus 20:2-17</i> and <i>Deuteronomy 5:6-21</i> .		

#	CORE CONCEPTS		Validation Introduced/Mastered
8.04	The 10 Commandments are an important way for the People of God to show their faithfulness to God's covenant.	3.2.2	
9. IN THE OLD TESTAMENT GOD SPOKE TO THE PEOPLE THROUGH JUDGES AND KINGS, PRIESTS AND PROPHETS, SAGES AND POETS.			
9.02	Key Bible Stories that provide a basic foundation to the Old Testament include, but are not limited to: a. Creation & the Fall of Man, Genesis 1:1-3:24, b. Noah & the Flood, Genesis 7, c. The Tower of Babel, Genesis 11:1-9, d. Joshua, Joshua 2-4, e. Deborah, Judges 4-5, f. Tobit & the Angel Raphael, Tobit 12:1-22, g. Ruth, Ruth 1:1-18, h. Esther, Esther 8, i. Elijah, 2Kings 2:1-13, j. David, 2Samuel 5:1-5, k. Judith, Judith 15:9-14, l. Solomon, 1Kings 3:3-15, m. Babylonian Exile, 2Kings 25	1.2.4	
10. THE PSALMS WERE SUNG AT THE TEMPLE, IN FAMILY SETTINGS, ON PILGRIMAGES, AND IN THE SOLITUDE OF PERSONAL PRAYER.			
10.01	In the Old Testament and the modern Church, the Psalms are used extensively in worship liturgies.	2.6.1, (G08, 2.6.1)	
12. THE NEW TESTAMENT PROVIDES AN ACCOUNT OF THE SAVING ACTIONS OF JESUS CHRIST (HIS LIFE, DEATH AND RESURRECTION).			
12.03	The four Gospels proclaim the Good News of Jesus Christ's life, death and resurrection.	(G07, 1.2.6)	
12.04	The Passion of our Lord Jesus Christ can be found in all four Gospels.	1.2.6	
WL1. LITURGY IS THE PUBLIC WORK OF THE BODY OF JESUS CHRIST, THE CHURCH.			
WL1.01	The laity, consecrated religious and ordained ministers are called to join in the work and prayer of the Liturgy of the Hours.	2.6.1-2.6.2	
WL1.02	The Church marks time with a Liturgical Calendar, in order to sanctify our days.	(G07,2.3.5-2.3.8,4.1.7)	

#	CORE CONCEPTS		Validation Introduced/Mastered
WL1.03	The Bishop calls the faithful to "full, active and conscious participation" in the Liturgy; especially, the Sunday Eucharistic Celebration, the central liturgical action of the faithful.	2.3.2	
WL1.04	The Seven Sacraments are celebrated as part of the Liturgical work of the Church and help the faithful to lead lives directed towards Jesus Christ.	2.2.1-2.3.1	
SJ1. JESUS CHRIST TAUGHT US HOW TO TREAT ONE ANOTHER WITH JUSTICE AND MERCY IN ORDER TO TRULY LIVE AS HIS DISCIPLES.			
SJ1.06	Every disciple of Jesus Christ has a responsibility to serve those in need through corporal and spiritual works of mercy.	5.5.2	
Review Previously Taught Prayers			
Prayers to Memorize			
Glorious Mysteries of the Rosary			
Act of Hope			
Mass Responses			
Precepts of the Church			

RELIGION CURRICULUM GRADE 6

Faith Theme: Introduction to the Bible.

1. REVELATION IS GOD TELLING US ABOUT HIMSELF, OURSELVES AND THE WORLD AROUND US, AND INVITING US INTO RELATIONSHIP WITH HIM.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	Divine Revelation is relational and calls us to actively receive what God has first given.	M	CCC 27; 142; 143		Divine Revelation
1.02	The work of the Blessed Trinity in creation is the source of all life and goodness.	M	CCC 234-238	1.2.1	Blessed Trinity
1.03	Divine Inspiration is the guidance of God the Holy Spirit given to the writers of the Bible.	M	CCC 105	(G07, 1.2.5 1.2.7)	Divine Inspiration
1.04	Sacred Scripture and Apostolic Tradition are modes of Divine Revelation.	M	CCC 81-82, 83	1.2.2	Sacred Scripture
1.05	The Bible is the inspired Word of God.	M	CCC 76; 81	(G07, 1.2.5 1.2.7)	Septuagint
1.06	Humans are created in the image and likeness of God with special dignity and the responsibility of being stewards of creation.	M	CCC 31; 33; 373	5.2.2	Image of God; Steward; Human Dignity; Original Sin
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. JESUS CHRIST IS THE SUMMIT OF REVELATION. SCRIPTURE AND DIVINE TRADITION MAKE UP A SINGLE DEPOSIT. GOD IS THE AUTHOR OF SACRED SCRIPTURE.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	Jesus Christ is the mediator and is the fullness of all revelation.	I, A, M	CCC 51-67	1.1.4	Emmanuel
2.02	Scripture and Tradition make up a single Sacred Deposit.	M	CCC 80-83	(MA, 1.4.1)	Erroneous "sola scriptura"
2.03	The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit; therefore, God is the author of Sacred Scripture.	I, A, M	CCC 105, 101-108	(G07, 1.2.5 1.2.7)	Word - Logos Holy Spirit Inspiration

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. THE HUMAN AUTHORS OF THE BOOKS OF THE BIBLE USED MANY DIFFERENT LITERARY FORMS TO CONVEY GOD'S MESSAGE. THESE INCLUDE HISTORICAL ACCOUNTS, PARABLES, POETRY, LETTERS, ALLEGORIES AND PROVERBS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	Different types of literary forms are used in various scripture passages, including, but not limited to: a. Genesis b. Job c. Jonah d. Psalms e. Daniel f. 1&2 Maccabees g. Wisdom h. Epistles of St Paul	I, A	CCC 51-67; 101-133	1.2.2	Literary forms (parable, allegory, etc.)
3.02	The human authors of Sacred Scripture had various purposes for the effective use of different literary forms.	I, A, M	CCC 109; 110	1.2.2-1.2.5	
3.03	The book of Genesis has two symbolic stories of creation that reveal God as the source of all life.	I, A	CCC 115-117	1.2.3	

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

4. THE SYSTEM USED TO REFERENCE SCRIPTURE INCLUDES BOOK NAME, CHAPTER NUMBER AND VERSE NUMBER (EX. GENESIS 1:1)

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	Passages in Sacred Scripture can be cited by abbreviating the book name and including the chapter and verse numbers.	I, A, M	CCC 51-67; 101-133		Concordance
4.02	The Canon of Scripture includes 46 books for the Old Testament and 27 for the New Testament.	I, A	CCC 120		Torah Pentateuch
4.03	The Protestant Bible is different from the Catholic Bible due to the removal of several books from the Canon of Scripture.	I, A, M	CCC 120		Deuterocanonical Apocrypha

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. THE PATRIARCHS ARE ABRAHAM, ISAAC AND JACOB.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	Patriarch is a title given to the venerable ancestors or "fathers" of the Semitic peoples, Abraham, Isaac, and Jacob, who received God's promise of election.	I, M	CCC 61; 205		Patriarch Semitic Israelite
5.02	Stories of the Patriarchs within Scripture foreshadow events in the New Testament especially in the life of Jesus Christ.	I, M	CCC 51-67; 128-130	1.2.4	Sacrifice Monotheist

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

6. THE CENTRAL EVENT OF THE OLD TESTAMENT IS THE EXODUS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	The story of Exodus is found in the book of Exodus.	I, M	Ex. 12-14; CCC 51-67; 101-133		Exodus
6.02	Passover is a foreshadowing of the events of the Last Supper of Jesus Christ and his disciples.	I, A	Ex. 12:1-30	1.2.4	Passover Paschal Mystery
6.03	The "Call of Moses" in Scripture relates to our Baptismal Call.	I, A	Ex. 3:1-30		Hebrew
6.04	The ten plagues that Pharaoh and the Egyptians experienced were: Water Turned into Blood, the Frogs, the Gnats, the Flies, the Pestilence, the Boils, the Hail, the Locusts, the Darkness, and the Death of the First-born.	I, A, M	Ex. 7-12		Plague Pharaoh

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

7. A COVENANT IS A SPECIAL AGREEMENT BETWEEN GOD AND HIS PEOPLE.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
7.01	A covenant is a solemn agreement between human beings or between God and a human being(s) involving mutual commitments or guarantees.	I, A, M	CCC 51-67		Covenant
7.02	There are various covenants mentioned in the Old Testament.	A	Gen. 17:10-11; Gen. 9:1-17		Noah Abraham Moses
7.03	The progression of the Old Testament covenant is comparable to our own relationship with God.	I, A	CCC 56; 59; 64		

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

8. THE DECALOGUE IS THE 10 COMMANDMENTS GIVEN BY GOD TO MOSES.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
8.01	The 10 Commandments, or Decalogue, are the foundation of the Old Testament Covenant.	I, A	CCC 51-67; 101-133		Decalogue Covet Sabbath
8.02	Each of the 10 Commandments obliges the People of God to follow faithfully and grow in their relationship with God and his people.	M	CCC 577-581; Ex. 20:2-17; Det. 5:6-21;	3.2.2- 3.2.6	Law
8.03	The 10 Commandments can be found in the book of <i>Exodus 20:2-17</i> and in <i>Deuteronomy 5:6-21</i> .	M	CCC 577-581; Ex. 20:2-17; Det. 5:6-21;		
8.04	The 10 Commandments are an important way for the People of God to show their faithfulness to God's covenant.	M	CCC 580; Ex. 20:2-17; Det. 5:6-21;	3.2.2	

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

9. IN THE OLD TESTAMENT GOD SPOKE TO THE PEOPLE THROUGH JUDGES AND KINGS, PRIESTS AND PROPHETS, SAGES AND POETS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
9.01	<p>Key Bible Stories that provide a basic foundation to the Old Testament, include, but are not limited to:</p> <p>a. Creation & the Fall of Man <i>Genesis 1:1-3:24</i></p> <p>b. Noah & the Flood <i>Genesis 7</i></p> <p>c. The Tower of Babel <i>Genesis 11:1-9</i></p> <p>d. Joshua <i>Joshua 2-4</i></p> <p>e. Deborah <i>Judges 4-5</i></p> <p>f. Tobit & the Angel Raphael <i>Tobit 12:1-22</i></p> <p>g. Ruth <i>Ruth 1:1-18</i></p> <p>h. Esther <i>Esther 8</i></p> <p>i. Elijah <i>2Kings 2:1-13</i></p> <p>j. David <i>2Samuel 5:1-5</i></p> <p>k. Judith <i>Judith 15:9-14</i></p> <p>l. Solomon <i>1Kings 3:3-15</i></p> <p>m. Babylonian Exile <i>2Kings 25</i></p> <p>n. Examples from Major and Minor Prophets</p>	I, A, M	CCC 51-67; 101-133		<p>Image of God</p> <p>Original Sin</p> <p>Priest</p> <p>Judge</p> <p>Types/Figures</p> <p>Pre-Figurement</p> <p>Judah</p> <p>Israel</p> <p>Babylonian Exile</p> <p>Temple</p> <p>Ark of the Covenant</p> <p>Manna</p> <p>Levite</p>
9.02	<p>A Foreshadowing of Jesus Christ and the Church can be found in Old Testament figures, including, but not limited to:</p> <p>a. Abraham b. Isaac c. Jacob</p> <p>d. Joseph e. David f. Melchizedek</p>	I, A	CCC 128-130		Old Testament

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

10. THE PSALMS WERE SUNG AT THE TEMPLE, IN FAMILY SETTINGS, ON PILGRIMAGES, AND IN THE SOLITUDE OF PERSONAL PRAYER.

#	CORE CONCEPTS	I, A, M	SOURCES		NOTES
10.01	In the Old Testament and the modern Church, the Psalms are used extensively in worship liturgies.	I, A, M	CCC 51-67; 101-133	2.6.1, (G08, 2.6.1)	Psalm
10.02	In the Liturgy of the Hours, the Psalms help make connections for daily living.	I, A	CCC 1174-1178	2.6.1- 2.6.2	Liturgy of the Hours

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

11. THE PROPHETS CALLED GOD'S PEOPLE BACK TO FAITHFULNESS TO THE COVENANT AND FORETOLD THE COMING OF THE MESSIAH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
11.01	The Prophets are divided into two groups: Major Prophets and Minor Prophets.	I	CCC 51-67; 101-133		Prophet Justice
11.02	There are Christocentric themes in the books of Isaiah, Malachi, Ezekiel, Daniel and in the other prophets.	I	CCC 2763; Lk. 24:44; Is. 40 Dn. 9:24-27; Jer. 30:20-24		Christology
11.03	The Prophets relate to the three-fold mission of Jesus Christ (Priest, Prophet and King) and to the call to baptism.	I	CCC 522; 763; 783-786; 1241; Ex. 19; Mal. 3	(G07, 2.5.1)	

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

12. THE NEW TESTAMENT PROVIDES AN ACCOUNT OF THE SAVING ACTIONS OF JESUS CHRIST (HIS LIFE, DEATH AND RESURRECTION).

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
12.01	John the Baptist is the last prophet before the coming of Jesus Christ, bearing witness to the fulfillment of the Old Testament promise of a Messiah.	I, A	CCC 51-67; 101-133; Mat. 3; Mk. 1:1-13		Prophet Messiah
12.02	The eight beatitudes form part of the teaching given by Jesus during the Sermon on the Mount which sets forth fundamental attitudes and virtues for living as a faithful disciple.	A	CCC 1718; 1719; 1728; 1729; Mat. 5:3-11	3.2.7	Beatitude
12.03	The four Gospels proclaim the Good News of Jesus Christ's life, death, and resurrection.	M	CCC 125-127	(G07, 1.2.6)	Gospel Jesus Christ
12.04	The Passion of our Lord Jesus Christ can be found in all four Gospels.	M	Mk. 14:12-15; Mat. 26; 27; Lk. 22; 23; Jn. 18; 19	1.2.6	Pharisee Sadducee

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

13. JESUS FULFILLS THE OLD COVENANT BY MAKING A NEW COVENANT WITH US.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
13.01	The covenant of the New Testament is a fulfillment of the Old Testament covenant.	I, A	CCC 51-67; 101-133	(G04, 1.2.1)	Eucharist Paschal Mystery
13.02	Through the events of the Last Supper and the encounter on the Road to Emmaus the relationship to the Old Testament covenant becomes apparent.	I, A	Lk. 24:13-35; Mat. 26: 17-27		Emmaus

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION CURRICULUM GRADE 6

Faith Theme: Worship and Liturgy

1. LITURGY IS THE PUBLIC WORK OF THE BODY OF JESUS CHRIST, THE CHURCH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
WL1.01	The laity, consecrated religious and ordained ministers are called to join in the work and prayer of the Liturgy of the Hours. The Liturgy of the Hours is the daily public prayer of the Church, prayed at regular intervals throughout the day.	A, M	CCC 1174-1178	2.6.1 2.6.2	Liturgy Liturgy of the Hours Ordo
WL1.02	The Church marks time with a Liturgical Calendar, in order to sanctify our days.	A, M	CCC 1168-1173	(G07, 2.3.5- 2.3.8 4.1.7)	Liturgical Year Holy Days
WL1.03	The Bishop calls the faithful to "full, active and conscious participation" in the Liturgy; especially, the Sunday Eucharistic Celebration, the central liturgical action of the faithful.	I, A, M	CCC 1165-1167	(G07, 2.3.5)	Mass Responses Parts of the Mass
WL1.04	The Seven Sacraments are celebrated as part of the Liturgical work of the Church and help the faithful to lead lives directed towards Jesus Christ.	A, M	CCC 1210-1212; 1207-1209	2.2.1- 2.2.15	Sacraments
WL1.05	The liturgy has undergone changes throughout the history of the Church in order to better serve the needs of the faithful.	A	CCC 83; 1068		Documents of the II Vatican Council, Council of Trent

Faith Theme: Social Justice/Service

1. JESUS CHRIST TAUGHT US HOW TO TREAT ONE ANOTHER WITH JUSTICE AND MERCY IN ORDER TO TRULY LIVE AS HIS DISCIPLES.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
SJ1.01	The message of justice and mercy in the Beatitudes is central to the New Covenant.	I, A	CCC 1716-1717; 1726; Mat. 5:1-11	3.2.7 3.2.10	Covenant
SJ1.02	The Old Testament and New Testament both contain scriptural stories that guide the faithful in living lives of justice and mercy.	A	CCC 108		Prophetic Books, Old Testament, New Testament
SJ1.03	The Saints provide us with examples of how to live justly and with compassion for others.	A	CCC 2030	6.2.3	St. Martin de Porres St. Vincent de Paul Mother Teresa St. Damian
SJ1.04	The Church gives us 7 points of Social Teaching by which to model our lives.	I, A	CCC 2422-2423; 2426; 2427	1.4.1- 1.4.6	Current World Issues
SJ1.05	The Magisterium has given us guidance in the form of encyclicals and letters to help us live just lives.	I, A	CCC 2032-2034	1.3.9	Encyclical, Euthanasia, Respect for Life, Magisterium, Rerum Novarum
SJ1.06	Every disciple of Jesus Christ has a responsibility to serve those in need through corporal and spiritual works of mercy.	A, M	CCC 909; 2447	1.4.5 3.7.1	Works of Mercy Service

RELIGION BENCHMARKS GRADE 7

#	CORE CONCEPTS		Validation Introduced/Mastered
1. JESUS CHRIST IS THE FULL AND FINAL REVELATION OF GOD. HE IS THE LIGHT OF THE WORLD.			
1.03	Several passages in the New Testament teach specifically on the redemption God gives us through Jesus Christ.		
2. SACRED TRADITION AND SACRED SCRIPTURE MAKE UP A SINGLE SACRED DEPOSIT OF THE WORD OF GOD, WHICH IS ENTRUSTED TO THE CHURCH.			
2.01	The Canon of Scripture includes 46 books for the Old Testament and 27 for the New Testament.		
3. ALL THAT EXISTS, BOTH SEEN AND UNSEEN WAS CREATED THROUGH THE WORD.			
3.01	The book of Genesis has two symbolic stories of creation that reveal God as the source of all life.	(G06, 1.2.3)	
3.02	Human beings are created with a body and a soul.	3.6.1	
3.03	The human person has both a physical and a spiritual dimension.		
3.04	The spiritual principle of human beings is the soul. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God.		
4. AFTER THE FALL, ALL HUMAN BEINGS STAND IN NEED OF REDEMPTION. THROUGH DISOBEDIENCE HUMANS LOST GOD'S GRACE.			
4.04	As a consequence of Original Sin man lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Human nature is described as being in a fallen state.		
5. IN HIS PROVIDENCE, THROUGH THE HISTORY OF THE CHOSEN PEOPLE, IN TYPES (PRE-FIGUREMENTS) AND PROPHECY, GOD PROMISES A REDEEMER.			
5.01	There are present in the Old Testament Scriptures types and prophecies regarding the Promised Savior.	(G06, 1.2.4)	

#	CORE CONCEPTS		Validation Introduced/Mastered
6. THE ONLY BEGOTTEN SON OF GOD WAS BORN OF WOMAN THROUGH WHOM WE BECAME HIS ADOPTED CHILDREN.			
6.01	God sent his Son born of The Blessed Virgin Mary through which we became his adopted children.	1.1.2	
7. MARY COOPERATED IN GOD'S PLAN FOR SALVATION. MARY'S FIAT AT ANNUNCIATION WAS HER UNCONDITIONAL YES TO BECOMING THE MOTHER OF GOD.			
7.01	Mary is the Ever-Virgin Mother of God.	1.3.12 1.3.13	
8. JESUS CHRIST WAS RAISED IN NAZARETH AND WAS AN ACTIVE MEMBER OF HIS RELIGIOUS AND CULTURAL COMMUNITY.			
8.02	The New Testament mentions several historical cities and places, as well as geographical features that can be located on a map.		
8.03	Jewish culture during the time of Jesus Christ had many elements and components.		
9. THE TITLE MESSIAH OR CHRIST MEANS ANOINTED ONE. THIS IS A TITLE AND ROLE, NOT A NAME.			
9.01	Messiah is a Hebrew word meaning "anointed".	(G06, 1.1.2)	
9.02	Christ is a translation into Greek from the Hebrew <i>Messiah</i> , which means "anointed". It became the name proper to Jesus because he accomplished perfectly the divine mission of priest, prophet, and King, signified by his anointing as Messiah, "Christ".	(G06, 1.1.2)	
10. JESUS CHRIST REVEALS THE INTER LIFE OF THE BLESSED TRINITY. GOD IS THREE EQUAL PERSONS, ONE DIVINE NATURE OR GODHEAD.			
10.01	In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance.	1.3.2	
10.02	The Mystery of the Blessed Trinity is the center of Christian life and belief.	1.3.1	
11. JESUS CHRIST IS TRUE GOD AND TRUE MAN.			
11.01	In the Mystery of the Incarnation God the Son, the Word, became fully human without loss of His Godhead.	1.1.1	
11.02	In Jesus Christ there is a unity of human nature and divine nature in the one divine person of the Son. God the Son is consubstantial with the Father.		

#	CORE CONCEPTS		Validation Introduced/Mastered
12. THE HUMAN AUTHORS OF THE NEW TESTAMENT DEPEND PRIMARILY ON ORAL TRADITION ABOUT JESUS CHRIST AND HIS			
12.01	The Gospel writers, the Evangelists, were inspired by God the Holy Spirit to write the good news of our salvation.	1.2.7	
12.02	The development of the New Testament canon resulted in 27 books. The four Gospels in the New Testament canon have commonalities between them and particularities that make each unique.		
13. THE FOUR GOSPELS PROCLAIM THE LIFE, MINISTRY, MIRACLES AND TEACHINGS OF JESUS CHRIST.			
13.01	The Synoptic Gospels and the Gospel of John each have a unique presentation of Jesus Christ.		
14. JESUS CHRIST'S PASSION, RESURRECTION, AND ASCENSION ARE THE HIGH POINT AND MAIN FOCUS OF ALL THE GOSPELS.			
14.01	The Passion of our Lord Jesus Christ can be found in all four Gospels.	(1.2.6)	
15. THERE ARE 27 BOOKS IN THE NEW TESTAMENT, INCLUDING GOSPELS, ACTS, LETTERS, AND REVELATION.			
15.01	The books of the New Testament are each classified into a literary genre.	(G06, 1.2.2)	
16. JESUS CHRIST CALLED HIS DISCIPLES TO FOLLOW HIM.			
16.01	Jesus Christ summoned to himself Twelve Apostles and gave them the power and authority to act in his Name.	5.5.6	
16.02	The bishops have by divine institution taken the place of the apostles as pastors of the Church to collaborate the work begun, to tend the whole flock. The Holy Spirit guides the bishops in shepherding the Church of God.	1.3.18 5.5.6	
17. THE CHURCH WAS FOUNDED BY JESUS CHRIST AND IS RECOGNIZED BY THE FOUR MARKS OF THE CHURCH.			
17.01	The Church is one, holy, catholic, and apostolic.	5.5.5	
18. JESUS CHRIST MADE SIMON, SON OF JOHN, WHOM HE NAMED PETER, THE ROCK OF HIS CHURCH AND SHEPHERD OF THE WHOLE FLOCK.			

#	CORE CONCEPTS		Validation Introduced/Mastered
18.01	The Pope is the Bishop of Rome, St. Peter's successor, and the Church's supreme pastor.	1.3.18	
19. JESUS CHRIST TAUGHT HIS DISCIPLES ABOUT THE KINGDOM OF GOD, HOW TO PRAY, LIVE, SERVE AND LOVE.			
19.01	Jesus Christ taught in parables to provide the people with a new way of living God's call to love and forgiveness.	1.2.4	
19.02	The Beatitudes were given by Jesus Christ in the Sermon on the Mount to help people live according to the values of the Kingdom of Heaven.	3.2.2 3.2.6	
19.03	Jesus Christ taught about the end of the world, the Second Coming, the General Judgment and the Resurrection of the Dead.	1.3.10	
20. JESUS CHRIST IS THE LAMB OF GOD WHO TAKES AWAY THE SINS OF THE WORLD.			
20.01	Jesus Christ heals the sick and forgives sinners, calling all to repentance.		
20.02	Jesus Christ shows the power, forgiveness, and the compassion of God through the miracles he performs.		
21. THE SACRAMENTS WERE INSTITUTED BY JESUS CHRIST AND ENTRUSTED TO THE CHURCH.			
21.01	Jesus Christ is at work in each of the Seven Sacraments. Sacraments confer the grace they signify, and each has form and matter.	2.2.1- 2.2.18	
22. AT PENTECOST, THE HOLY SPIRIT, DESCENDED UPON THE DISCIPLES.			
22.01	The Holy Spirit is the third divine Person of the Blessed Trinity, the personal love of Father and Son for each other.		
22.03	The seven gifts of the Holy Spirit are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.	(G05, 1.3.3)	
23. THE ACTS OF THE APOSTLES TELLS THE STORY OF THE EARLY CHURCH.			

#	CORE CONCEPTS		Validation Introduced/Mastered
23.01	Key events in the Acts of the Apostles provides a broad survey of the church's development from the resurrection of Jesus Christ to Paul's first Roman imprisonment and how the early Church lived and shared in community.		
25. THE CHURCH IS THE BODY OF JESUS CHRIST.			
25.01	In the Communion of Saints, all the faithful of Jesus Christ, those who are pilgrims on earth, those being purified, and the blessed in heaven share in a common fund of spiritual goods.	1.3.9	
25.03	Beatific Vision is the contemplation of God in heavenly glory, a gift of God which is a constitutive element of the happiness (or beatitude) of heaven.		
26. HELL'S PRINCIPAL PUNISHMENT CONSISTS IN ETERNAL SEPARATION FROM GOD.			
26.01	Hell is the state of definitive self-exclusion from communion with God and the blessed. It is reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives. Hell's principal punishment consists of eternal separation from God.	1.3.11	
27. THE THEOLOGICAL VIRTUES ARE NECESSARY TO LIVE A LIFE IN KEEPING WITH THE GOSPEL AND THE COMMANDS OF JESUS CHRIST.			
27.01	The Theological Virtues (Faith, Hope and Charity) are gifts infused by God into the souls of the faithful to make them capable of acting as his children and meriting eternal life.	1.3.20 (G06, 3.7.3)	
WL1. LITURGY IS THE PUBLIC WORK OF THE BODY OF JESUS CHRIST, THE CHURCH.			
WL1.01	The laity, consecrated religious and ordained ministers are called to join in the work and prayer of the Liturgy of the Hours. The Liturgy of the Hours is the daily public prayer of the Church, prayed at regular intervals throughout the day.	1.3.20 (G06, 3.7.3)	
WL1.02	The Church marks time with a Liturgical Calendar, in order to sanctify our days.	2.3.5- 2.3.8 4.1.7	

#	CORE CONCEPTS		Validation Introduced/Mastered
WL1.03	The Bishop calls the faithful to "full, active and conscious participation" in the Liturgy; especially, the Sunday Eucharistic Celebration, the central liturgical action of the faithful.	2.3.5	
WL1.04	The Seven Sacraments are celebrated as part of the Liturgical work of the Church and help the faithful to lead lives directed towards Jesus Christ.	2.2.1- 2.2.18	
SJ1. JESUS CHRIST TAUGHT US HOW TO TREAT ONE ANOTHER WITH JUSTICE AND MERCY IN ORDER TO TRULY LIVE AS HIS DISCIPLES.			
SJ1.01	The message of justice and mercy in the Beatitudes is central to the New Covenant.	3.2.2	
SJ1.04	The Church gives us 7 points of Social Teaching by which to model our lives.	1.4.1- 1.4.4	
SJ1.06	Every disciple of Jesus Christ has a responsibility to serve those in need through the corporal and spiritual works of mercy.	6.3.1 6.3.2	
Review Previously Taught Prayers			
Prayers to Memorize			
Act of Love			
Stations of the Cross			
Luminous Mysteries of the Rosary			

RELIGION CURRICULUM GRADE 7

Faith Theme: Jesus Christ, the Lord

1. JESUS CHRIST IS THE FULL AND FINAL REVELATION OF GOD. HE IS THE LIGHT OF THE WORLD.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	Revelation is God telling us about Himself, ourselves, and the world around us, and inviting us into relationship with Him. Divine Revelation is relational and calls us to actively receive what God has first given.	A	CCC 50-53	(G08, 1.2.1)	Divine Inspiration, Divine Revelation
1.02	The Incarnation is the fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man.	A	CCC 65; 461	(G08, 1.3.3)	Incarnation, Mediator
1.03	Several passages in the New Testament teach specifically on the redemption God gives us through Jesus Christ.	A, M	2 Pet. 1:4; Heb. 1:1-2; 1 Jn. 1:14; 4:2-14; Phil. 2:5-8; 1 Tim. 3:16		Sacrifice
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

2. SACRED TRADITION AND SACRED SCRIPTURE MAKE UP A SINGLE SACRED DEPOSIT OF THE WORD OF GOD, WHICH IS ENTRUSTED TO THE CHURCH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	The Canon of Scripture includes 46 books for the Old Testament and 27 for the New Testament.	A, M	CCC 120; 138	(G08, 1.2.7)	Canon of Scripture
2.02	The living transmission by Holy Mother Church, accomplished in the Holy Spirit, is called Sacred Tradition.	A	CCC 74-79	(G08, 1.2.3)	Sacred Tradition
2.03	Scripture and Divine Tradition together make up a single deposit of faith.	A	CCC 80-83; 101-104		Deposit of Faith

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

3. ALL THAT EXISTS, BOTH SEEN AND UNSEEN WAS CREATED THROUGH THE WORD.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	The book of Genesis has two symbolic stories of creation that reveal God as the source of all life.	I, A, M	CCC 461	(G06, 1.2.3)	Logos, Prologue, Soul, Intellect and Will, Angels
3.02	Human beings are created with a body and a soul.	A, M	CCC 362-367; Gen. 2:7; Mat. 16: 25-26; 1 Cor. 6:19-20;	3.6.1	Soul, Body, Nature
3.03	The human person has both a physical and a spiritual dimension.	I, M	CCC 366; 367; Col. 1:15-20; 1 Cor. 6:19-20		Whole Person

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.04	The spiritual principle of human beings is the soul. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God.	I, M	Gen 1; Jn. 1; CCC 366; 367		Immortal

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

4. AFTER THE FALL, ALL HUMAN BEINGS STAND IN NEED OF REDEMPTION. THROUGH DISOBEDIENCE HUMANS LOST GOD'S GRACE.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	Sanctifying grace heals our human nature wounded by sin by giving us a share in the divine life of the Trinity. It is a habitual, supernatural gift which continues the work of sanctifying us - making us "perfect", holy, and Christlike.	A	CCC 385-412; 1999; 2023; 2024	3.2.3	Sanctifying Grace
4.02	Original sin is the sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than the will of God.	A	CCC 387-390; Gen. 3:1-19; Jn. 16:18	3.3.5	Original Sin
4.03	The fall of the angels can be compared to the fall of man, behind the disobedient choice of our first parents lurks a seductive voice, opposed to God, which makes them fall into death out of envy.	I	CCC 391-395; Pt. 2:4; Gen. 3:5; Jn. 8:44	3.3.5	The Fall
4.04	As a consequence of Original Sin man lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Human nature is described as being in a fallen state.	A, M	CCC 396-412; Gen. 3:14-19; Rom. 5:12-19	3.3.5	Nature Concupiscence

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. IN HIS PROVIDENCE, THROUGH THE HISTORY OF THE CHOSEN PEOPLE, IN TYPES (PRE-FIGUREMENTS) AND PROPHECY, GOD PROMISES A REDEEMER.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	There are present in the Old Testament Scriptures types and prophecies regarding the Promised Savior.	I, M	CCC 54-64; Gen 3:15; Jn. 1:3; Rom. 1:19-20	(G06, 1.2.4)	Prophecy, Types, Prefigure, Savior

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

6. THE ONLY BEGOTTEN SON OF GOD WAS BORN OF WOMAN THROUGH WHOM WE BECAME HIS ADOPTED CHILDREN.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	God sent his Son born of The Blessed Virgin Mary through which we became his adopted children.	I, M	CCC 963-972; 422; Gal. 4:4-5; Mk. 1:1; Mat. 1:18-25; Lk. 1:26-38; Lk. 2:1-20	1.1.2	Salvation

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

7. MARY COOPERATED IN GOD'S PLAN FOR SALVATION. MARY'S FIAT AT ANNUNCIATION WAS HER UNCONDITIONAL YES TO BECOMING THE MOTHER OF GOD.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
7.01	Mary is the Ever-Virgin Mother of God.	I, A, M	CCC 484; 487-493; 499; 966; Mat. 1:18-25; Lk. 1:26-38	1.3.12 1.3.13	Immaculate Conception, Virgin Birth, Assumption
7.02	Catholic teaching regarding the singular vocation of the Blessed Virgin Mary is that she is the Mother of God.	M	CCC 501; 502; 490; 966	1.3.12 1.3.13	Theotokos

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

8. JESUS CHRIST WAS RAISED IN NAZARETH AND WAS AN ACTIVE MEMBER OF HIS RELIGIOUS AND CULTURAL COMMUNITY.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
8.01	The New Testament mentions several historical cities and places, as well as geographical features that can be located on a map.	I, A, M	CCC 423		Holy Land, Jerusalem, Nazareth, Bethlehem, Jordan River, Damascus, Rome
8.02	Jewish culture during the time of Jesus Christ had many elements and components.	I, A, M	CCC 423		Passover, Sabbath, Synagogue, Pharisee, Sadducee, Scribe, Rabbi, Temple, Aramaic

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

9. THE TITLE MESSIAH OR CHRIST MEANS ANOINTED ONE. THIS IS A TITLE AND ROLE, NOT A NAME.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
9.01	Messiah is a Hebrew word meaning "anointed".	M	CCC 436-440; Mat. 9:27-30; Mat. 15:22; Mat. 12:2-3	(G06, 1.1.2)	Messiah
9.02	Christ is a translation into Greek from the Hebrew <i>Messiah</i> , which means "anointed". It became the name proper to Jesus because he accomplished perfectly the divine mission of priest, prophet, and King, signified by his anointing as Messiah, "Christ".	I, A, M	CCC 436-440; Lk. 2:1	(G06, 1.1.2)	Old Testament

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

10. JESUS CHRIST REVEALS THE INTER LIFE OF THE BLESSED TRINITY. GOD IS THREE EQUAL PERSONS, ONE DIVINE NATURE OR GODHEAD.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
10.01	In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, they are one nature or substance.	I, A, M	CCC 255; 238-240; 249-256; Mat. 11:27; Eph. 13-16	1.3.2	Blessed Trinity, Person, Nature, Godhead, Begotten
10.02	The Mystery of the Blessed Trinity is the center of Christian life and belief.	I, A, M	CCC 241-246; 249-256; Jn. 1:1; Heb. 1:1-13	1.3.1	Consubstantial, Word of God, Eternity

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

11. JESUS CHRIST IS TRUE GOD AND TRUE MAN.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
11.01	In the Mystery of the Incarnation God the Son, the Word, became fully human without loss of His Godhead.	A, M	CCC 461; 464; 470; 474	1.1.1	Incarnation, Person, Nature
11.02	In Jesus Christ there is a unity of human nature and divine nature in the one divine person of the Son. God the Son is consubstantial with the Father.	A, M	CCC 463; 481; Mat. 11:25-27; Jn. 1:1-14		Hypostatic Union, Consubstantial
RESOURCES/STRATEGIES/TECHNOLOGY:		TEACHER COMMENTS:			
12. THE HUMAN AUTHORS OF THE NEW TESTAMENT DEPEND PRIMARILY ON ORAL TRADITION ABOUT JESUS CHRIST AND HIS FIRST FOLLOWERS.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
12.01	The Gospel writers, the Evangelists, were inspired by God the Holy Spirit to write the good news of our salvation.	I, A, M	CCC 105-106; 125-126	1.2.7	Divine Inspiration, Oral Tradition, Written Tradition, Evangelists
12.02	The development of the New Testament canon resulted in 27 books. The four Gospels in the New Testament canon have commonalities between them and particularities that make each unique.	I, A, M	CCC 105; 120; 127		Redaction, New Testament Canon, Matthew, Mark, Luke, John
RESOURCES/STRATEGIES/TECHNOLOGY:		TEACHER COMMENTS:			

13. THE FOUR GOSPELS PROCLAIM THE LIFE, MINISTRY, MIRACLES AND TEACHINGS OF JESUS CHRIST.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
13.01	The Synoptic Gospels and the Gospel of John each have a unique presentation of Jesus Christ.	A, M	CCC 123-127; 571; 578; 584	1.2.6	Gospel, Miracle, Synoptic, Parable, Disciple, Beatitude, Kingdom of God

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

14. JESUS CHRIST'S PASSION, RESURRECTION, AND ASCENSION ARE THE HIGH POINT AND MAIN FOCUS OF ALL THE GOSPELS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
14.01	The Passion of our Lord Jesus Christ can be found in all four Gospels.	M	CCC 571-573; 578; 664	(1.2.6)	Ascension, Sacrifice, Paschal Mystery, Redemption

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

15. THERE ARE 27 BOOKS IN THE NEW TESTAMENT, INCLUDING GOSPELS, ACTS, LETTERS, AND REVELATION.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
15.01	The books of the New Testament are each classified into a literary genre.	M	CCC 120-124	(G06, 1.2.2)	Letters, Epistles, Apocalyptic Literature, Deuterocanonical

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

16. JESUS CHRIST CALLED HIS DISCIPLES TO FOLLOW HIM.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
16.01	Jesus Christ summoned to himself Twelve Apostles and gave them the power and authority to act in his Name.	I, A, M	CCC 857; 858; 861-862; 880-887; Mk. 3:13-19; Lk. 6:12-16	5.5.6	Discipleship, Apostle, Mission
16.02	The bishops have by divine institution taken the place of the apostles as pastors of the Church to collaborate the work they had begun, to tend the whole flock. The Holy Spirit guides the bishops in shepherding The Church of God.	I, A, M	CCC 861-862	1.3.18 5.5.6	Apostolic Succession, Bishop

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

17. THE CHURCH WAS FOUNDED BY JESUS CHRIST AND IS RECOGNIZED BY THE FOUR MARKS OF THE CHURCH.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
17.01	The Church is one, holy, catholic, and apostolic.	A, M	CCC 811; 812	5.5.5	Four Marks
RESOURCES/STRATEGIES/TECHNOLOGY:		TEACHER COMMENTS:			
18. JESUS CHRIST MADE SIMON, SON OF JOHN, WHOM HE NAMED PETER, THE ROCK OF HIS CHURCH AND SHEPHERD OF THE WHOLE FLOCK.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
18.01	The Pope is the Bishop of Rome, St. Peter's successor, and the Church's supreme pastor.	I, M	CCC 552; 861-862	1.3.18	Pope, Shepherd of Souls
18.02	Infallibility is the gift of the Holy Spirit to the Church whereby the pope/pastors of the Church and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful.	I, A	CCC 889-891		Papal Infallibility
RESOURCES/STRATEGIES/TECHNOLOGY:		TEACHER COMMENTS:			

19. JESUS CHRIST TAUGHT HIS DISCIPLES ABOUT THE KINGDOM OF GOD, HOW TO PRAY, LIVE, SERVE AND LOVE.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
19.01	Jesus Christ taught in parables to provide the people with a new way of living God's call to love and forgiveness.	A, M	CCC 541-550; 567; 678	1.2.4	Parables, Story, Analogy
19.02	The Beatitudes were given by Jesus Christ in the Sermon on the Mount to help people live according to the values of the Kingdom of Heaven.	A, M	Mat. 5:1-11; Mk. 12:28-34	3.2.2 3.2.6	Beatitudes, Repentance
19.03	Jesus Christ taught about the end of the world, the Second Coming, the General Judgment and the Resurrection of the Dead.	I, A, M	1 Thes. 4:13-18	1.3.10	Second Coming, General Judgment, Parousia

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

20. JESUS CHRIST IS THE LAMB OF GOD WHO TAKES AWAY THE SINS OF THE WORLD.					
#	CORE CONCEPTS	I, A, M	SOURCES		NOTES
20.01	Jesus Christ heals the sick and forgives sinners, calling all to repentance.	M	CCC 545 Jn 7:53 – 8:4 Mk 5: 21-43		Lamb of God
20.02	Jesus Christ shows the power, forgiveness, and the compassion of God through the miracles He performs.	I, A, M	CCC 547-549; Jn. 2:1-12; Mk. 2:1-12; Jn. 6:1-15		Son of Man

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

21. THE SACRAMENTS WERE INSTITUTED BY JESUS CHRIST AND ENTRUSTED TO THE CHURCH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
21.01	Jesus Christ is at work in each of the Seven Sacraments. Sacraments confer the grace they signify, and each has form and matter.	I, A, M	CCC 1210-1211; 1413; 1373; Part II	2.2.1- 2.2.18	Baptism, Eucharist, Transubstantiation, Matter, Form, Confirmation, Reconciliation, Penance, Absolution, Marriage, Vocation, Holy Orders, Chrism, Anointing of the Sick

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

22. AT PENTECOST, THE HOLY SPIRIT, DESCENDED UPON THE DISCIPLES.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
22.01	The Holy Spirit is the third divine Person of the Blessed Trinity, the personal love of Father and Son for each other.	M	CCC 683-741		Paraclete, Sanctifier, Advocate, Spirit of Truth
22.02	The Holy Spirit is always guiding the Church in the Magisterium, Liturgy, in the witness of the saints and in the whole work of salvation.	A	CCC 738-741; 852; Acts 2		Pentecost, Grace, Charism

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
22.03	The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.	A, M	CCC 1830-1832	(G05, 1.3.3)	Gifts of the Spirit

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

23. THE ACTS OF THE APOSTLES TELLS THE STORY OF THE EARLY CHURCH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
23.01	Key events in the Acts of the Apostles provide a broad survey of the church's development from the resurrection of Jesus Christ to Paul's first Roman imprisonment and how the early Church lived and shared in community.	I, A, M	CCC 830; 124		Communal Life

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

24. SAINT PAUL JOURNEYED TO SPREAD THE GOSPEL MESSAGE AMONG THE GENTILES. HE AUTHORED MANY OF THE

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
24.01	During the missionary journeys of Saint Paul several letters were written by him. These letters now make up part of the New Testament Canon.	A	CCC 830; 124	1.2.8	Damascus, Rome, Corinth, Asia Minor, Map, Journey

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

25. THE CHURCH IS THE BODY OF JESUS CHRIST.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
25.01	In the Communion of Saints, all the faithful of Jesus Christ, those who are pilgrims on earth, those being purified, and the blessed in heaven share in a common fund of spiritual goods.	M	CCC 2550; 946-948; 1030-1032	1.3.9	Communion of Saints, Pilgrim, Heaven, Purgatory
25.02	Indulgence is the remission before God of the temporal punishment due to sin whose guilt has already been forgiven.	I, A	CCC 1471		Indulgence
25.03	Beatific Vision is the contemplation of God in heavenly glory, a gift of God which is a constitutive element of the happiness (or beatitude) of heaven.	I, A, M	CCC 1028; 1720		Beatific Vision

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

26. HELL'S PRINCIPAL PUNISHMENT CONSISTS IN ETERNAL SEPARATION FROM GOD.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
26.01	Hell is the state of definitive self-exclusion from communion with God and the blessed. It is reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives. Hell's principal punishment consists of eternal separation from God.	I, A, M	CCC 1033; 1036; 1056-67; Mat. 25:41-46	1.3.11	Hell

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

27. THE THEOLOGICAL VIRTUES ARE NECESSARY TO LIVE A LIFE IN KEEPING WITH THE GOSPEL AND THE COMMANDS OF

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
27.01	The Theological Virtues (Faith, Hope and Charity) are gifts infused by God into the souls of the faithful to make them capable of acting as his children and meriting eternal life.	A, M	CCC 1812-1813	1.3.20 (G06, 3.7.3)	Theological Virtue; Faith; Hope; Love

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

28. THE CARDINAL VIRTUES ARE THE HABITS THAT MAKE IT POSSIBLE TO RESPOND EFFECTIVELY TO THE THEOLOGICAL

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
28.01	The Cardinal Virtues are Prudence, Justice, Fortitude, and Temperance. These human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith.	I, A	CCC 1805	(G08, 3.7.4- 3.7.7 3.7.11 3.7.12)	Prudence, Justice, Temperance, Fortitude

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION CURRICULUM GRADE 7

Faith Theme: Worship and Liturgy

1. LITURGY IS THE PUBLIC WORK OF THE BODY OF JESUS CHRIST, THE CHURCH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
WL1.01	The laity, consecrated religious and ordained ministers are called to join in the work and prayer of the Liturgy of the Hours. The Liturgy of the Hours is the daily public prayer of the Church, prayed at regular intervals throughout the day.	M	CCC 1174-1178	(G06, 2.6.1 2.6.2)	Liturgy Liturgy of the Hours Ordo
WL1.02	The Church marks time with a Liturgical Calendar, in order to sanctify our days.	M	CCC 1168-1173	2.3.5- 2.3.8 4.1.7	Liturgical Year Holy Days
WL1.03	The Bishop calls the faithful to "full, active and conscious participation" in the Liturgy; especially, the Sunday Eucharistic Celebration, the central liturgical action of the faithful.	A, M	CCC 1165-1167	2.3.5	Mass Responses Parts of the Mass
WL1.04	The Seven Sacraments are celebrated as part of the Liturgical work of the Church and help the faithful to lead lives directed towards Jesus Christ.	A, M	CCC 1210-1212; 1207-1209	2.2.1- 2.2.18	Sacraments
WL1.05	The liturgy has undergone changes throughout the history of the Church in order to better serve the needs of the faithful.	A	CCC 83; 1068		Documents of the II Vatican Council, Council of Trent

Faith Theme: Social Justice/Service

1. JESUS CHRIST TAUGHT US HOW TO TREAT ONE ANOTHER WITH JUSTICE AND MERCY IN ORDER TO TRULY LIVE AS HIS DISCIPLES.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
SJ1.01	The message of justice and mercy in the Beatitudes is central to the New Covenant.	M	CCC 1716-1717; 1726; Mat. 5:1-11	3.2.2	Covenant
SJ1.02	The Old Testament and New Testament both contain scriptural stories that guide the faithful in living lives of justice and mercy.	A	CCC 108		Prophetic Books, Old Testament, New Testament
SJ1.03	The Saints provide us with examples of how to live justly and with compassion for others.	A	CCC 2030	6.2.2	St. Martin de Porres St. Vincent de Paul Mother Teresa St. Damian
SJ1.04	The Church gives us 7 points of Social Teaching by which to model our lives.	A, M	CCC 2422-2423; 2426; 2427	1.4.1-1.4.4	Current World Issues
SJ1.05	The Magisterium has given us guidance in the form of encyclicals and letters to help us live just lives.	A	CCC 2032-2034	1.3.19	Encyclical, Euthanasia, Respect for Life, Magisterium, Rerum Novarum
SJ1.06	Every disciple of Jesus Christ has a responsibility to serve those in need through the corporal and spiritual works of mercy.	A, M	CCC 909; 2447	6.3.1 6.3.2	Works of Mercy Service

RELIGION BENCHMARKS GRADE 8

#	CORE CONCEPTS		Validation Introduced/Mastered
1. JESUS CHRIST, THE WORD OF GOD, FOR THE SALVATION OF THE WORLD, BECAME FLESH AND DWELT AMONG US.			
1.01	The Incarnation is the fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man.	1.1.1	
2. JESUS CHRIST IS THE HEAD OF A BODY, THE CHURCH.			
2.01	A diversity of members in the various parishes are engaged in building up Christ's Body. While their functions (roles) maybe different they are all a part of the Body of Christ.	5.4.3 5.5.4- 5.5.5	
3. JESUS, IN RESPONSE TO THE FATHER'S PLAN OF SALVATION, INSTITUTED THE CHURCH THROUGH HIS GIFT OF SELF.			
3.01	The Church continues in response to Jesus' call of the Apostles, with Peter as head. The popes as successors of Peter, the Magisterium as successors of the Apostles, and all the laity, continue spreading the Good News.	1.3.7 5.5.1	
3.02	The community of the Trinity is the model for the community of the Church.	1.3.1 5.4.1	
4. IT IS THE MISSION OF THE CHURCH TO CONTINUE TO BUILD THE KINGDOM OF GOD AND SPREAD THE GOSPEL TO THE WORLD.			
4.01	The Kingdom Of God (Of Heaven) is the reign or rule of God. It is the righteousness and peace and joy in the Holy Spirit, of which Jesus Christ gave to his Apostles for the work of proclaiming the Kingdom.	5.4.4	
4.02	We are all called to participate in the proclamation of Jesus Christ and his Gospel by word and testimony of life, in fulfillment of his command.	5.2.6	

#	CORE CONCEPTS		Validation Introduced/Mastered
5. ONE OF THE WAYS IN WHICH GOD HAS BEEN REVEALED IS THROUGH THE SACRED HISTORY OF GOD'S PEOPLE AND THROUGH SACRED TRADITION.			
5.01	Sacred Tradition comes from the apostles and is to be distinguished from the various theological, disciplinary, liturgical, or devotional traditions born in the local churches over time.	1.2.1 1.2.3 1.2.7	
5.02	Sacred Scripture and Apostolic Tradition are modes of Divine Revelation. The task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome (the Pope).	1.2.1 1.2.3 1.2.7	
6. THE ACTS OF THE APOSTLES TELL THE STORY OF THE EARLY CHURCH.			
6.01	In the Acts of the Apostles the communal life of the baptized was expressed in devotion to the teachings of the apostles, breaking bread, and in prayers.	1.2.9	
7. PENTECOST IS THE FEAST ON WHICH THE HOLY SPIRIT WAS REVEALED TO THE PEOPLE OF GOD.			
7.01	The Holy Spirit is the third divine Person of the Blessed Trinity, the personal love of Father and Son for each other.	1.3.1	
7.02	Pentecost is important in salvation history because it is the beginning of the Church's ministry which has continued through the guidance of the Holy Spirit in the Magisterium, liturgy, in the witness of the saints, and in the whole work of salvation.	(G10 2.1.5 6.1.5) (G12B, 5.5.15. 5.2 6.1.5)	
7.03	The day of Pentecost has Jewish roots as the Feast of Weeks, a holy day to be observed by the Jews.		

#	CORE CONCEPTS		Validation Introduced/Mastered
8. THE TEACHING AUTHORITY OF THE CHURCH WAS GIVEN TO THE APOSTLES BY JESUS CHRIST AND HANDED DOWN THROUGH APOSTOLIC SUCCESSION.			
8.01	Apostolic succession is the handing on of apostolic preaching and authority from the Apostles to their successors the bishops through the laying on of hands, as a permanent office in the Church.	2.2.15 2.2.16	
8.04	The authority of Peter as Pope is handed to his successors throughout the Church's history.	3.5.2 5.5.6	
8.05	Infallibility is the gift of the Holy Spirit to the Church whereby the pope, pastor of the Church, and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful.	5.5.6 5.5.7	
9. THE CHURCH IS HIERARCHICAL IN STRUCTURE.			
9.01	The divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests, and deacons. Two degrees of ministerial participation in the priesthood of Christ are the episcopacy and the presbyterate. The diaconate is intended to help serve them.	2.2.15 2.2.16 2.5.2	
10. THE SUCCESSORS OF THE APOSTLES, THE BISHOPS, ARE GIVEN THREE AUTHORITIES.			
10.01	The Bishops, as successors of the Apostles, have the authority and duty to teach, govern and sanctify the People of God.	2.2.15	
11. THE CATHOLIC CHURCH IS RECOGNIZED BY FOUR MARKS.			
11.01	The Catholic Church has four marks. It is One, Holy, Catholic, and Apostolic. Each mark has an essential meaning for the Church and its mission.	5.5.4 (G07, 5.5.5)	

#	CORE CONCEPTS		Validation Introduced/Mastered
12. IN THE HISTORY OF THE PEOPLE OF GOD, THERE HAVE BEEN MANY TRIALS AND TRIUMPHS THAT SHAPE OUR IDENTITY AS THE CHURCH.			
12.01	Within the history of the Church, we are given many unique individuals whose lives model for us the Universal Call to Holiness.	1.3.6	
12.02	Saints are models of discipleship, the “holy one” who leads life in union with God through grace of Jesus Christ and receives the reward of eternal life.	1.3.6	
12.03	Martyrs witness to the truth of the faith. The martyr endures even death to be faithful to Jesus Christ.	1.3.6	
13. GOD REVEALS HIS COMMANDMENT TO LOVE THROUGH EXAMPLE OF JESUS CHRIST LIFE AND MINISTRY.			
13.01	To live as a disciple of Jesus Christ one must use him as the example of a full and moral life.	3.2.6 3.7.3	
15. THE TEN COMMANDMENTS AND THE BEATITUDES FORM THE FOUNDATION FOR A MORAL LIFE.			
15.01	The Ten Commandments and the Beatitudes help the faithful make choices and live out daily situations.	3.1.1- 3.2.7	
16. TRUE CHRISTIAN HAPPINESS IS BASED ON THE GREAT COMMANDMENT: TO LOVE ABOVE ALL ELSE THE TRUE GOD AS REVEALED IN JESUS CHRIST AND TO LOVE YOUR NEIGHBOR AS YOURSELF.			
16.01	“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind.” This is the greatest and the first commandment. The second is like it: “You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.”	3.1.1 3.2.2	
17. CHRISTIANS ARE CALLED TO FOLLOW THE "GOLDEN RULE": <i>DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU.</i>			
17.01	The “Golden Rule” is relational since each person is called to treat others with respect, dignity, and love as each person would expect to be treated by others.	3.1.1	

#	CORE CONCEPTS		Validation Introduced/Mastered
19. CONSCIENCE IS THE MOST BASIC AWARENESS OF RIGHT AND WRONG.			
19.01	Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.	3.4.1- 3.4.4	
20. THROUGH PRAYER AND STUDY A GOOD CONSCIENCE REQUIRES LIFELONG FORMATION SHAPED BY THE COMMUNITY OF FAITH, THE MAGISTERIUM AND THE WORD OF GOD.			
20.01	The faithful must continue throughout a lifetime to develop a formed conscience according to the Word of God and guidance of the Holy Spirit. Right judgment requires the faithful to listen to God's truth and practice virtue.	3.4.1- 3.4.4	
24. ALL HUMAN LIFE IS SACRED AND HAS DIGNITY FROM CONCEPTION TO NATURAL DEATH. CATHOLICS ARE CALLED TO PROTECT THE DIGNITY OF THE HUMAN PERSON FROM SUCH THREATS AS ABORTION, POVERTY, SUICIDE, EUTHANASIA, DEATH PENALTY, ETC.			
24.01	The Church's teachings with respect to the dignity of the human person maintain that the rights of the human person are prior to society. Cultural influences must always be evaluated in this light.	1.4.1- 1.4.6 6.3.1- 6.3.4	
24.02	The Church teaches that the equality of all people rests essentially on their dignity as persons and principles of Social Justice flow from this truth. Social Justice principles must address issues of age, physical and mental abilities and benefits that come from social commerce and distribution of wealth.	6.3.1- 6.3.4	
24.03	Just as a covenant is a sacred relationship between God and a human being, sacramental marriage mirrors that covenant through exclusive and faithful love.	2.2.13- 2.2.16 3.7.8- 3.7.12	
26. GOD'S GRACE PRECEDES, PREPARES AND DRAWS OUT A PERSON'S FREE WILL; GRACE PERFECTS ONE'S FREE WILL.			
26.02	Free will and intellect, or reason, make people responsible for their actions to live a moral life.	3.3.3 3.3.8 - 3.3.15	

#	CORE CONCEPTS		Validation Introduced/Mastered
26.03	Grace is the free and undeserved gift from God by which Christians are united with him and empowered to love him. There are four kinds of grace: sanctifying, actual, sacramental and charisms (the grace of one's state in life).	3.3.3 3.3.8 3.3.10- 3.3.15	
3.3.3			
27.02	As a consequence of Original Sin man lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Human nature is described as being in a fallen state.	3.3.1- 3.3.2 3.3.4	
27.03	Any deliberate thought, word, deed or omission against God's law is a sin. Sin is a personal act for which a person is responsible. Personal Sin is to be distinguished from Original Sin.	3.3.1- 3.3.2 3.3.4	
27.04	Venial sins do not break one's relationship with God, but they weaken it.	3.3.1 3.3.2 3.3.4	
27.05	Mortal sin is knowingly and willingly choosing to do something that is gravely contrary to God's law. It is a serious, deliberate failure in one's love and respect for God, one's neighbor, creation and oneself.	3.3.1 3.3.2 3.3.4	

#	CORE CONCEPTS		Validation Introduced/Mastered
28. PRECEPTS, GOOD WORKS, AND VIRTUES HELP TO STRENGTHEN THE FAITHFUL IN LIVING HOLY LIVES AND DOING GOOD WORKS.			
28.01	The Theological Virtues are Faith, Hope and Charity (Love). They are keys to develop the attitude necessary to live a life in keeping with the Gospel and the commands of Jesus.	3.7.4 3.7.5	
28.02	The Cardinal Virtues of Temperance, Justice, Fortitude and Prudence make it possible to respond effectively to the Theological Virtues.	3.7.4- 3.7.7 3.7.11- 3.7.12	
28.03	The precepts of the Church are standards that Catholics observe to live a Christian life in the Catholic community.	3.7.4- 3.7.7	
WL1. LITURGY IS THE PUBLIC WORK OF THE BODY OF JESUS CHRIST, THE CHURCH.			
WL1.01	The laity, consecrated religious and ordained ministers are called to join in the work and prayer of the Liturgy of the Hours. The Liturgy of the Hours is the daily public prayer of the Church, prayed at regular intervals throughout the day.	2.6.1	
WL1.02	The Church marks time with a Liturgical Calendar, in order to sanctify our days.	2.3.5 2.3.6	
WL1.03	The Bishop calls the faithful to "full, active and conscious participation" in the Liturgy; especially, the Sunday Eucharistic Celebration, the central liturgical action of the faithful.	2.3.2	
WL1.04	The Seven Sacraments are celebrated as part of the Liturgical work of the Church and help the faithful to lead lives directed towards Jesus Christ.	2.1.1- 2.2.15	
SJ1. JESUS CHRIST TAUGHT US HOW TO TREAT ONE ANOTHER WITH JUSTICE AND MERCY IN ORDER TO TRULY LIVE AS HIS			
SJ1.01	The message of justice and mercy in the Beatitudes is central to the New Covenant.	(MA, 3.2.24- 3.2.37)	

#	CORE CONCEPTS		Validation Introduced/Mastered
SJ1.04	The Church gives us 7 points of Social Teaching by which to model our lives.	1.4.1- 1.4.6, (MA, 1.4.1- 1.4.19)	
SJ1.06	Every disciple of Jesus Christ has a responsibility to serve those in need through the Corporal and Spiritual Works of Mercy.	(G06, 5..5.2)	
Review Previously Taught Prayers			
Prayers to Memorize			
Cardinal Virtues, Theological Virtues		5.7.4 2.7.5	
Principles of Catholic Social Teaching			
Precepts of the Church			

RELIGION CURRICULUM GRADE 8

Faith Theme: The People of God.

1. JESUS CHRIST, THE WORD OF GOD, FOR THE SALVATION OF THE WORLD, BECAME FLESH AND DWELT AMONG MANKIND.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
1.01	The Incarnation is the fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man.	A, M	CCC 65; 101-103; 461-464; Lk. 2:5-6 Phil. 2:3-7; Jn. 1	1.1.1	Consubstantial, Person, Nature
1.02	Jesus Christ is the center of salvation history. God has revealed himself fully by sending his own Son, in whom he has established his covenant forever. The Son is his Father's definitive Word; so there will be no further Revelation after him.	A	CCC 73; 669; 772; 1 Tim. 3:16; 1 Jn. 4:2	1.2.1	Christology, Pilgrim
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		
2. JESUS CHRIST IS THE HEAD OF A BODY, THE CHURCH.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
2.01	A diversity of members in the various parishes are engaged in building up Christ's Body. While their functions (roles) maybe different they are all a part of the Body of Christ.	A, M	CCC 521; 791; Col. 1:18; Mat. 16:16-20	5.4.3 5.5.4- 5.5.5	Mystical Body of Christ
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

3. JESUS, IN RESPONSE TO THE FATHER'S PLAN OF SALVATION, INSTITUTED THE CHURCH THROUGH HIS GIFT OF SELF.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
3.01	The Church continues in response to Jesus' call of the Apostles, with Peter as head. The popes as successors of Peter, the Magisterium as successors of the Apostles, and all the laity, continue spreading the Good News.	I, A, M	CCC 77; 78; 85; 730-739; 863; 1558; Acts 2:14-42	1.3.7 5.5.1	Church, Apostles, Pope, Bishop of Rome, Magisterium
3.02	The community of the Trinity is the model for the community of the Church.	I, A, M	CCC 813; 954- 959; Heb. 3:6; Eph. 4:1-6	1.3.1 5.4.1	Godhead

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

4. IT IS THE MISSION OF THE CHURCH TO CONTINUE TO BUILD THE KINGDOM OF GOD AND SPREAD THE GOSPEL TO THE WORLD.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
4.01	The Kingdom Of God (Of Heaven) is the reign or rule of God. It is the righteousness and peace and joy in the Holy Spirit, of which Jesus Christ gave to his Apostles for the work of proclaiming the Kingdom.	I, A, M	CCC 541-554, 709, 763, 776, 2816, 2819 Rom 14:17	1.4.3	Kingdom of God
4.02	We are all called to participate in the proclamation of Jesus Christ and his Gospel by word and testimony of life, in fulfillment of his command.	A, M	CCC 905; 861; 863; 782; Col. 1:27	5.2.6	Evangelization, Apostolate, Gospel

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

5. ONE OF THE WAYS IN WHICH GOD HAS BEEN REVEALED IS THROUGH THE SACRED HISTORY OF GOD'S PEOPLE AND THROUGH SACRED TRADITION.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
5.01	Sacred Tradition comes from the apostles and is to be distinguished from the various theological, disciplinary, liturgical, or devotional traditions born in the local churches over time.	I, A, M	CCC 81-82; 83	1.2.1 1.2.3 1.2.7	Doctrine, Dogma
5.02	Sacred Scripture and Apostolic Tradition are modes of Divine Revelation. The task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome (the Pope).	M	CCC 85; 81-82; 83; Jn. 8:31-32	1.2.1 1.2.3 1.2.7	Magisterium

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

6. THE ACTS OF THE APOSTLES TELL THE STORY OF THE EARLY CHURCH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
6.01	In the Acts of the Apostles the communal life of the baptized was expressed in devotion to the teachings of the apostles, breaking bread, and in prayers.	M	Acts 2:42-46	1.2.9	Community, Breaking Bread (Eucharistic reference)
6.02	The primacy held by Saint Peter in the early church is evidenced in the Acts of the Apostles.	A	CCC 234; Acts 2:14-41; 3:4-26; 9:32-43; 10:9-49; 11:1-18	1.3.7	Primacy
6.03	In the early church different ministries grew out of the communal life.	I, A	Acts 6:1-7; Acts 8; 14:23	1.2.9 5.2.3 5.2.6	Presbyter, Deacon

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

7. PENTECOST IS THE FEAST ON WHICH THE HOLY SPIRIT WAS REVEALED TO THE PEOPLE OF GOD.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
7.01	The Holy Spirit is the third divine Person of the Blessed Trinity, the personal love of Father and Son for each other.	M	CCC 683-741	1.3.1	Paraclete, Sanctifier, Advocate, Spirit of Truth
7.02	Pentecost is important in salvation history because it is the beginning of the Church's ministry which has continued through the guidance of the Holy Spirit in the Magisterium, liturgy, in the witness of the saints, and in the whole work of salvation.	M	CCC 738-741; 852; Acts 2	(G03, 1.1.6 2.3.7)	Church, Pentecost, Grace, Charism
7.03	The day of Pentecost has Jewish roots as the Feast of Weeks, a holy day to be observed by the Jews.	A, M	Lev 23:15-22; Dt. 16:9-12		Feast of Weeks

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

8. THE TEACHING AUTHORITY OF THE CHURCH WAS GIVEN TO THE APOSTLES BY JESUS CHRIST AND HANDED DOWN THROUGH APOSTOLIC SUCCESSION.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
8.01	Apostolic succession is the handing on of apostolic preaching and authority from the Apostles to their successors the bishops through the laying on of hands, as a permanent office in the Church.	I, A, M	CCC 77-79; 861; 1557-1576	1.3.7 2.2.15 2.2.16	Apostolic Succession
8.02	An Apologist is an early Church Father who wrote or preached in defense of the faith.	A	CCC 77-79; 688; 861		Sacred Tradition Apologist
8.03	Apostolic Fathers are always timely witnesses in the Tradition, as they help to transmit the faith, guided by the Holy Spirit.	A	CCC 688		Apostolic Father

#	CORE CONCEPTS	I, A, M	SOURCES		NOTES
8.04	The authority of Peter as Pope is handed to his successors throughout the Church's history.	M	CCC 552; 861-862	1.3.7 3.5.2 5.5.6	Holy See Pope
8.05	Infallibility is the gift of the Holy Spirit to the Church whereby the pope, pastor of the Church and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful.	I, A, M	CCC 889-891; 2035	1.3.7 5.5.6 5.5.7	Papal Infallibility, ex cathedra

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

9. THE CHURCH IS HIERARCHICAL IN STRUCTURE.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
9.01	The divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests, and deacons. Two degrees of ministerial participation in the priesthood of Christ are the episcopacy and the presbyterate. The diaconate is intended to help serve them.	M	CCC 1554; 1555-1571; 935; 642	2.2.15 2.2.16 2.5.2	Hierarchy, Bishop, Deacon, Priest, Service

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

10. THE SUCCESSORS OF THE APOSTLES, THE BISHOPS, ARE GIVEN THREE AUTHORITIES.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
10.01	The Bishops, as successors of the Apostles, have the authority and duty to teach, govern and sanctify the People of God.	M	CCC 888; 895; 1557-1561	2.2.15	Powers of Bishop

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

11. THE CATHOLIC CHURCH IS RECOGNIZED BY FOUR MARKS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
11.01	The Catholic Church has four marks. It is One, Holy, Catholic, and Apostolic. Each mark has an essential meaning for the Church and its mission.	M	CCC 811; 812	5.5.4 (G07, 5.5.5)	Four Marks

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

12. IN THE HISTORY OF THE PEOPLE OF GOD, THERE HAVE BEEN MANY TRIALS AND TRIUMPHS THAT SHAPE OUR IDENTITY AS THE CHURCH.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
12.01	Within the history of the Church, we are given many unique individuals whose lives model for us the Universal Call to Holiness.	M	CCC 823; 826; 946; 2683	1.3.6	Fathers of the Church, Monk, Hermit, Patriarch, Friar, Mendicant, Cardinal, Abbot, Abbess, Curia, Doctor of the Church
12.02	Saints are models of discipleship, the “holy one” who leads life in union with God through grace of Jesus Christ and receives the reward of eternal life.	M	CCC 823; 826; 946	1.3.6	Saints, Canonization
12.03	Martyrs witness to the truth of the faith. The martyr endures even death to be faithful to Jesus Christ.	M	CCC 1258; 2473	1.3.6	Martyrs, Baptism of Blood

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

Faith Theme: Morality / Our Life in Christ

13. GOD REVEALS HIS COMMANDMENT TO LOVE THROUGH THE EXAMPLE OF JESUS CHRIST LIFE AND MINISTRY.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
13.01	To live as a disciple of Jesus Christ one must use him as the example of a full and moral life.	A, M	CCC 1693; 1696; Mat. 5:48; Rom. 6:11; Jn. 15:5; Phil. 2:5	5.2.1	Discipleship Call to Holiness Evangelical Councils
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		
14. LIVING THE COMMANDMENT TO LOVE STRENGTHENS THE COMMON GOOD OF ALL THE MEMBERS OF SOCIETY.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
14.01	There is a difference between freedom in law and freedom from law for freedom is the power to act or not to act, and so to perform deliberate acts of one’s own. Freedom attains perfection in its acts when directed toward God, the sovereign Good.	I, A	CCC 1731-1739; 1905; 1906; 1909; 1948; Rom. 6:17; Jn. 15:5; Phil. 2:5	1.4.2 1.4.4 1.4.5 1.4.6 6.3.1 6.3.4	Free Will Freedom
14.02	Respect for the human person considers the other “another self.” It presupposes respect for the dignity intrinsic of the person. Solidarity is an eminently Christian virtue. It practices the sharing of spiritual goods even more than material ones.	I, A	CCC 1944; 1948; 1907; 1747; Phil. 2:5-7; Rom. 8:21; Jn. 8:32; Gal. 5:1	1.4.1 1.4.6 6.3.1- 6.3.4	Inequalities
RESOURCES/STRATEGIES/TECHNOLOGY:			TEACHER COMMENTS:		

15. THE TEN COMMANDMENTS AND THE BEATITUDES FORM THE FOUNDATION FOR A MORAL LIFE.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
15.01	The Ten Commandments and the Beatitudes help the faithful make choices and live out daily situations.	M	CCC 1716-1724, 2056 Ex 31:18 Ex 34:28 Deut 4:13 Mt 5:3-12 Ex 20:1-17	3.1.1- 3.2.7	Beatitudes, Decalogue

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

16. TRUE CHRISTIAN HAPPINESS IS BASED ON THE GREAT COMMANDMENT: TO LOVE ABOVE ALL ELSE THE TRUE GOD AS REVEALED IN JESUS CHRIST AND TO LOVE YOUR NEIGHBOR AS YOURSELF.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
16.01	"You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind." This is the greatest and the first commandment. The second is like it: "You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments."	M	Mt 22:36-40 Mt 19:16-19 CCC 1718-1729	3.1.1	The Greatest Commandment

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

17. CHRISTIANS ARE CALLED TO FOLLOW THE "GOLDEN RULE": DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
17.01	The “Golden Rule” is relational since each person is called to treat others with respect, dignity, and love as each person would expect to be treated by others.	M	CCC 1970; Mat 7:12	3.1.1	The Golden Rule

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

18. NATURAL LAW IS THE PART OF MORAL LAW THAT IS ACCESSIBLE TO ALL PEOPLE THROUGH THE USE OF REASON REFLECTING ON THE NATURE OF WHAT IS TO BE HUMAN. IT REMAINS VALID IN ALL TIMES AND PLACES.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
18.01	The natural law is written and engraved in the soul of each and every person, because it is human reason ordaining to do good and forbidding the person to sin. The New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity.	I, A	CCC 1951, 1954-1956, 1959 Phil 2:12-13 Rom 10:4 Rom 7:12, 14, 16	3.5.1	Natural Law Divine Law Human Law

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

19. CONSCIENCE IS THE MOST BASIC AWARENESS OF RIGHT AND WRONG.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
19.01	Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.	A, M	CCC 1776 Rom 2:14-16 Jn 1:32	3.4.1- 3.4.4	Conscience, Formation, Concupiscence

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

20. THROUGH PRAYER AND STUDY A GOOD CONSCIENCE REQUIRES LIFELONG FORMATION SHAPED BY THE COMMUNITY OF FAITH, THE MAGISTERIUM AND THE WORD OF GOD.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
20.01	The faithful must continue throughout a lifetime to develop a formed conscience according to the Word of God and guidance of the Holy Spirit. Right judgment requires the faithful to listen to God's truth and practice virtue.	I, A, M	CCC 1776, 1784	3.4.1- 3.4.4	Discernment, Virtue, Vice

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

21. SACRED TRADITION, AS THE LIVING TRANSMISSION OF GOD'S TRUTH TO THE CHURCH, SERVES TO HELP PEOPLE THROUGH THE GUIDANCE OF THE HOLY SPIRIT, TO KNOW HOW TO LISTEN TO AND RESPOND TO GOD IN PRAYER AND IN OUR DECISIONS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
21.01	Throughout the history of the Church, Sacred Tradition has aided the faithful in understanding and discerning the right judgments of conscience.	I, A	CCC 1777, 1778, 1783, 1785	3.5.2	Sacred Tradition

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

22. THE MAGISTERIUM IS THE CHURCH'S AUTHENTIC TEACHER IN MATTERS OF MORALITY.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
22.01	The pastoral duty of the Magisterium is aimed at seeing that the People of God abide in the Truth that liberates.	I, A	CCC 890, 1777-1789	3.5.2	Magisterium
22.02	The Magisterium of the Church teaches and interprets the moral choices for the faithful. It is ordinarily exercised through catechesis and preaching.	I, A	CCC 1777, 1778	5.5.7	First of Among Equals, Bishop of Rome

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

23. THE CHURCH'S MORAL AND SOCIAL TEACHINGS ARE ROOTED IN THE FUNDAMENTAL PRINCIPLE OF THE SACREDNESS OF EVERY PERSON.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
23.01	The Church's moral and social teachings must guide the People of God in every age and each person must assume responsibility for acts performed. The Church's teaching reflects culture in each era of history.	I, A	CCC 1777-1789	5.2.3-5.2.6	Human Dignity, Soul

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

24. ALL HUMAN LIFE IS SACRED AND HAS DIGNITY FROM CONCEPTION TO NATURAL DEATH. CATHOLICS ARE CALLED TO PROTECT THE DIGNITY OF THE HUMAN PERSON FROM SUCH THREATS AS ABORTION, POVERTY, SUICIDE, EUTHANASIA, DEATH PENALTY, ETC.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
24.01	The Church's teachings with respect to the dignity of the human person maintain that the rights of the human person are prior to society. Cultural influences must always be evaluated in this light.	A, M	CCC 1928-1933	1.4.1 1.4.2 1.4.3 1.4.4 1.4.5 1.4.6 6.3.1- 6.3.4	Dignity
24.02	The Church teaches that the equality of all people rests essentially on their dignity as persons and principles of Social Justice flow from this truth. Social Justice principles must address issues of age, physical and mental abilities and benefits that come from social commerce and distribution of wealth.	A, M	CCC 1928	6.3.1- 6.3.4	Mental Abilities, Senior Citizens, Poverty
24.03	Just as a covenant is a sacred relationship between God and a human being, sacramental marriage mirrors that covenant through exclusive and faithful love.	A, M	CCC 1601-1602, 1612-1614	2.2.13 2.2.14 2.2.15 2.2.16 3.7.8-	Covenant, Marriage

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

25. TO BE MORAL MEANS TO TURN AWAY FROM SIN AND COOPERATE WITH GOD'S GRACE IN EXERCISING ONE'S FREE WILL.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
25.01	Through the Church's administering of the sacraments, Jesus Christ continues to reach out to sinners and offers redemption to all.	I, A	CCC 1846-1848	2.1.2 2.1.3 2.2.1	Conversion, Reconciliation
25.02	Each person must will to repent and be saved. By acknowledging faults, the human person asks to share in Jesus Christ's mercy. Actively participating in the sacraments leads the faithful to true conversion and correct moral decision making.	I, A	CCC 1846-1848	2.1.2 2.1.3 2.2.1- 2.2.16	Repentance, Penance

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

26. GOD'S GRACE PRECEDES, PREPARES AND DRAWS OUT A PERSON'S FREE WILL; GRACE PERFECTS ONE'S FREE WILL.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
26.01	The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism.	I, A	CCC 1999, 2000, 1705	3.3.3	Gratuitous Gift
26.02	Free will and intellect, or reason, make people responsible for their actions to live a moral life.	A, M	CCC 1705	3.3.8 3.3.10- 3.3.15	Volition, Intellect, Free Will, Temptation, Occasion of Sin, Modesty
26.03	Grace is the free and undeserved gift from God by which Christians are united with him and empowered to love him. There are four kinds of grace: sanctifying, actual, sacramental and charisms (the grace of one's state of life).	I, A, M	CCC 1999-2000 Jn 4:14 Jn 7:38-39 2Cor 5:17-18	3.3.8 3.3.10 3.3.15	Sanctifying Grace Actual Grace

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

27. HUMANS, HAVING BEEN WOUNDED IN NATURE BY ORIGINAL SIN, ARE SUBJECT TO IGNORANCE, SUFFERING AND THE DOMINION OF DEATH; AND INCLINED TO SIN - AN INCLINATION TO EVIL CALLED CONCUPISCENCE.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
27.01	The morality of human acts depends on: the object chosen; the end in view or the intention; and the circumstances of the action.	I, A	CCC 1749-1756, 388 Mt 6: 2-4	3.3.1- 3.3.2 3.3.4	Object, Intention
27.02	As a consequence of Original Sin man lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Human nature is described as being in a fallen state.	A, M	CCC 387, 396-412, 1008, 1505 Gen 3: 14-19 Rom 5: 12-19 Wis 2:23-24 Mt 8:17	3.3.1- 3.3.2 3.3.4	Nature Concupiscence
27.03	Any deliberate thought, word, deed or omission against God's law is a sin. Sin is a personal act for which a person is responsible. Personal Sin is to be distinguished from Original Sin.	A, M	CCC 1849, 1850 Ps 51:4 Gen 3:5 Phil 2:6-9	3.3.1- 3.3.2 3.3.4	Actual/Personal Sin, Omission, Commission, Attrition, Contrition
27.04	Venial sins do not break one's relationship with God, but they weaken it.	M	CCC 1854, 1855, 1862	3.3.1- 3.3.2 3.3.4	Venial Sin
27.05	Mortal sin is knowingly and willingly choosing to do something that is gravely contrary to God's law. It is a serious, deliberate failure in one's love and respect for God, one's neighbor, creation and oneself.	M	CCC 1854-1861 1 Jn 5:16-17 Mk 10:19 Lk 16 :19-31	3.3.1- 3.3.2 3.3.4	Mortal Sin

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

28. PRECEPTS, GOOD WORKS, AND VIRTUES HELP TO STRENGTHEN THE FAITHFUL IN LIVING HOLY LIVES AND DOING GOOD WORKS.

#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
28.01	The Theological Virtues are Faith, Hope and Charity (Love). They are keys to develop the attitude necessary to live a life in keeping with the Gospel and the commands of Jesus.	M	CCC 1810-1811 CCC 1812-1829	3.7.4 3.7.5	Virtues Theological Virtues
28.02	The Cardinal Virtues of Temperance, Justice, Fortitude and Prudence make it possible to respond effectively to the Theological Virtues.	M	CCC 1804-1811	3.7.4- 3.7.7 3.7.11- 3.7.12	Cardinal/Moral Virtues
28.03	The precepts of the Church are standards that Catholics observe to live a Christian life in the Catholic community.	M	CCC 2041-2043	1.3.10 3.7.4- 3.7.7 3.7.11- 3.7.12	Precepts of the Church

RESOURCES/STRATEGIES/TECHNOLOGY:

TEACHER COMMENTS:

RELIGION CURRICULUM GRADE 8

Faith Theme: Worship and Liturgy

1. LITURGY IS THE PUBLIC WORK OF THE BODY OF JESUS CHRIST, THE CHURCH.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
WL1.01	The laity, consecrated religious and ordained ministers are called to join in the work and prayer of the Liturgy of the Hours. The Liturgy of the Hours is the daily public prayer of the Church, prayed at regular intervals throughout the day.	M	CCC 1174-1178	2.6.1	Liturgy Liturgy of the Hours Ordo
WL1.02	The Church marks time with a Liturgical Calendar, in order to sanctify our days.	M	CCC 1168-1173	2.3.5 2.3.6	Liturgical Year Holy Days
WL1.03	The Bishop calls the faithful to "full, active and conscious participation" in the Liturgy; especially, the Sunday Eucharistic Celebration, the central liturgical action of the faithful.	A, M	CCC 1165-1167	2.3.2	Mass Responses Parts of the Mass
WL1.04	The Seven Sacraments are celebrated as part of the Liturgical work of the Church and help the faithful to lead lives directed towards Jesus Christ.	A, M	CCC 1210-1212; 1207-1209	2.1.1- 2.2.15	Sacraments
WL1.05	The liturgy has undergone changes throughout the history of the Church in order to better serve the needs of the faithful.	A	CCC 83; 1068		Documents of the II Vatican Council, Council of Trent

Faith Theme: Social Justice/Service

1. JESUS CHRIST TAUGHT US HOW TO TREAT ONE ANOTHER WITH JUSTICE AND MERCY IN ORDER TO TRULY LIVE AS HIS DISCIPLES.					
#	CORE CONCEPTS	I, A, M	SOURCES	CF	NOTES
SJ1.01	The message of justice and mercy in the Beatitudes is central to the New Covenant.	M	CCC 1716-1717; 1726; Mat. 5:1-11	(MA, 3.2.24-3.2.37)	Covenant
SJ1.02	The Old Testament and New Testament both contain scriptural stories that guide the faithful in living lives of justice and mercy.	A	CCC 108	(G09, 5.1.2)	Prophetic Books, Old Testament, New Testament
SJ1.03	The Saints provide us with examples of how to live justly and with compassion for others.	A	CCC 2030	1.3.6	St. Martin de Porres St. Vincent de Paul Mother Teresa St. Damian
SJ1.04	The Church gives us 7 points of Social Teaching by which to model our lives.	A, M	CCC 2422-2423; 2426; 2427	1.4.1-1.4.6, (MA, 1.4.1-1.4.19)	Current World Issues
SJ1.05	The Magisterium has given us guidance in the form of encyclicals and letters to help us live just lives.	A	CCC 2032-2034	1.3.9	Encyclical, Euthanasia, Respect for Life, <i>Rerum Novarum</i>
SJ1.06	Every disciple of Jesus Christ has a responsibility to serve those in need through Corporal and Spiritual Works of Mercy.	A, M	CCC 909; 2447	3.7.2	Works of Mercy Service

HUMAN SEXUALITY CATECHESIS

Formed in the Image of God: The Archdiocesan Norms, Guidelines and Resources for Lifelong Human Sexuality (2016) is based on the USCCB document *Catechetical Formation In Chaste Living (2007)* as well as other Church documents which provide a renewed emphasis on adult faith formation while utilizing a framework for lifelong faith formation. A complete listing of the Church documents which formed the basis of the development of the objectives listed for the teaching of Human Sexuality Catechesis in the schools can be found in the *Archdiocesan Catechetical Curriculum Framework For Lifelong Faith Formation*.

When teaching human sexuality, parents are recognized as the primary educators of their children and must be supported by the schools in this endeavor. Support for parents should include educational parent meetings and resource material they can use with their children. Faith formation occurs within the context of community life, so other adults also have a necessary role to reinforce the education initially learned in the home. Catechesis in human sexuality is to be in accord with the ethnic, economic, social, psychological and cultural needs of the community being served. Teachers teaching human sexuality must have had the archdiocesan morality course (or its equivalent) and the *Age-specific Human Sexuality* module offered by the archdiocese. The *Human Sexuality* modules are given under the auspices of the Office of Adolescent Catechesis and Evangelization.

Human sexuality is best taught when integrated into the daily Religion curriculum. A context of respect for the body must be built from the earliest years, so that children can more readily accept Church teachings on sexual morality. Teachers must communicate accurately only those teachings which are consistent with the teachings of the Church.

Catechesis in Human Sexuality

KINDERGARTEN

The learner will:

1. Describe oneself as special within God's family and his/her own family.
2. Identify the five senses as God's gifts.
3. Demonstrate ways he/she cares for one's senses.
4. Recognize that God loves him/her even when he/she misuses God's gifts.
5. Describe experiences when they shared family love.
6. Recognize oneself as loveable.
7. Describe ways he/she loves and has experienced love.
8. Identify ways he/she has experienced God's love.
9. Explain the importance of caring for one's body.
10. Identify and demonstrate ways to care for God's creation (animal and nature).
11. Explain consequences for misusing God's gifts.
12. Identify people he/she trusts.
13. Develop skills to distinguish people he/she can trust as well as ways to develop trust.
14. Exhibit appreciation for other boys and girls without stereotyped role and gender expectations.

Note: Any questions from children regarding genital anatomy or sexual reproduction should be referred to the children's parent(s) with appropriate resources, if necessary.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 26 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE ONE

The learner will:

1. Identify one's uniqueness as a creation from God with special gifts and talents.
2. Describe ways how he/she can show God appreciation for his/her gifts and talents.
3. Recognize he/she is loved by God even when he/she does something wrong.
4. Explain that God loves all persons regardless of race, color, religion, sex.
5. Demonstrate ways to love others as Jesus loves him/her.
6. Describe ways he/she experiences love in her family.
7. Explain that God made humans, male and female.
8. Recognize that marriage is a special way of loving.
9. Demonstrate ways to care for God's creation.
10. Recognize how Mary said, "YES" as a way to love God.
11. Explain how trust, honesty, and faithfulness help friendships to grow.
12. Describe ways how love helps him/her to grow.
13. Describe ways how he/she can help others to grow.
14. Demonstrate ways to get closer to God through prayer and love of others.

Note: Any questions from children regarding genital anatomy or sexual reproduction should be referred to the children's parent(s) with appropriate resources, if necessary.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 27 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE TWO

The learner will:

1. Identify ways how he/she is special in his/her family.
2. Recognize how Jesus had unique gifts as a boy.
3. Explain how people are alike and different yet all created through God's love.
4. Develop skills to respect people different from him/herself.
5. Recognize that boys and girls are equal in God's sight.
6. Recognize that the human body is a special creation from God.
7. Develop good hygiene, nutritional and recreational habits to take care of oneself.
8. Develop skills of honesty, sharing, forgiveness as a part of friendship formation.
9. Explain the importance of keeping promises as long as they do not harm him/herself.
10. Describe the many kinds of families.
11. Examine ways to develop love in families.
12. Recognize the goodness of feelings and skills to express feelings appropriately.

Note: Any questions from children regarding genital anatomy or sexual reproduction should be referred to the children's parent(s) with appropriate resources, if necessary.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 28 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE THREE

The learner will:

1. Explain how people are similar and different – all created in God's image.
2. Describe what he/she likes and dislikes about him/herself.
3. Recognize how God loves him/her even when he/she fails to love.
4. Demonstrate ways people love others by following Jesus.
5. Describe how boys and girls are equal partners in God's plan for creation.
6. Recognize marriage as a special way of loving designed by God.
7. Explain that together a husband and wife, with God, create new life.
8. Analyze how his/her actions affect others and the world around him/her.
9. Demonstrate how he/she can keep a promise (that is not harmful) with a friend in a way similar to how God the Father and Jesus trusted each other.
10. Determine some consequences when trust and promises are broken.
11. Demonstrate how to forgive and foster reconciliation.
12. Develop ways to pray in order to develop more loving friendships.
13. Demonstrate ways to express affection and feelings that are loving.

Note: Any questions from children regarding genital anatomy or sexual reproduction should be referred to the children's parent(s) with appropriate resources, if necessary.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 30 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE FOUR

Parent/Catechist Guideline: Because puberty occurs at various ages, it is recommended that parents determine when and how their children be introduced formally to the physiological and reproductive changes occurring and be offered appropriate reading, video, or program resources to support their choices. Due to the sensitivity and delicacy of the subject, it is always ideal that the parents are the first formal as well as informal presenters of the physiological and reproductive dimensions of human sexuality.

When the school or parish initially introduces formal instruction in this area (as a means of reinforcing parental education), it should seriously consider offering same-sex classes for the first year or two. This will usually help foster a climate where youth feel more comfortable asking questions or sharing information in a public setting. If such an approach is used, generally around the seventh grade would serve as an appropriate time to begin mixed classes by gender to discuss physiological and reproductive changes. Local dialog between parents and parish/school is essential to more adequately determine this readiness, always with careful consideration for respecting individual family needs. Under no circumstances should a child be forced to participate in any program or to share publicly in any forum subject matter that he/she is uncomfortable sharing. It is the task of the educator to assist parents and youth in fostering a climate of confidence and comfort in addressing these critical tasks.

The learner will:

1. Distinguish how his/her uniqueness is influenced by his/her physical make-up and environment.
2. Develop skills in affirming his/her gifts as well as limitations.
3. Identify changes associated with male and female puberty as a normal and healthy phase of development.
4. Demonstrate respect for other boys' and girls' physiological changes.
5. Identify proper hygiene associated with puberty changes.
6. Recognize how rules and laws are at the service of love.
7. Explain how the Ten Commandments help him/her to grow in respect of him/herself and of others.
8. Describe various ways how love is expressed in families, between friends, and by married couples.
9. Construct appropriate (chaste) ways to express signs of affection.
10. Explain the difference between sex and sexuality.

Catechesis in Human Sexuality

11. Determine how human sexuality is expressed in all relationships.
12. Develop skills to respect the God-given equality of both sexes.
13. Define personal responsibility and explain how Jesus wants him/her to act responsibly in relationships.
14. Contrast healthy ways in loving oneself and being self-centered.
15. Analyze the importance of faithfulness in relationships.
16. Develop skills in building friendships.

Note: Schools should work with parents to assist them with appropriate resources or programs to present genital and reproductive information to their children.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 31 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE FIVE

The learner will:

1. Deduce that his/her uniqueness from God is the basis for self-respect and respect for others.
2. Analyze how feelings affect choices.
3. Describe a variety of expressions of affection that are appropriate and chaste for his/her relationships.
4. Recognize the basic physiological and reproductive differences between males and females.
5. Conclude that sexual intercourse is a gift of total commitment intended by God for marriage.
6. Develop skills which demonstrate respect and responsibility for the care of others.
7. Recognize how Jesus is the model for chaste relationships.
8. Develop guidelines for setting personal standards of modesty and purity.
9. Propose ways to include Jesus personally in his/her relationships.
10. Identify how to develop characteristics (i.e. honesty, dedication, loyalty) for strong relationships.
11. Analyze how certain secular values, peer pressure, media, abuse can be harmful in developing loving relationships
12. Develop skills to deal with hurt feelings, loneliness, isolation, betrayal, anger, physical attraction.
13. Examine how the Sacraments of Reconciliation and Eucharist can assist him/her in times of wrongdoing, failure, or in need of help to love as Jesus loves.
14. Recognize the harmful effects of smoking, drugs, and alcohol usage.
15. Describe the importance of a balanced lifestyle: good nutrition, work, recreation, exercise, prayer, social life.

Note: Schools should work with parents to assist them with appropriate resources or programs to present genital and reproductive information to their children.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 33 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE SIX

The learner will:

1. Explain the meaning of being created male and female in the image of God.
2. Begin to identify personal gifts and strengths within him/herself.
3. Give personal examples how one's personal gifts can be used to help others.
4. Develop opportunities to put one's gifts into action.
5. Identify basic facts for male and female fertility and reproduction.
6. Explain that fertility and reproduction are gifts ordered within the context of marriage and that human life is sacred from the moment of conception.
7. Develop communication skills to discuss issues of human sexuality with his/her parents and significant other adults who have a special familiarity with sexuality catechesis.
8. Recognize the normalcy for various rates of development: physical, emotional, intellectual, spiritual, and relational.
9. Determine how emotional changes affect behavior.
10. Recognize the various meanings of love.
11. Develop skills which reflect a continuum of age appropriate expressions of love and affection given the context of Christian marriage.
12. Recognize how Jesus models faithful, mature human relationships.
13. Examine obstacles to living faithfully (peer pressure, media messages, internal conflicts: loneliness, isolation, lack of self-acceptance).
14. Develop skills which promote interdependence, self-control, and self-acceptance.
15. Recognize the place of prayer as well as the sacraments of Reconciliation and Eucharist in addressing painful feelings, hurt, conflict and forgiveness.
16. Define and recognize the value of the virtues of chastity, purity, modesty, fortitude.
17. Examine how popular culture opposes these virtues.
18. Develop skills for responsibly living these virtues.

Note: Beginning sometime around the sixth or seventh grade (ages 11-13), schools should work closely with parents to reinforce information on genital and sexual reproduction. Such material should always be presented in a respectful, sensitive manner and in light of Catholic Christian values and official Church teachings.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 35 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE SEVEN

FAITH THEME: RELATIONSHIPS/SEXUALITY

FOCUS: *To help the younger adolescent develop a stronger concept of his/her human sexuality and the means to express his/her sexuality in relationship with peers, parents and others.*

The Adolescent Will...

1. Explain the meaning of being created male and female in the image of God.
2. Identify personal gifts and strengths within him/herself.
3. Give specific examples how one's personal gifts can be used to help others.
4. Develop opportunities to put one's gifts into action.
5. Identify basic facts for male and female fertility and reproduction.
6. Explain fertility and reproduction within the context of Christian marriage.
7. Develop communication skills to discuss issues of human sexuality with his/her parents.
8. Recognize the normalcy for various rates of development: physical, emotional, intellectual, spiritual, relational
9. Determine how emotional changes affect behavior
10. Recognize the various meanings of love
11. Develop skills which promote appropriate expressions of love and affection within the context of Christian marriage.
12. Explain the values of faithfulness and permanency within Christian marriage.
13. Recognize how Jesus is the model for faithful, mature human relationships.
14. Detect obstacles to living faithfully [i.e. external pressures: media and peers; internal conflicts: loneliness, isolation, lack of self-acceptance].
15. Analyze factors which can affect permanent breakdowns [i.e. separation & divorce] in marriage relationships.
16. Develop skills which address these obstacles and help promote interdependence, self-control, self-acceptance, and industry.
17. Develop skills which promote effective communication: active listening, promise keeping, conflict resolution, and reconciliation.

Catechesis in Human Sexuality

18. Recognize the place of prayer and reception of the sacraments of Eucharist and Reconciliation in addressing painful feelings, conflict and forgiveness.
19. Define and recognize the value of the virtues of chastity, purity and modesty.
20. Analyze and appraise how popular cultural values oppose these virtues.
21. Explain the difference between Christian and secular attitudes and behaviors for developing “responsible love relationships”
22. Develop skills which reflect Christian decision making in relationships.
23. Contrast Christian and secular standards of dating.
24. Design dating patterns which are characterized by mutual respect, honesty, trust and self-control.
25. Develop personal standards and the respective social skills which reflect Jesus as the model for chaste relationships.

RECOMMENDED MODELS:

Mini-course	Parent-Child Programs
Overnight Retreat	Bi-Weekly Model

Note: Beginning sometime around the sixth or seventh grade [ages 11-13], schools should work closely with parents to reinforce information on genital and sexual reproduction. Such material should always be presented in a respectful, sensitive manner and in light of Catholic Christian values and official Church teachings.

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 37 of *Formed in the Image of God*.

Catechesis in Human Sexuality

GRADE EIGHT

FAITH THEME: SEXUALITY

FOCUS: *To help the older adolescent explore his/her maturing sexual identity and utilize skills to develop intimate, trusting and committed relationships within a Catholic Christian perspective.*

The Adolescent will...

1. Identify how changes taking place within him/herself, i.e. physical, intellectual, emotional, spiritual, relational are inherently good, normal and part of God's preparation for adulthood.
2. Recall and explain that the dignity of the human person extends from the moment of conception through death.
3. Explain the physiological reproductive differences between males and females.
4. Explain how conception occurs.
5. Identify fundamental differences how male and female experience and express feelings of love, sexual attraction and response, commitment, romance and infatuation.
6. Explain how Christian marriage is modeled on God's covenant relationship with people and most perfectly communicated to us through the person of Jesus.
7. Define the nature of love and of intimacy and develop skills for building intimate relationships.
8. Describe the presence of feelings in his/her life and design ways to express those feelings in ways that are respectful of self and others.
9. Distinguish between the meaning of sex and sexuality from a Catholic perspective.
10. Recall the value of modesty and chastity and develop skills to live a chaste life.
11. Explain the Church's teaching of sexual intercourse within marriage.
12. Determine how the unitive and procreative dimensions of sexual intercourse within marriage are inseparable.
13. Identify the causes, reasons and temptations for engaging in pre-marital sex; understand the needs people seek to satisfy by engaging in pre-marital sex; and develop healthy alternatives for satisfying these needs.
14. Determine the consequences for inappropriate sexual behaviors, i.e. teen pregnancy, AIDS, emotional and relational damage with God, parents, peers, and to one's own self-esteem, reputation, etc.
15. Develop attitudes and skills which promote respect for the equality and mutuality of the sexes and detract from gender stereotypes.

Catechesis in Human Sexuality

16. Identify the transmission, symptoms, treatment and prevention of sexually transmitted diseases including HIV/AIDS.
17. Explain the Church's teachings about homosexuality, homosexual genital activity, masturbation, incest, sexual abuse, pre-marital intercourse and sexual activity, abortion, and pornography.
18. Explain the Church's teachings about responsible parenthood and family planning.
19. Appraise the influence of the media on sexuality issues and its relationship to moral decision-making.
20. Design skills to address media and popular cultural messages which devalue the human person.
21. Compare and contrast various Christian lifestyles [i.e. single, married, professed lay person, vowed religious, priests, brothers and sisters] and the personal and interpersonal growth needed to live the various lifestyles.

RECOMMENDED MODELS:

Weekly Bi-Weekly Class

Retreat

Resources

Discussion Groups

Family Model

Mini Series

Intergenerational Panels, Discussion

Day long workshop

Guest Speakers

Prayer Group

References to the Archdiocesan *Catechetical Framework* targets for this age group can be found on page 39 of *Formed in the Image of God*.



Archdiocese of Galveston-Houston

Office of the Cardinal

November 17, 2017

Dear Brothers and Sisters in Christ,

I am pleased to approve the publication *Formed in the Image of God: Norms, Guidelines, and Resources for Lifelong Human Sexuality Catechesis*. This document serves as a revision and continuation of the *Diocesan Sexuality Catechesis Guidelines and Resources: Education in Love and Commitment* that were promulgated by Emeritus Archbishop Fiorenza in 1987. In this document we continue the tradition of the Church's commitment to human sexuality formation which the Second Vatican Council's Declaration on Christian Education, no. 1 (1965) established, by providing children and young people "a positive and prudent sexual education". *Formed in the Image of God* provides the essential sexuality catechetical content for learners of all ages. This catechetical content has been gleaned from various sections of the *Archdiocesan Catechetical Framework for Lifelong Faith Formation*.

This emphasis on lifelong Christian formation in human sexuality incorporates the Divine revelation that all men and women are created in the image and likeness of God (Gen.1:27). As such, God designed and blessed man and woman to share a complementarity and procreative relationship exclusive to each other within marriage. In this light such formation addresses the continuing development of the person towards a spiritual maturity centered in Christ and experienced within the loving encounter of family and Christian community. Most recently, the United States Conference of Catholic Bishops has stressed that "a formation in chaste living is as an integral part of the Church's instruction in the moral life and becomes part of the overall catechetical curriculum" (*Catechetical Formation in Chaste Living*, II. A, USCCB, 2008). Formation of adults is essential in maintaining a Christian witness for chaste living. Special care in the formation of children and adolescents is to be accompanied by a serious commitment to instilling a sense of confidence and competence with parents in their primary role of forming children in chaste living.

As an essential element of Christian formation, sexuality catechesis is to be incorporated in parish catechetical programs and in Catholic schools. Pastors and Catholic school principals are to ensure that such catechesis occur in a developmentally appropriate fashion. This resource has been designed to address the developmental catechetical needs of all learners from early childhood through adulthood.

Catechesis may take a variety of forms with classes, talks, presentations, and the use of approved educational resources. Proper references to human anatomy or physiology are to be developmentally appropriate and presented only as necessary in teaching morality and virtue. Catechetical instructors for all ages are to maintain competent formation and use of appropriate catechetical resources under the direction of the Office of Adolescent Catechesis and Evangelization in collaboration with the Office of Evangelization and Catechesis and Secretariat for Catholic Schools.

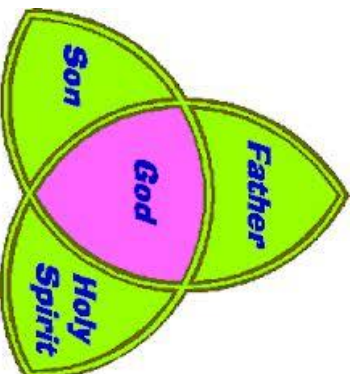
As your Archbishop, I am deeply grateful for your commitment to provide all persons in our Archdiocese with opportunities to grow more deeply in union with God and with each other through a positive and prudent catechetical formation in human sexuality.

Sincerely yours in Christ,

+Daniel Cardinal DiNardo

Daniel Cardinal DiNardo
Archbishop of Galveston-Houston

Formed in the Image of God



**Archdiocesan Norms, Guidelines, and Resources for
Lifelong Human Sexuality Catechesis**

2016

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Church Documents and Abbreviations

AG	<i>Ad Gentes</i>
CT	<i>Catechesi Tradendae</i>
CCC	<i>Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication</i>
CIC	<i>Catechism of the Catholic Church</i>
	<i>Codez Iuris Canonii (Code of Canon Law)</i>
	<i>Donum Vitae</i>
EN	<i>Evangelii Nuntiandi</i>
FC	<i>Familiaris Consortio</i>
GS	<i>Gaudium et Spes</i>
GDC	<i>General Directory for Catechesis</i>
GE	<i>Gravissimum Educationis</i>
	<i>Human Sexuality: A Catholic Perspective for Education and Lifelong Learning</i>
HV	<i>Humanae Vitae</i>
	<i>Ministry to Persons with a Homosexual Inclination</i>
NDC	<i>National Directory for Catechesis</i>
	<i>Truth and Meaning of Human Sexuality</i>
	<i>Theology of the Body</i>
USCCA	<i>United States Catholic Catechism for Adults</i>
VS	<i>Veritas Splendor</i>

RESOURCE OVERVIEW

***Formed in the Image of God* contains six parts. They are**

- 1. Catechetical norms for human sexuality formation.** The norms are grounded in Church documents. They provide the essential direction for developing sexuality catechetical formation through the lifecycle.
- 2. A pastoral question section.** This provides guidance in addressing various types of pastoral issues involved in the implementation of the Archdiocesan norms.
- 3. An overview of key developmental characteristics of early childhood through adulthood.** This section provides the catechist with essential age-specific elements for human sexuality in understanding the learner.
- 4. A systematic offering of the essential sexuality catechetical content from early childhood through adulthood.** These targets identify human sexuality catechetical content that is age (grade)-specific. Each numbered target corresponds to the targets from the *Catechetical Framework for Lifelong Faith Formation*, the umbrella catechetical document for all catechetical formation in the Archdiocese of Galveston-Houston.
- 5. Developmental learner objectives for sexuality catechesis for early childhood through adulthood.** These are learner objectives that correspond with the age (grade)-specific catechetical targets.
- 6. Archdiocesan Sexuality Catechetical Resources & Programs for Children, Adolescents, Adults, and Parent Formation.** These offer various catechetical and supplementary resources and programs useful for implementing sexuality catechesis.

Introduction to the Archdiocesan Human Sexuality Catechetical Norms & Guidelines

The Archdiocese of Galveston-Houston has maintained catechetical guidelines in human sexuality for grades K-12 since 1987. The revision of those guidelines is included in these pages. This updated approach has been integrated from the *Catechetical Framework for Lifelong Faith Formation* and will serve as the guiding principles and content for a subsequent revision of the current Archdiocesan Sexuality Catechesis Guidelines.

The revised document is called *Formed in the Image of God: Archdiocesan Norms, Guidelines, and Resources for Lifelong Human Sexuality Catechesis*. It provides a renewed emphasis on adult education as the axis around which revolves the catechesis for childhood and adolescence continuing through old age. The revision reflects the work of the following contemporary Church documents:

- *Human Sexuality: A Catholic Perspective for Education and Lifelong Education*, USCCB, 1991.
- *The Catechism of the Catholic Church, second edition*, 2001.
- *The Truth and Meaning of Human Sexuality*, Pontifical Council on the Family, 1996.
- *The General Directory for Catechesis*, Congregation for the Clergy, 1997.
- *Our Hearts Were Burning within Us*, USCCB, 1999.
- *National Directory for Catechesis*, USCCB, 2005.
- *United States Catholic Catechism for Adults*, USCCB, 2006.
- *Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication*, USCCB, 2008.

The Baptismal catechumenate, which serves as the inspiration for all catechesis, addresses the importance of the entire faith community assuming responsibility for the development of a spiritually mature Church (*GDC* 80). This task of passing on Catholic beliefs, values, and practices lies primarily within the family. The Church recognizes and supports the role of the primacy of parents who serve as the first and foremost educators in their children's faith formation (*FC*, no.37). The larger community of faith maintains a meaningful share in this responsibility (*FC* 36, 40; *Truth and Meaning*, nos. 20, 22)]. Simply put, in order for human sexuality catechesis to find fruitful soil in the hearts, minds, and choices of young people, the entire faith community must be fully committed to its own formation and chaste living in this regard.

“The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ” (*CT*, 5, cf.; *CCC* 426; *Ad Genes* 14a; *GDC* 80).

The United States Conference of Catholic Bishops stated that “through the implementation of these guidelines, it is hoped that each baptized person becomes able to

- a. Reflect upon and cherish his or her dignity and that of other persons as made in the image and likeness of God
- b. Reflect faithfully that image in a life conformed to new life in Christ
- c. Deepen his or her relationship with Christ and the Church through frequent prayer and celebration of the sacraments, especially the Sacrament of Penance and Reconciliation and the Sacrament of the Eucharist
- d. Embrace joyfully the call to love and live chastely either as a married person or as a celibate person

Part One:

Human Sexuality Catechetical Norms

Catechetical Norms for Human Sexuality Formation

1. Formation towards Christian maturity involves a lifelong process which includes human sexuality catechesis. Catechesis for adults is a necessary component for lifelong discipleship. Adult models of Christian maturity serve as examples of chaste living for children and youth.
2. Human sexuality catechesis is to be presented in an integral manner involving all of the dimensions of the human person: physical, intellectual, emotional, psychological, spiritual, moral, and relational.
3. Formation is to occur in a developmentally appropriate spiraling manner following the content established in the *Catechetical Framework for Lifelong Faith Formation*.
4. Parents, serving as the primary educators of their children, are to be given appropriate formation to develop the competence and confidence needed to educate their children. Because faith formation occurs within the context of community life, other adults also have a necessary role to reinforce the education initially learned in the home.
5. Pastors are instrumental in offering human sexuality catechetical formation in parishes and Catholic schools, ensuring that catechesis is in alignment with Catholic Church teaching and that catechists are adequately prepared in accord with Archdiocesan criteria for formation and guidelines.
6. Catechesis in human sexuality is to be in accord with the ethnic, economic, social, psychological, and cultural needs of the community it serves.
7. Parishes, schools, and other Archdiocesan offices and organizations providing instructional material and texts, are to consult with and receive approval from the Archdiocesan Office of Adolescent Catechesis and Evangelization (OACE).
- Any Archdiocesan office using retreats or offering less formal catechesis is to consult with the OACE to ascertain that all speakers and materials convey information consistent with Catholic sexuality teaching.
8. The ministry of catechesis in human sexuality which offers intentional formation, that is formation with planned objectives, is contingent upon successful completion of a formation process approved by the OACE whose responsibility it is to determine the knowledge, skills, and competencies for such catechesis.
- Less formal catechetical opportunities such as retreats or talks must meet the criteria established by the OACE to assure that such presenters will convey developmentally appropriate material consistent with the official teachings of the Catholic Church.
9. Any group implementing programs is to develop a formation plan in accord with the curriculum set forth in the *Catechetical Framework for Lifelong Faith Formation*. It is to include an evaluation to determine if the objectives of the program were achieved.
10. Human sexuality catechesis provides an appropriate context for presenting developmentally appropriate catechesis which supports the USCCB's *Charter for the Protection of Children and Young People*.

Passing on the Teaching of the Church

The Role of Pastors

1. The Church has both a duty and a right to ensure that all the faithful are adequately educated and formed in the Catholic faith, particularly in the areas of chaste living and the Gospel of life.
CIC 794-795; *VS*, nos. 27-28, 30
2. The pastors of the Church, under the direction of and in communion with their bishop, have a responsibility to serve as models of chaste living for the community as they work to ensure that the education and formation of all the faithful in chaste living is in accord with the Church's teaching.
CIC 773
3. This formation includes catechesis on the nature and vocation of men and women created in the image of God and called to form bonds of loving and chaste communion with one another through friendship, service, single life, marriage, and celibacy for the sake of the Kingdom.
GS, nos. 49-52; *CIC* 777 §§3-5; *Truth and Meaning*, nos. 26-36
4. Some of the serious duties of a pastor include providing for catechesis of the Christian faithful; instructing and assisting parents/guardians on their role as primary educators of their children in the ways of the faith consistent with Church teaching; providing formation of those who catechize others—including parents/guardians involved in the catechesis of their children—in the area of chaste living; and providing ample opportunities for the Sacrament of Penance and Reconciliation.
CIC 528 §1, 773, 776; *NDC*, §54 °B, 1-2
5. The Church holds that it is her duty to instill confidence in parents about their own capabilities and to help them carry out their task.
Truth and Meaning, no. 47
6. Under the direction of the pastor, Catholic schools, religious education programs, and youth ministry programs should provide assistance as catechetical partners with parents or guardians. Formation in chaste living is an integral part of the Church's instruction in the moral life and becomes part of the overall catechetical curriculum. Teachers and catechists should be adequately formed in chaste living, so as to reinforce and support the teachings to be handled by parents/guardians.
CIC 796, 798, 1063 §4; *FC*, no. 14; *NDC*, §54 °B, 1-2, 18, *Catechetical Formation in Chaste Living*

The Role of Parents/Guardians

1. Marriage is designed by the Creator to promote the good of the spouses and to provide for the procreation and education of children.
GS, no. 48; *CCC*, nos. 2366-2367; *CIC* 1055 §1; *Truth and Meaning*, no. 15
2. Parents/guardians are to be the first and foremost educators of their children. This God-given responsibility cannot legitimately be taken away by other powers or institutions.
CCC, no. 2221; *GE*, no. 3; *CIC* 774 §2, 1136; *FC*, no. 36; *NDC*, §54 °C; §61 °A, 3

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 16-18

3. Parents/guardians are called to practice and witness marital chastity and to build a very positive relationship between themselves that strengthens their marital covenant and guards against the perils of divorce.
CCC, nos. 2349, 2363-2365; *CIC* 1063 §4; *FC*, nos. 33-34; *NDC*, §36 °C, 2
4. Parents/guardians are obliged to ensure that their children's education in human sexuality occurs within the context of the moral principles and truths of the Catholic Church, whether it be done at home or in educational centers chosen by them.
CIC 226 §2, 835 §4; *FC*, no. 37; *Truth and Meaning*, nos. 37-47
5. Education of children includes formation in knowledge and practice of their faith, including participation in Sunday Mass and frequent confession, a life of virtue in accordance with the teachings of the Church, catechesis on morality including education in chastity and the virtues, and the fostering of a growing relationship with Jesus according to the child's age and maturity level and in conformity with the teachings of the Catholic Church. Baptismal sponsors are also bound to provide support in this responsibility.
CIC 226, 774 §2, 914; *CCC*, nos. 2221-2226, 2229; *NDC*, §45 °F; *Truth and Meaning*, nos. 65-76
6. Christian parents/guardians are the primary but not the exclusive educators of their children. They carry out their role in communion with the Church and her pastors, who have a responsibility to ensure that the education offered to the young is in accordance with Church teaching.
FC, nos. 36, 40; *Truth and Meaning*, nos. 20, 22
7. Parents/guardians are assisted by their pastors, from the spiritual riches of the Church, to receive ongoing Christian formation and to choose the means and institutes which can best promote the Catholic education of their children.
CIC 213, 217, 529 §1, 776, 793, 851 §2, 1063 §1; *CCC*, no. 2229; *FC*, no. 37
8. The invitation to other educators to carry out their responsibilities in the name of the parents arises from the consent and authorization of the parents.
CCC, no. 2229
9. Parents are encouraged to review the *Catechism of the Catholic Church*, *The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family*, and the *National Directory for Catechesis* in fulfilling their roles.
CCC, nos. 1691-1876, 1949-2051, 2331-2400, 2514-2533; *NDC*, §45, §54 °C; *Truth and Meaning of Human Sexuality*

The Role of Teachers and Catechists

Content of Instruction

- Catechetical formation in chaste living must be presented according to the doctrinal and moral teaching of the Church.
- Catholic educators should also consult the *National Directory for Catechesis* for a detailed listing of pertinent catechetical guidelines under general moral catechesis and under catechesis for the Sixth and Ninth Commandments.

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 18-22

- Further guidelines are detailed in *The Truth and Meaning of Human Sexuality*.

- Teachers and catechists are obliged to use only those textbooks which have received the requisite ecclesiastical approval.
- Catechists should be living witnesses of all virtue, since such witness is an essential part of catechesis. *CCC*, nos. 1691-1876, 1949-2051, 2331-2400, 2514-2533; *NDC*, §§40-42, §45 °F; *Truth and Meaning*; *NDC*, §68 °; *A Catechetical Formation in Chaste Living*

Relationship of Educators to Parents

- The Church teaches: “No one is capable of giving moral education regarding responsible personal growth in human sexuality better than duly prepared parents.”
- Since the Church recognizes that parents are the first educators of their children, Catholic educators do well to focus on providing assistance to parents/guardians. Suitable materials need to be developed and provided to assist parents in their important responsibility.
- Education for chastity, sustained by parental example and prayer, is absolutely essential to develop authentic maturity, teach respect for the body, and foster an understanding of the dignity of the body as the temple of the Holy Spirit and an understanding of the nuptial meaning of the body.
- Catechists must teach by their example and must love their students, so as to create a love for the truth in those that they teach. *Familiaris Consortio*, no. 37 *Truth and Meaning*, no. 145 *Theology of the Body*, 63 *CCC*, no. 364; *NDC*, §55 °B; *EN*, no. 41

Catechetical Process

- Catechetical formation in chaste living is best taught in stages according to each child’s age and maturity.
 - Education for chastity is more than a call to abstinence. It requires
 - a. Understanding the need for a family environment of love, virtue, and respect for the gifts of God
 - b. Learning the practice of decency, modesty, and self-control
 - c. Guiding sexual instincts toward loving service of others
 - d. Recognizing one’s embodied existence as male or female as a gift from God
 - e. Discerning one’s vocation to marriage, to chaste single life, to celibate priesthood, or to consecrated virginity for the sake of the Kingdom of Heaven
- Truth and Meaning*, nos. 52-63, 118-120, 123; *NDC*, §48; *CCC*, no. 2339; *CCC*, no. 2349

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 20-22

Church Teaching on Special Issues of Concern

[What follows is taken directly from pages 11-15 of the USCCB document *Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication*. This extended passage is presented here in order to address in a concise manner some of the most pressing pastoral challenges to chaste living within our contemporary culture. This summary, helpful as it is in its conciseness, can in no way replace a more complete exploration of the Church's reflection on these topics. Those responsible for catechesis in the area of human sexuality are urged to familiarize themselves with the content of the primary source documents referred to in the following summary upon which the summary itself is based.]

Serious concerns are identified because of their prevalence in our society today and the particular dangers they pose to chaste living. In dealing with these special issues, the teaching of the Church must be presented with clarity. It should also be clear that for those who are affected by these and other similar issues, the Church responds with pastoral compassion, reaching out to support and encourage all who struggle to live moral lives.

Pornography

Any efforts to portray real or simulated sexual acts in order to display them to others use persons as objects and betrays the meaning of sexuality. Pornography defames the intimacy of the marital act and injures the dignity of viewers and participants. Child pornography is a particularly abhorrent form of pornography that dehumanizes children for profit or perverted pleasure. Christians are to shun all participation in pornography as producers, actors, consumers, or vendors. Pornography also tends to become addictive. The ready availability of pornography on the Internet and television adds to the spread of this addiction. CCC no. 2354; [see also *Human Sexuality, A Catholic perspective for Education and Lifelong Learning*, p. 63].

Contraceptive Mentality and Practice

In the marital act, the unity of the spouses and the gift of life are inseparable. Both are good as created by God for couples. Contraception, which separates openness to life from the act of conjugal unity in sexual intercourse, has become such a commonly accepted practice that many choose to engage in it without any reference to the moral aspect of their actions. Contraception is contrary to the law of God. Pope Paul VI, in *Humanae Vitae*, prophetically identified consequences that would come about as a result of an acceptance of contraception. Some include marital infidelity, a lessening of moral standards, a loss of respect for women and their dignity, governments limiting the number of births allowed, less personal responsibility toward others, more selfish individualism, harm to the family, and growth in a materialistic approach to life. Some commonly accepted types of contraception are abortifacients.

CCC no. 2370; *HV*, nos. 8, 17; *FC*, nos. 89-90; [see also *Human Sexuality*, pp. 43ff].

Premarital and Extramarital Sex

Acts proper and exclusive to spouses are totally reserved for a man and a woman who are joined in marriage and committed to one another until death. All other carnal unions and sexual acts (including oral sex) between an unmarried man and woman (fornication), or between two partners of whom at least one is married to another party (adultery), violate the Sixth Commandment and are serious offenses against chastity and/or the dignity of marriage. Married couples have always experienced problems that threaten their union: jealousy, infidelity, and conflicts. Lust and arbitrary domination can ruin a marriage. These situations can lead to mental, physical, and emotional abuse. CCC nos. 1643-1648, 2348-2350, 2360-2361, 2380, 2394; *United States Catholic Catechism for Adults*, 287-288

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 11-12

Divorce

When a marriage has broken down, there is a presumption of validity until the contrary is proven. The Church tribunal provides a process whereby an examination of the marriage can be made and possible invalidity determined. When faced with separation and divorce, Catholics should be encouraged and supported to make every effort to seek reconciliation. If even this fails, they should be assisted in seeking the services of the tribunal, if they so choose. Great sensitivity and pastoral care should be offered to those Catholics who have experienced the pain of civil divorce but who wish to keep the faith and who desire to bring up their children in the Catholic faith, so they do not consider themselves alienated from the Catholic faith. *CIC* 1676

Cohabitation

“Cohabitation” is a term generally used to describe the living arrangement of sexually active couples who are not married but are living as husband and wife. Cohabitation does not support the good of spouses, since the marriage union does not exist. It also does not provide a stable, permanent relationship for children who may be conceived. Cohabitation implies immoral sexual activity and, therefore, scandal. Whatever the reason that may be advanced, cohabitation is not a moral or acceptable preparation for marriage.... *CCC* nos. 2350, 2353, 2390-2391; *FC*, no. 81; *Family, Marriage, and “De Facto” Unions*

Sexual Abuse

Any sexual abuse perpetrated by an adult on children, young people, or other vulnerable individuals causes grave harm to the victim’s physical, psychological/emotional, and moral integrity. Such actions are grave violations of God’s law. They are also criminal acts. Any occurrence of sexual abuse of minors must be reported to the proper civil authorities according to the *Charter for the Protection of Children and Young People* as implemented in each diocese. Further, reporting of abuse or suspected abuse must be done in adherence with local law. Likewise, the enslavement or trafficking of humans, especially children, to force them into prostitution or pornography, sexual abuse of adults, and marital rape are also heinous forms of sexual abuse. In addition, children need to be instructed, in age-appropriate ways, that they are never to keep secret inappropriate actions by adults. *CCC* nos. 2388-2389

Homosexual Activity

Although the existence of homosexual tendencies is not sinful, divine and natural law teaches that homosexual acts are gravely contrary to chastity, intrinsically disordered, contrary to the natural law, and closed to the gift of life; they do not proceed from a genuine affective and sexual complementarity and can never be approved. Nonetheless, in her pastoral care, the Church teaches that every person be treated with respect, compassion, and sensitivity regardless of sexual orientation. *CCC* nos. 2357-2359, 2396 *Ministry to Persons with a Homosexual Inclination*

Same-Sex “Marriage”

This phrase is used to describe a union between individuals of the same sex which mimics marriage. Whether or not sanctioned by the state, so-called same-sex “unions” or “marriages” do not contain the elements essential to God’s plan for marriage. They lack the benefit of a nuptial or sacramental covenant and the ability to generate new human life. Because they are contrary to divine law and natural law, same-sex “unions” or “marriages” are intrinsically wrong and sinful. *CCC* nos. 1617, 1625, 1638-1640, 1643, 1652, 1659-1660, 1664

Reproductive Technology

Science and technology play an increasing role in our lives. What is learned and developed must always be at the service of the human person in accord with God's law. The desire to have a child is a natural one, but not one that can be fulfilled by any means whatever. A child is a gift from God and should be conceived through a conjugal act of love between parents. Conception must never be separated in any way or form from the conjugal act. All forms of *in vitro* fertilization, efforts at cloning a human person, the use of a surrogate mother's womb to carry an infant to term, and embryonic stem cell research are sinful. CCC nos. 2376-2377; DV, §II °B, 4; *Instructions on Respect for Human Life in its Origin and on the Dignity of Procreation: Replies to Certain issues of the Day, Part II A, no.2.*

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, p15

Part Two:

Pastoral Questions

1. What does the role of parents entail as primary educators of their children's human sexuality formation?

The Church has consistently viewed parents, by their intimate knowledge of and relationship with their children, as the primary persons who form their children, especially in regards to human sexuality. The Church holds that it is her duty to instill confidence in parents about their own capabilities and to help them carry out their task (*Truth and Meaning*, no.47).

2. How can the Church (parishes or Catholic schools) partner with parents in their role as primary educators of their children for sexuality catechesis?

- a. First, it is highly recommended that those parish or Catholic school personnel responsible for the planning of sexuality catechesis select a few parents to serve in an advisory capacity to them. This advisory role would include the review of appropriate catechetical resources and programs for their children as well as acting as parent-to-parent advocates for sexuality catechesis.
- b. Second, parents are to be included actively in the formation process of their children.
- c. Third, parents are to be invited to review all content and to be introduced to all catechists who have completed Archdiocesan formation in human sexuality catechesis.
- d. Parents, having reviewed the parish or Catholic school's sexuality catechesis selected for their children and being careful to avoid a blanket discrimination for all content, may choose to form their children in part or in whole by themselves with support from the parish or Catholic school.

3. What is the role of the Church in human sexuality formation?

Under the direction of the pastor, Catholic schools, religious education programs, and youth ministry programs are to provide assistance to parents or guardians as catechetical partners (*CIC* 796, 798, 1063, §4; *FC*, no.14; *NDC*, §54 B°, 1-2). This involves a twofold process. The first part focuses on assessing parental knowledge and skills to communicate competently and comfortably the Church's teachings and practices for human sexuality with their children. In light of this assessment, the second part provides the necessary formation, resources, and support to assist parents in their role.

4. What is the role of catechists and teachers?

Teachers and catechists are to be adequately formed in chaste living, so as to reinforce and support the teachings handled by parents or guardians (*CIC* 796, 798, 1063, §4; *FC*, no.14; *NDC*, §54 B°, 1-2)

5. What are the qualifications to teach human sexuality catechesis in the Archdiocese?

The Office of Adolescent Catechesis and Evangelization (OACE) in collaboration with the Office of Evangelization and Catechesis (OEC) have established specific formation courses in human sexuality catechesis which correspond to the learner objectives within this resource. These serve as the minimal Archdiocesan requirements for catechists presenting human sexuality catechesis to persons of various ages in formal parish and Catholic school settings. Although the offices recognize that various academic courses or programs may address some of these catechist requirements for teaching human sexuality, there are specific Archdiocesan local norms and a lifelong learning approach that are part of the formation process. Please consult with OACE to clarify questions in this regard or to review other coursework to assess qualifications for teaching human sexuality catechesis.

6. Can catechesis in sexuality be taught in coeducational settings?

Clearly, at times it can be beneficial to have boys and girls engage in discussion together to listen to and respond to different gender viewpoints. It can also be beneficial to have boys and girls or men and women gather in gender-specific sessions to address sensitive gender-specific content.

7. Who should introduce content for anatomical and procreative material?

Because of the intimate link between parent and child and the sensitivity of the subject matter, parents ideally are to be the primary source to introduce this content to their children. This can be accomplished in a variety of settings including assistance by the Church through communal formation for parents with their children. An accurate and age appropriate education in human anatomy and sexual procreation is essential in understanding God's gift of human sexuality and for making good moral choices. Special care is needed in assisting parents to assume a comfortable and confident role in educating their children in this regard.

8. Can outside experts, such as doctors, counselor, or nurses be used in sexuality catechesis?

Guest speakers can offer a depth of assistance to understanding human sexuality development. The person inviting the presenter is to meet with the speaker to ensure that all content is addressed within the parameters of Catholic teaching and receive the necessary permission from the pastor, principal, or authorized catechetical leader.

9. Can parishes and schools choose resources not on the Archdiocesan resource list?

It is always prudent to consult with OACE to discuss whether the resource is in conformity with official Catholic teaching as well as being developmentally appropriate.

10. What kind of visual aids or devices are permissible in sexuality catechesis?

When discussing anatomy, such content is generally the responsibility of the parent to present to their children. This content may be presented in the context of a communal shared parent-child experience. Contraceptive devices or pornography, used as visual aids, are inappropriate for a catechetical setting.

11. What is the relationship between the Archdiocesan Sacred and Safe Program and Human Sexuality Catechesis?

The Archdiocesan resource, *Formed in the Image of God*, provides a catechetical framework to guide parishes and Catholic schools in developing a positive understanding of human sexuality. It includes catechetical content which helps guard against misuse or abuse of the gift of sexuality. *Sacred and Safe* is the annual Archdiocesan program with age-specific lessons for all those in kindergarten through the 12th grades to help protect them from sexual abuse. This program, mandated by Cardinal DiNardo for all young people, also complies with the USCCB's *Charter for the Protection of Children and Young People*.

12. Why is there an emphasis on lifelong formation in Human Sexuality?

The Church understands that ongoing growth and conversion involves a continual process to help people become more fully authentic in the way of Christian love. The young learn to adopt practices of authentic love within their families and communities of faith. In that light, ongoing formation for adults helps to establish the necessary axis consisting of beliefs, attitudes, and practices of authentic Christian love for children and young people.

13. How can catechesis for human sexuality respect cultural/ethnic diversity?

Formation processes are to consider various adaptations to respect sensitivity to cultural values and practices. For example, preparation for quinceneras can include specific content to assist the adolescent within one's family and community to support the formation of chaste relationships.

14. How can catechesis for human sexuality address persons with disabilities?

Special care is to be taken to address the learner's cognitive or physical disabilities that relate to forming chaste relationships. Catechists are encouraged to attend the Archdiocesan catechist module for catechizing persons with disabilities.

15. Are there other pastoral situations that warrant alternative methods for sexuality catechesis? There may be times when children, adolescents, or even adults, who due to previous abuse, psychosexual

maldevelopment, emotional or psychological issues or gross immaturity, require alternative approaches in consultation with parents and/or the appropriate helping professional.

Part Three:

Developmental Characteristics of Learners

Early Childhood

Characteristics of Young Children

Infants and toddlers discover the body through looking and touching and grow in their ability to control bodily functions. Through word and gesture, music, dance, and role playing, they learn to express themselves. Their natural curiosity and imagination motivate their cognitive learning as well as their spiritual development.

As they progress through the later stage of early childhood, children achieve more independence in caring for their bodies. As they begin to accept themselves as unique persons, children also come to a clearer understanding of their identity as boys or girls. Their ability to ask questions, make choices, know right from wrong, and accept responsibility for their actions is evident in their behavior. Spiritually, children begin to pray formally and spontaneously, trusting in God, who loves and cares for them.

In the early childhood stage, it is important for children to have around them significant adults for purposes of bonding, nurturing, and guiding. Parents/guardians provide a sense of security for their children and help their sons and daughters to accept themselves without guilt or shame.

Socially, young children begin to move from total self-centeredness to a limited sense of others. They begin the process of socialization through interaction with siblings, friends, and significant adults. Children's ability to share and also to experience and express forgiveness is learned best from adults and from relationships with their peers.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p 95.

Childhood

Characteristics of Children

In the *middle* stage of childhood (approximately ages six to eight), children have vivid imaginations and are usually curious and eager to learn.

As they grow physically, children develop a heightened sense of sexual differentiation. At this time, they need to be reassured of their specialness and goodness in being a boy or a girl.

Peer relationships become increasingly important, while the family maintains its significance. Through these relationships, children develop appropriate social skills as well as the qualities required in being a friend to others.

While children in this stage have a tendency to be self-centered, they are able to cooperate and assume responsibility. Rules and guidelines begin to influence their behavior.

Spiritually, children are attracted to images of Jesus, stories from Scripture, and opportunities for prayer and ritual celebration.

In the *later* stage of childhood (usually ages nine to eleven), children are in a period of relative physical stability. They are either growing at a steady rate or in small spurts. Some children will experience the onset of puberty, the dawn of adolescence, earlier than others. As a consequence, there is a growing evidence of self-consciousness about the body, preoccupation with secondary sexual characteristics, and a heightened sense of competition related to physical growth and appearance.

Peer group relationships and values become more important as does the need for acceptance. Socially, there is a tendency toward seeking friends of the same sex, while some boys and girls will begin to develop relationships with the other sex.

At this time in their lives, children develop cognitive abilities and begin processing abstract ideas and values. They are able to discuss issues, analyze situations, and draw conclusions. Children possess an increased capacity to appreciate the need for rules so as to ensure an orderliness in their lives and relationships. Developing a greater awareness of what is morally right and of their own strengths and limitations, children learn to make reasonable choices. They also grow in an awareness and concern for other persons.

Spiritually, children grow in their knowledge and understanding of God, Church, sacraments, Scripture, Christian living, and of themselves as unique persons created by God. Prayer and celebration continue to be a major focus of their religious expression.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p100-101.

Early Adolescence

Characteristics of Early Adolescents

The early adolescent developmental stage usually occurs during or just before the earliest teenage years. Physical and emotional changes and growth are accelerated.

Usually, young adolescents experience the initiation of rapid physical growth while their psychological and emotional growth is well on the way. During this period of physical growth, it is likely that early adolescents feel awkward, confused, and uneasy about their bodies.

At this time in their lives, early adolescents become intensely concerned about their self-identity and are interested in learning more about themselves, which leads them through a period of self-consciousness.

Early adolescents tend to initiate their move toward independence. They seek out others like themselves and move beyond the family circle. Concern for self and peer relationships are both quite important at this stage, so they find themselves most comfortable with others of their own age and sex, but gain more confidence and comfort in mixed groups.

Thoughts and feelings about their own human sexuality become prominent in the life of the early adolescents. This heightened awareness of their sexual attributes normally causes increased anxiety, confusion, and fear about these personal developments.

In the area of decision making, early adolescents often may question traditional rules and struggle to make personal decisions even though they lack the experiences that would help them anticipate the possible consequences of their decisions.

At this stage of their spiritual development, early adolescents seek a more personal relationship with God. This relationship is often nourished by the faith and family and the sacraments of the Church. Involvement of young adolescents in the life or formal religious activities of the Church depends to a large measure on parental encouragement and support as well as peer participation. They tend to become active participants in church life and ministry if their parents are involved and if encouraged by personal or peer group invitation.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p104-105.

Adolescence

Characteristics of Adolescents

Adolescence is a time of intense physical, emotional, intellectual, social, and spiritual growth. The rapid physical changes include growth in height, weight, muscle, and sexual characteristics. These changes have a profound effect on the emotional, psychological, and relational development of adolescents. During this stage, youth discover themselves primarily through their interpersonal relationships. What was once a self-centeredness in childhood begins to give way to concern for others.

Issues such as the quality of male and female relationships, the peer and adult models that impress adolescents, and the variety of human experience that surrounds adolescents take on new significance. This step in growth is fluid, and, therefore, the adolescent experience is not always a step-by-step movement. Personal choice becomes even more of a reality due to increased independence, expanding personal freedom, and a desire for autonomy. New experiences such as dating, infatuation, physical affection, sexual orientation, parental limits, and church guidelines all challenge adolescents to find answers for new questions. The adolescent experience is a growing awareness that important choices are being made daily.

Adolescents, too, are becoming more capable of abstract thought, challenging argumentation, and private spirituality. Searching for an authentic spirituality, adolescents are increasingly aware of their inner life and are becoming aware of universal moral principles. In short, adolescents are building the necessary components of their future adult life. As such, their thinking, choices, and actions about sex and sexuality become a more complex process. Added to this is their increased awareness of fairness, justice, and equality. They are awakening to the transcendent.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p109.

Adulthood

Characteristics of Adults

Young adulthood is a life passage filled with many changes and transitions. Career changes, emotional changes, physical changes, and psychological changes make up the life of the young adult. This time of passage from adolescence to middle adulthood is a time in the life of a person when choices are verified and experimentation is often a part of coming to full maturation.

Many young adults are in the “searching faith” stage of development. They are seeking a faith that they can live by, one that is their own. Consequently, young adults question the values, beliefs, and traditions of their parents. Critical during this time are mentors and “mentoring” communities, who model the values and traditions

that the young adult is searching for and attempting to clarify. They foster in the young adult the establishment of an “own faith,” providing them with tools that will carry them through the next stage of life.

As people move toward middle adulthood, they have a clearer sense of their identity, sexual orientation, competencies, and limitations. They bring to learning rich life experiences that serve as a resource to other people. Their continued growth as adults is dependent upon their drawing meaning out of their life experiences. Middle adults often have attained independence and self-direction and developed a value system, but they continue to struggle with social pressures and peer approval. Most middle adults have learned to be friends and colleagues and may maintain long-standing, deeply shared relationships. They know appropriate ways of relating to other people in various settings.

As adults move through life, especially as they enter their “senior” years, they become increasingly concerned with the differences their lives will make in the order of things. They want to know and feel that their lives have been valuable. Those who have more fully matured during adulthood care especially about passing along to the next generation those things that have most enriched their lives, such as faith, values, truths, customs, organizations, and institutions.

Ironically, at the same time that older adults are growing “in age, grace, and wisdom,” they must face the inevitable frustrations of the aging process. Retirement from a lifetime career brings with it both loss and leisure. Older adults frequently face some degree of declining health as well as the loss through death of spouses, family members, and beloved friends. However, their sexuality needs—to love and to be loved, to touch and to be touched—remain throughout life. Social, educational, and spiritual opportunities, focused on the special needs of older adults, are essential if we are to foster lifelong learning.

Adults at every stage examine and make choices about life-style patterns as single persons, married persons, or vowed celibates. Each life-style presents the adult with its own challenges and opportunities.

Finally, adults seek an integrated and meaningful spirituality that helps them cope with life’s challenges and establish a satisfying relationship with God.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p113-114.

Part Four:

Archdiocesan Sexuality Catechetical Targets

Note: Catechetical targets serve as age/grade-specific developmental content for catechesis.
All catechetical targets are from the *Archdiocesan Catechetical Framework for Lifelong Faith Formation*

- 1.1.1 Parents are called to model Jesus' example by offering God's unconditional love to their children and to others.
- 1.2.1 Parents are called to provide their children with a safe and loving environment.
- 1.2.3 Parents are called to spend significant time with each child offering them warmth and affection.
- 1.3.2 Parents are called to be aware that family life images God's communal and creative love.
- 1.4.2 Parents are called to revere human and family life as sacred.
- 2.2.3 Parents are called to honor their spouses and marriage vows.
- 3.1.1 Parents are called to give witness to love by nurturing their children
- 3.1.2 Parents are called to be fair and consistent with their children
- 3.2.1 Parents are called to help their children understand that their bodies are gifts from God which deserve special care.
- 3.2.2 Parents are called to set boundaries and limits for their children to help them feel safe and secure.
- 3.3.1 Parents are called to model forgiveness with their children and with others.
- 3.3.2 Parents are called to help their children seek forgiveness.
- 3.6.1 Parents are called to communicate by word and touch to their children the goodness of their children's bodies.
- 3.6.2 Parents are called to provide care and support for their children, as necessary to their development as persons loved and valued as gifts from God.
- 3.6.3 Parents are called to help ensure that laws and institutions protect and promote the right to life, through active involvement in family and community associations.
- 5.1.1 Parents are called to seek out forms of culture and entertainment that enhance the gospel message and foster spiritual growth.
- 5.2.2 Parents are called to form their children in the fullness of personal dignity according to all their dimensions, including the social dimension.
- 5.3.1 Through the grace of the Sacrament of Matrimony, Catholic parents receive the responsibility and privilege of evangelizing their children. They are called to initiate their children from the earliest age into the mysteries of the faith and a life of discipleship. By this grace they help one another to attain holiness in their married life and in welcoming and educating their children.
- 5.4.1 Parents are called to rely on their faith community to assist and support them in their task of educating their children in the faith.

5.4.2 Parents are called to offer their gifts in service to the Church.

6.1.1 Parents are called to be missionary, providing a community of love and solidarity to teach uniquely and transmit cultural, ethical, social, spiritual, and religious values, essential for the development and well-being of its own family members and of society.

6.2.1 Parents are called to recognize and accept their children for who they are, while continuing to discern and work on their own personal vocation.

A3

1.2.3 God is love.

1.2.4 God loves all people.

1.4.1 God wants all people to love and care for others.

2.2.1 When people are baptized they become part of God's family

3.1.1 People are called to be kind to others.

3.3.1 God forgives people when they say they are sorry.

3.6.1 God made each person special.

4.4.1 Families pray together.

5.2.1 Families share in prayer, work and play.

5.3.1 Everyone's family is a gift from God.

6.2.1 Everyone is special to God.

A4

- 1.2.2 God created all people good.
- 2.2.2 When people hurt others they say they are sorry.
- 3.1.2 People show God's love by sharing with others.
- 3.3.1 God is always ready to forgive people.
- 3.4.1 Good choices show love for God.
- 3.6.1 A person's body is a gift from God.
- 4.4.1 Families show their love for God and each other by praying together.
- 5.2.1 A loving family works, prays, and plays together.
- 5.4.1 God gives people a church home where they can pray and grow together.
- 6.2.1 Everyone has been given special gifts and talents from God.
- 6.3.1 God wants people to be kind to one another.

A5

1.1.1 Jesus loves all people.

1.1.10 Jesus teaches everyone to love and care for others.

1.1.11 Jesus came to save and to forgive all people.

1.2.1 All of creation is a gift from God.

2.2.6 When people hurt others they ask for forgiveness.

3.1.1 People show God's love by treating others with kindness and respect.

3.1.2 People are called to treat others as they would like to be treated.

3.2.1 God gave people rules to love him, themselves and others.

3.4.1 Making good choices is loving to others.

3.6.1 People need the support and care of others to grow up healthy.

4.1.7 It is loving to pray for others.

5.2.1 A Christian family helps others in need.

5.2.2 It is loving to serve others.

5.3.1 Christian families share their gifts in many ways.

5.4.1 Sharing faith together at church helps people to know that everyone is holy and loved by God.

6.3.1 All people have gifts from God to share with others.

G01

- 1.1.6 Jesus shows a brotherly love for all people.
- 1.3.2 God created, loves and cares for people.
- 1.3.3 God made humans, both male and female
- 1.3.9 By loving God and one another, Christians imitate the love they have already received from Jesus.
- 1.4.2 All people are children of God.
- 1.4.3 Each person is special and unique.
- 1.4.4 Family and human life is sacred.
- 2.2.11 God loves people even when they do wrong. In the Sacrament of Penance and Reconciliation, people receive God's forgiveness and express sorrow for their sins.
- 2.2.12 The Sacrament of Matrimony marks a lifelong promise between a man and a woman.
- 3.1.1 Jesus showed great love for all people and taught them to love God, themselves, and others.
- 3.1.2 Jesus taught people to love the Lord with all their heart, with all their soul, and with their entire mind, and to love one's neighbor as oneself.
- 3.2.1 Commandments are laws or rules given to people by God.
- 3.6.1 Christians are called to love all people.
- 3.7.2 Christians act as Jesus did by showing their participation for God's gifts and by being kind to members of their family and to others.
- 3.7.3 The human body is a gift from God that needs to be protected from harm.
- 4.3.1 Daily prayer helps people stay close to God.
- 4.4.1 One special place where Christians pray is in their family home.
- 5.1.2 One can help other people grow spiritually by being in a healthy, loving relationship with them.
- 5.2.2 There are certain behaviors needed to build healthy relationships.
- 5.3.1 The Holy Family is a model for families.
- 6.3.1 God wants people to be fair, just, and helpful to one another.

G02

- 1.1.6 Jesus is the model of love and goodness.
- 1.2.4 A covenant is a special kind of relationship.
- 1.3.10 People love each other because God loved them first.
- 1.4.1 The human person, both body and soul, is a special creation from God.
- 1.4.2 All people, despite their differences, are created through God's love.
- 1.4.3 Men and women, boys and girls, are equal in God's sight.
- 1.4.5 People are called to love and care for themselves as a gift from God, including practicing good hygiene, nutrition, and recreational habits.
- 2.2.1 Jesus wants people to forgive others.
- 3.1.1 Love is at the heart of God's laws and Commandments.
- 3.1.2 Choosing to follow Jesus means loving God with all one's heart and loving one's neighbor as oneself.
- 3.3.8 A person who takes and uses something that does not belong to that person without permission is stealing, which is a sin.
- 3.5.1 The "Golden Rule" teaches people to treat others the way one wants to be treated.
- 3.6.1 Christians are called to care for and respect all people.
- 3.7.2 Generosity, compassion, and forgiveness are qualities for a Christian life.
- 3.7.3 Feelings are a gift from God which help people to love others.
- 3.7.5 It is a loving choice to keep oneself safe from harmful words and touch.
- 5.2.2 Honesty, sharing, and forgiveness are a part of good relationships.
- 5.2.3 Christians are called to keep only those promises which safeguard the dignity and well-being of themselves, others, and God's creation; it is necessary to report to trusted adults those words and actions which can harm the well-being of oneself, others, or God's creation.
- 5.3.1 There are many kinds of family relationships, all of which are called to be loving.
- 5.3.2 Every child has a special place in his or her family.

6.2.1 Christians are called to discover the ways in which their gifts and talents can serve God and others.

6.3.1 Jesus is the model Christians are called to follow in the way they interact with others.

- 1.3.1 God loves people like a father and like a mother.
- 1.4.2 All people, despite their differences, deserve respect because they are created in God's image and likeness.
- 1.4.3 Men and women, boys and girls, are equal partners in God's plan for creation.
- 2.2.10 God has designed marriage as a lifelong commitment made between a man and woman.
- 3.1.1 God's Law is to love others by doing kind acts. The purpose of this Law is to help people have a happy life.
- 3.1.3 Jesus gives people the courage to treat others as they would like to be treated.
- 3.2.4 Christians are called to respect all human life.
- 3.6.1 The body is a temple of the Holy Spirit.
- 3.6.2 All human life is sacred.
- 3.7.2 Healthy physical, emotional and social habits are needed in caring for one's body and for respecting others.
- 3.7.3 Christians are called to learn how to respond lovingly when trust and promises are broken.
- 3.7.4 There are ways to express feelings of love and affection that are positive and respectful and ways that are negative and disrespectful.
- 4.3.2 Christian prayer changes the one who prays, which can help that person develop more loving relationships.
- 5.1.1 Christians need a community of people in which to grow and mature spiritually.
- 5.2.3 Forgiveness and reconciliation are essential to healthy human relationships.
- 5.3.1 Just as God's love brings about creation, the love of a husband and wife together with God, brings about new life.
- 5.3.2 Families require the support of others, especially during difficult times.
- 6.2.4 Because each person is unique, part of growing up is discovering the unique way in which God calls one to follow Jesus.

1.1.2 Jesus, by his life and teaching, taught people how to love God and others.

1.1.4 Jesus is the perfect image of God, sent to show divine love and goodness and to affirm the human potential for good.

1.4.1 Because human life begins at conception, the unborn are persons.

1.4.2 There is a God-given equality of personhood between the sexes.

1.4.3 Physical changes and growth are a normal and healthy part of the way people mature.

1.4.4 The ways needed to care for oneself changes as one grows and matures.

1.4.5 Respect needs to be shown to people as they each uniquely mature.

1.4.6 Among the many influences that go into shaping every individual in his or her God-given uniqueness are the environment in which one lives and one's physical, emotional, and spiritual well-being

2.2.8 The sacraments at the service of communion are Holy Orders and Matrimony. They are directed toward the salvation of others and contribute to personal salvation only through the service to others that they do. They confer a particular mission in the Church and serve to build up the People of God.

2.2.9 In the Sacrament of matrimony, a baptized woman and baptized man become husband and wife. They make promises to each other in the presence of a priest or deacon and members of the Church community. Their love is blessed and strengthened by the grace of the sacrament.

3.1.1 Christians love one another based on Jesus' Commandment to "Love one another as I have loved you."

3.1.2 All moral laws are at the service of love.

3.1.3 Loving others and treating them as Jesus taught results in a life of true happiness and freedom.

3.2.4 The Ten Commandments help people grow in respect of self and others.

3.2.10 The Sixth Commandment calls a husband and wife to be faithful to each other in their marriage.

3.2.11 The Ninth Commandment calls Christians to respect the promises that husbands and wives make to each other. They are called to always dress and act decently.

3.2.15 The Sixth Beatitude fosters the desire for authentic happiness that can be found only in God and leads his followers to act in honest, unselfish and sincere ways.

3.6.1 All people are created in God's image and have certain human rights.

3.6.2 God gives all people an equal human dignity.

3.6.3 The Fifth Commandment calls people to respect every human life as sacred; making murder and all threats to the safety of human life, seriously evil.

- 3.7.1 The Holy Spirit calls Christians to develop moral virtues and to live lives that seek the good for themselves and others.
- 3.7.2 Good moral choices are marked by love of self and others.
- 3.7.3 Developing an understanding and respect for others who exhibit various kinds of differences (e.g., gender, culture, physical, emotional, and intellectual) is essential to living a Christian life.
- 3.7.5 Virtues are spiritual habits that when learned and intentionally practiced, give one the strength to do what is right, even when it is hard.
- 3.7.6 Moral virtues grow through education, deliberate acts, and perseverance during difficult times. Divine grace purifies and elevates them.
- 4.1.2 The Trinitarian nature of God affects Catholic understanding of prayer.
- 4.4.1 Shared prayer is especially appropriate when a group is gathered, so that all can know and respond to the needs of others.
- 5.2.1 Healthy relationships begin with each individual acknowledging both his or her gifts and limitations.
- 5.2.3 All human relationships flow from one's identity as a sexual being.
- 5.2.4 Human sexuality is expressed in all relationships.
- 5.2.5 The virtue of chastity directs the appropriate expressions of human sexuality in relationships.
- 5.2.6 Love is expressed in different ways in families, between friends, and by married men and women.
- 5.2.7 Faithfulness is important in relationships.
- 5.2.8 Trust, honesty, and faithfulness help friendships to grow.
- 5.3.1 Families are called to affirm life as a precious gift from God.
- 5.3.2 Families are the basic building blocks of the Christian community.
- 5.3.3 Healthy and loving family life is not always easy. Society can make family life easier or more difficult.
- 6.2.1 People are called by God to different states of life. These states of life are called vocations.

- 1.2.1 God continues to exercise his creative power even today.
- 1.3.17 God uses other people, especially family members and the Church, to help pass on the faith and nurture one's desire to seek to be united with God in heaven someday.
- 1.3.20 If people abide in the love of Jesus Christ, they will keep his commands.
- 1.4.1 The uniqueness each individual enjoys from God is the basis for both self-respect and respect for others.
- 2.2.17 The Sacrament of Matrimony unites a baptized man and a baptized woman in a permanent loving covenant of exclusive fidelity to each other.
- 3.1.1 All God's laws are based on love.
- 3.1.2 During his ministry Jesus taught people to believe in the true God, to hope in him, and to love him with one's whole heart.
- 3.1.3 Jesus teaches that service and love to others is service and love to him.
- 3.2.2 God gave Moses the Ten Commandments to direct his people in living the covenant. They help people to make moral decisions and to express love and respect for God, others and themselves.
- 3.2.3 The Seventh Commandment teaches all Christians to respect others and their belongings.
- 3.3.5 When a person breaks a promise made in God's name it disrespects God who is truth and creates mistrust in relationships.
- 3.5.2 The Church's moral and social teachings are rooted in the fundamental principle of the sacredness of every person.
- 3.6.1 Because all persons are created in the image and likeness of God, people are called to treat everyone with dignity and respect.
- 3.6.2 Every Christian has the responsibility to protect and defend the sanctity of human life.
- 3.7.2 Living the moral life includes avoiding things that can harm one's body and relationship with God and others.
- 3.7.3 A healthy way of life includes: prayer, a balance of work, recreation, exercise, and a social life; and good nutrition.
- 3.7.6 The virtues of purity and modesty help people live a moral life.
- 3.7.7 Modesty and the need for privacy and self-control are essential in the development of the virtue of chastity.
- 3.7.8 People are called to love in morally appropriate and genuine ways.

5.1.2 A Christian spirituality is a coherent set of organized attitudes, practices, and perspectives, which foster an individual to work towards growing in communion with God and with others.

5.2.1 Christians believe that all relationships are God centered.

5.2.2 Jesus Christ is the model for interpersonal relationships and is a part of all healthy relationships.

5.2.3 Honesty, dedication, and loyalty are characteristics of strong relationships.

5.2.5 While each is equal in dignity, there exist real differences between men and women.

5.2.6 Christians are a part of the world in which they live. They have a responsibility to society to work for the common good as faithful and responsible citizens.

5.2.7 All Christians are called to model Christian behavior that demonstrates respect and responsibility for the care of others.

5.3.1 Healthy and loving marriages are the normative way in which families find their origin and support.

5.3.2 Marriage involves the twofold purpose of a husband and wife caring for each other and remaining open to having and caring for children.

5.3.3 Sexual intercourse is a total gift of self intended by God for a married man and woman.

5.3.4 It takes effort and work on the part of each family member for marriages and families to grow and prosper. Structures outside of the family, in society, can either help or hinder family life.

5.3.5 The Church's social doctrine points out the need to respect all family members, regardless of individual differences.

5.5.5 The love between a husband and a wife is a sign of Christ's love for his Church. Christ's love for the Church is permanent.

6.2.1 In response to Jesus' gospel message and one's Baptism, Christians are called to make choices about their role of service in the Church and in the world.

G06

1.3.6 Christian faith teaches that God alone satisfies and there is nothing more one really needs.

1.4.3 Every human life has eternal value.

1.4.4 The respect and dignity enjoyed by individuals from their Creator brings with it certain fundamental rights.

3.1.1 Love governs the relationships that human beings have with God and one another.

3.1.2 Love is the fundamental guiding principle of the gospel message

3.1.3 When one lives and serves others as Jesus did, one acknowledges that every person is created and loved by God.

3.2.2 Keeping the Ten Commandments is an important way the people of Israel showed fidelity to the Covenant God established with them.

3.2.4 The Fifth Commandment calls Christians to care for their bodies and to respect all human life which is sacred.

3.2.5 The Sixth Commandment calls Christians to keep their hearts pure, to respect their bodies and to live a chaste life.

3.2.8 When Christians show patience, kindness and respect to others they are living the Third Beatitude.

3.3.7 Covetousness is the inclination in the heart that leads to desire things for the wrong reasons or to an inappropriate degree. Examples of sins of covetousness include lust, greed, envy, and avarice.

3.5.1 Objective moral norms provide the foundation for the process by which people are called to make decisions, that lead to harmonious relationships between individuals and societies.

3.6.1 God alone is the author and Lord of human life from conception to natural death.

3.6.2 God calls all people to love, care for, and protect all life because life ultimately belongs to God the Creator.

3.6.3 The Church teaches that all of human life is sacred from the moment of conception until natural death.

3.6.4 The life of Jesus is a model for practicing the principle of the dignity of life.

3.7.2 The Cardinal Virtues are moral virtues which provide the foundation for a Christian life.

3.7.4 Christians are called to be examples of chaste living to inspire others to follow Christ's model of chastity.

3.7.5 The practices of temperance and purification of the heart is necessary in order to direct one's sexual desire in a chaste way.

3.7.6 A Catholic understanding of the meaning of the body and its proper care are necessary for developing healthy, chaste relationships.

- 4.4.1 The family is the domestic church and prays as a community.
- 5.2.1 Each person is given the responsibility of following Christ's way of love.
- 5.2.3 Personal identity is formed through loving relationships.
- 5.2.4 The formation of healthy relationships requires a healthy love of self.
- 5.2.5 Understanding intimate relationships with others begins with understanding one's own sexuality.
- 5.2.6 There are expressions of affection that are both appropriate and chaste in various relationships.
- 5.2.7 Discernment is necessary to determine which aspects of secular values, peer pressure and media are harmful or helpful in developing loving relationships.
- 5.2.9 Family relationships, in which all members respect one another, foster morals and values. These are a genuine preparation for a living faith that will be supported throughout one's life.
- 5.3.1 The family, called the domestic church, is an intimate community of persons.
- 5.3.2 Characteristically, there is diversity in the makeup of families.
- 5.3.3 The family is the basic communal structure in the Church and society.
- 5.3.4 The family participates in the development of society.
- 5.4.2 Faith communities are called to nourish and support Christians and family life.
- 6.2.1 Family is the context in which one begins to explore one's vocation.

- 1.3.1 The foundation of the Church is the Trinity; the unity of the Church reflects the unity of the Trinity.
- 1.3.20 Charity, the fullness of the Law, is infused in the souls of the faithful at baptism. If one abides in Charity, one keeps the commandments of God and his Christ.
- 2.5.3 The role of a married man and woman is to witness God's love to the community, as well as to each other.
- 3.1.1 God reveals his Commandment to Love through the example of Jesus' life and ministry.
- 3.2.5 The Seventh Commandment calls all people to respect every person and their property. If one does sin against another, one needs to seek forgiveness, repair whatever damage has been done, and restore what has been taken unjustly.
- 3.5.1 Natural law is the part of the moral law that is accessible to all people. It is the result of the application of human reason to the question of what is always true and good. It remains valid in all times and places.
- 3.6.1 All people have souls that are united with their bodies by God from the moment of their conception.
- 3.6.2 Catholics are called to follow a consistent ethic of life. They respond by honoring, respecting and defending all human life by opposing abortion, suicide, the death penalty, nuclear arms and anything that threatens life.
- 3.7.1 The exercise of human freedom is practiced in human relationships, where each person, created in God's image has the right to be recognized as a free and responsible person. Good moral decision making gives witness to the dignity of a human person.
- 3.7.7 Virtues are habits that practiced over time helps one to row in holiness by God's grace; this helps one to more consistently choose good over evil.
- 3.7.8 Vices are habits that practiced over time, tend to make one more likely to choose evil over good.
- 3.7.9 Christians are called to live the virtue of personal modesty with the establishment of appropriate moral boundaries in relationships.
- 3.7.10 The virtue of chastity includes respect of self and others.
- 4.4.2 Having prayer partners or praying in small groups can help guide and strengthen people in facing the challenges and temptation of daily living.
- 5.1.1 Spiritual growth and the fullness of community life are experienced when Christians live the Greatest Commandment.
- 5.1.4 Praying regularly with Scripture helps transform one's mind and heart in order to live better the Christian life.
- 5.2.1 By accepting and respecting one's sexual identity one celebrates the dignity that God gave to man and woman.

- 5.2.2 The care extended in relationships gives witness to one's love and relationship with God.
- 5.2.3 Essential Christian characteristics of loving relationships include respect, honesty, trust and forgiveness.
- 5.3.1 Each family member is called to sustain and support one another in faithful living, grounded in Christian values, beliefs, and practices.
- 5.3.2 Each family has a role in the life of the parish.
- 5.3.3 Marriage involves a sacred promise by a husband and wife to each other to work for the good of each other and to remain open to the gift and care of children.
- 6.1.4 Christian communities witness to their faith in Jesus when they demonstrate love to each other and service to the world.
- 6.2.1 The universal call to holiness is the basis of all Christian vocation.

1.2.5 God has been in covenant with his people throughout history.

1.2.10 God has revealed that his being is self-sustaining. People can depend on God to be loving and trustworthy because God's very nature is love and truth.

1.4.5 The Church teaches that the moral vision of any society begins with respect for human life and dignity since all people have been created in the image and likeness of God. For that reason, political authorities have the responsibility to make certain that each person has access to the resources needed to lead a truly human life.

2.2.13 Marriage is a public vocation instituted by God that establishes a man and a woman in a public state of life in the Church. Their marriage is rightly celebrated in the Eucharistic Liturgy of the Church presided by a priest or deacon, in the presence of the faithful community and two witnesses.

2.2.14 In Christian marriage spouses enter into a covenant freely promising without any source of coercion, to give them permanently and totally to each other without reservation or condition. This serves as the source for a faithful and fruitful love.

3.1.2 The Ten Commandments help people to live the Commandment to Love.

3.2.3 The Fifth Commandment applies to issues in today's society that threatens the sanctity of human life.

3.2.5 The Beatitudes are the promises of blessing made by Jesus to those who faithfully follow his example. They give direction to the human heart for obtaining the happiness that can be found in God alone.

3.4.4 The media message on sexuality requires discernment to ensure respect for the gift of sexuality.

3.5.1 God has placed in humanity a natural law; the human nature shared by each and every person, that, when subjected to rational thought, gives rise to an understanding of fundamental rights and wrongs. Natural law is the indispensable foundation of the moral life for everyone, Christians and non-Christians alike.

3.6.1 The Catholic Church teaches that life is sacred and the dignity of the human person must be protected from the moment of conception to natural death.

3.6.2 All human life from conception to natural death deserves protection; Catholics express this as a "seamless garment" of life. Catholics are called to oppose such inherently evil acts as abortion and euthanasia and to protect against threats to the dignity of the human person and human life, such as poverty, suicide, and the death penalty.

3.6.3 Christians are called to work for the culture of life and to address any threats to the dignity of human life.

3.7.6 Truthfulness is a virtue that helps one to develop good habits of honesty which fosters trust in relationships and also protects from dishonesty and lying.

3.7.7 The virtue of chastity includes the practice of decency and modesty in behavior, dress and speech.

3.7.8 Christian marriage is the moral context in which love is expressed fully by means of the body.

3.7.9 The marriage commitment between a baptized man and a baptized woman involves an openness to lovingly accept children from God. Part of responsible parenthood involves their mutual free, informed decision

to plan the frequency of births and size of their family in accordance with the teachings of the Church. Having good reasons to avoid pregnancy does not justify using morally wrong methods such as contraception.

3.7.10 Christians are called to protect the gift of human sexuality against various forms of misuse which include genital expressions outside marriage, sexual abuse, pornography, masturbation, abusive language, and abusive relationships.

3.7.11 Prudence is needed in the use of technology or other social communication media in order to ensure that it helps people to enjoy loving relationships and avoid abuse.

4.3.1 Christians are encouraged to pray always, for all things needed, and in all circumstances to give thanks to God.

5.2.1 God created man and woman and intended that they live in a loving partnership with one another. This serves as the foundation of all living human relationships.

5.3.1 Families are called to live in such a way that their members learn to care for each other as well as take responsibility for the community.

5.3.2 Love is expressed in the generous attention given to all members of a family, especially the most vulnerable, the elderly and the very young.

5.3.3 Families challenged with serious issues are called to remember that a family is holy, not because it is perfect, but because in it God's grace is working.

5.4.1 People are made in God's image, created to live and love in community.

5.4.4 Active listening, effective communication and decision making enhances and maintains relationships, helping to promote positive and healthy life in families and faith communities.

6.2.1 All Christian vocation is about living a life of holiness.

6.2.2 The vocation of Christian marriage has a missionary dimension, in which a man and a woman give witness to the love of God by the way they love one another and the ways in which that love is manifested for others, especially within the family.

1.2.26 God created the world and everything in it, especially people, who were made in the divine image, in order to communicate his love and to share in his truth, goodness, and glory.

2.2.6 The unity of the Christen community flows from the fact that all Christians share in one Baptism and one faith in the one Risen Lord. All who are baptized into the death and Resurrection of Jesus Christ with water in the name of the Father, Son, and Holy Spirit according to the mind of the Church are rightly called Christians.

3.1.1 Jesus' acceptance and love for all people models the way to love, especially the most vulnerable.

3.5.2 The natural law is humanity's rational apprehension of created moral order, an ability people have because of being created in God's image.

3.6.1 Catholics believe that the sanctity of life and the inherent dignity of the human person is the foundation of all the Church's moral and social teachings.

3.6.2 The faith community is called to create an environment that fosters respect for others regardless of their race, ethnic background, sex, etc.

3.7.3 Human virtues form the soul with the habits of mind and will that support moral behavior, control passions, and avoid sin.

3.7.4 The faith community is called to provide experiences that give active witness to faithfully living the dictates of the Catholic moral life, especially to the sacredness and dignity of human sexuality and development of the virtue of chastity.

3.7.5 The virtue of chastity includes respect for one's body, and for others, as temples of the Holy Spirit.

3.7.6 Accepting one's sexual identity as a man or woman is fundamental in acknowledging the personal dignity God has given to the one and the other.

4.3.2 The faith community is called to affirm the importance of personal, family and communal prayer.

5.3.2 The faith community is called to help and support all families, regardless of their diversity.

6.2.3 Vocational discernment, generally, is a process that takes a considerable amount of time and requires a disposition of prayerful openness.

G10

- 1.3.1 The source of all creation is the Trinity.
- 1.3.10 Those who live in Charity, which God gives through faith, live their lives in joy, peace, and mercy.
- 2.1.6 Disciples of Christ unite their suffering with Christ in order to share in Christ's redemptive love.
- 2.4.2 One way in which one lives the discipleship demanded by Christian Baptism is by a life of stewardship in which, thankful for the gifts one has received, one gives generously for the good of the Church and those in need.
- 3.1.1 Living the call to holiness is rooted in the Commandment to Love.
- 3.2.1 The Ten Commandments call Christians to practice certain virtues and forbid immoral behaviors.
- 3.2.5 From the Fifth Commandment flows the teaching that human life is valuable and needs to be respected and protected from the moment of conception until natural death, because the human person has been willed for its own sake in the image and likeness of the living and holy God.
- 3.2.6 The Sixth Commandment teaches the practice of chastity through purity of thought, modest behavior, dress and speech. Sexual intercourse is a moral and human good reserved for the intimacy of a married man and woman.
- 3.2.8 Jesus instructs his disciples to treat others with the utmost respect, understanding and compassion. In doing so, Christians discover how to live and apply the Third Beatitude, which helps them have forgiveness in their hearts and identify with the Lord who suffered wrongs patiently.
- 3.3.4 The grace of original holiness was for human beings to share in God's life. Humanity was created to be in friendship with God, with each other, and with the world around them. Authentic human happiness first flows out of these relationships. Original Sin and its effects on all humanity, rooted in disobedience, deprive the human race of this original holiness and justice.
- 3.5.1 Natural law, because it is grounded in the fundamental realities of what it means to be human, is objective in its requirements and immutable for all time.
- 3.6.1 The human person has inherent dignity because of being created in the image and likeness of God.
- 3.6.2 Every person has value and inherent dignity. It is the moral duty of every social institution to safeguard the sanctity of human life and to work to enhance the qualities of human existence.
- 3.6.3 The faith community is called to give witness to the Gospel of Life. Some of the ways in which this can be realized are social analysis, advocacy, and direct aid.
- 3.7.1 Christians are called to appropriate and live the moral teaching of Jesus and his Church.
- 3.7.2 Christians are called to be imitators of Christ as beloved children united with him; to walk in love by conforming their thoughts, words, and actions to the mind of Christ and by following his example.
- 3.7.4 An effective moral life demands the practice of Theological and Cardinal Virtues which train the soul and guides one's conduct according to the dictates of faith and reason.

3.7.6 Christians are called to live the full meaning of love, sexual intimacy and chaste living in the context of gospel values.

3.7.7 Marriage between a baptized man and a baptized woman involves the total gift of themselves to each other, in which their expression of sexual love is intimately connected with remaining open to life. To preserve this good, the Church calls husbands and wives to act responsibly when creating new life, never using means that close themselves to the life aspect of their reciprocal commitment, even when their intentions are legitimate.

3.7.8 Sexual (conjugal) love between a married man and woman fully expresses God's twofold design for humanity, that is both unitive and procreative.

3.7.9 Moderation and discipline are needed in the use of social communication media, especially in the use of the internet and technology in living the moral life.

4.1.1 Developing intimacy and communion with God through prayer is an essential aspect in the life of a believer or disciple.

4.4.1 The faith community is called to foster interpersonal and communal opportunities for shared prayer and spiritual reflection.

5.2.1 The development of healthy relationships requires the establishment of appropriate boundaries and good communication skills

5.3.1 Family is the place where an authentic community of persons develops and grows.

5.3.2 The Church is called to help address the challenges that families face as the family is the original cell of social life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. Prayers and acts of charity offered to support family members in times of need can encourage them to remain faithful to Christ.

5.5.7 The unity of Christ with the Church is deeply personal; because he loved her and handed himself over to her, it has been described by the image of a bridegroom and a bride.

6.2.1 For Christians, effective vocational discernment requires supportive people who both encourage and challenge them in their choices.

- 1.3.1 God created humanity with the intention that people would share eternal love and happiness with him in heaven.
- 2.2.30 The Sacrament of Matrimony is celebrated between one baptized man and one baptized woman, who establish a covenant with each other as husband and wife for their entire life, and through which they are given the grace to live out the commitment in faithfulness and fidelity.
- 2.2.31 The Sacrament of Matrimony is an exclusive lifelong communion between a baptized man and a baptized woman which constitutes a mutual gift of self and openness to life, a calling which participates in the inner and outer life of the Trinity.
- 2.2.32 When a baptized man and baptized woman celebrate the Sacrament of Matrimony it is a sign of Christ's love for the Church and a public vocation. The marriage vows are made publicly in a liturgical celebration which emphasizes the communal and public nature of the marriage commitment. The consent is expressed before a priest (or, in the Latin Church, a deacon) and at least two other witnesses, though ideally before a larger gathering of the Church community.
- 3.1.3 The moral life sustains and restores friendship with God, love of neighbor, and stewardship of creation.
- 3.2.1 The Ten Commandments foster Theological Virtues and emphasize right relationship between God and humans and between human beings.
- 3.2.6 The Ninth and Tenth Commandments, both of which concern covetousness, forbid lust and material covetousness respectively.
- 3.2.9 Jesus calls his disciples to be pure of heart, undivided in their loyalties, without any pretense. They see others with the eyes of Jesus, accept all people as brothers and sisters, and recognize that God alone, if one allows it, can satisfy one's inner longings for love and understanding.
- 3.5.1 Life in Christ is guided by eternal law, divine providence, and natural moral law.
- 3.6.1 Human beings are created in the image and likeness of God endowing them with dignity, reason, intellect, free will and the ability to receive love and to share love with others.
- 3.6.2 Grave offenses against the dignity of the human person and the holiness of the Creator include: murder, abortion, euthanasia, embryonic stem cell research, abuse of alcohol, drugs, tobacco, food, or one's own body.
- 3.6.3 Scripture and Sacred tradition both affirm God's intimate participation in human life from the moment of conception, calling all people to treat an embryo as a human person with respect, care, and necessary healing.
- 3.6.4 From conception, every human person is a unity of physical and spiritual being. The spiritual aspect, known as the soul, is immortal and created by God at the moment of conception.
- 3.7.7 Those who are pure of heart are those who have attuned their intellects and wills to the demands of God's holiness, especially in the areas of charity, chastity, and orthodoxy of faith.
- 3.7.8 Modesty enables a person to direct one's attitudes, actions, speech, and dress in such a way that reflects one's own dignity and maintains a right relationship with God and neighbor.

- 3.7.9 The virtue of truthfulness forms coherence between one's words and corresponding actions. This allows one to maintain a personal sense of integrity and guard against falsehoods such as cheating, deception, and hypocrisy.
- 3.7.10 Chastity is a virtue that directs the reason and the will to choose the good in areas of human sexuality and relationships.
- 3.7.11 Chastity as a moral virtue is a gift from God, a fruit of spiritual effort enabled by the grace of the Holy Spirit. The vocation of chastity is practices through modesty, temperance, and purity of heart in thought, words, action, and appearance.
- 3.7.12 Chastity promotes the full integration of sexuality within persons consistent with one's state in life.
- 4.4.1 Coming together in prayer in a sincere manner has a reconciling effect that fosters conversion, allows one to grow in holiness, and builds one's relationship with God.
- 4.4.2 When different Christian communities share in praying the Lord's Prayer, it serves as a source of unity.
- 5.2.1 Created in the image of God, people are called to strive towards a unity with each other that resembles that which the Three Persons of the Trinity share.
- 5.2.3 God created man and woman with a unique sexual identity and willed that they live as equal partners in an intimate relationship. This complementarity between a man and a woman exemplifies the original unity of persons that was designed by the Creator.
- 5.3.1 A man and a woman can share and express Trinitarian love in marriage through their mutual self-donation and the generation of new life.
- 5.3.2 Marriage signifies the union of Christ and his Church.
- 5.3.3 Love is the essential reality for defining marriage and the family, when every person is recognized, accepted, and respected in one's own dignity.
- 5.3.4 The first and fundamental structure for human ecology is the family. It is in the climate of natural affection which unites the members of a family unit, that all persons are recognized and learn responsibility in the wholeness of their personhood.
- 5.3.5 A society built on a family scale is the best guarantee against individualism or collectivism.
- 5.4.1 The faith community is called to provide opportunities for the meaningful development and sharing of the gifts and talents of every member.
- 5.4.2 The faith community is called to provide experiences to engage all members in communal reflection on God's covenant of love, the response to the call of holiness and how the Holy Spirit guides them to live out their baptismal promises.
- 6.2.3 Marriage, consecrated life, the diaconate, and the priesthood all entail a commitment that is lifelong in nature.

6.2.4 Once a commitment to a particular vocation has been definitively made (e.g., marriage, religious profession, or ordination), a Christian is called to continue striving for growth in that vocation.

6.2.5 Christians are called to discern, accept and, live out joyfully and generously the commitments, responsibilities, and roles to which God calls them.

G12 General

3.1.1 The Church engages others by effectively giving witness to the Commandment to Love.

3.2.2 The attainment of fullness of life and happiness requires the Christian to attain the fundamental attitudes and virtues Jesus taught in the Beatitudes.

3.6.1 Catholics are called to develop moral discernment in light of Church and gospel teachings that address issues of sexual morality, capital punishment, assisted suicide, artificial reproduction, abortion, euthanasia, conditions for a just war, and prudential strategies for assisting the poor and vulnerable.

3.7.3 Chastity flows from the moral virtue of temperance which helps direct a person's sexuality and sexual desires towards authentic love and away from using persons as objects for sexual pleasure.

5.3.1 Families are called to become schools of virtue and communities of love, making them icons of the Trinity.

5.3.2 The twofold end of marriage serves to strengthen the unity between a husband and wife and to engage their love in openness to having and caring for children.

5.4.2 Faith communities are called to enable persons to grow towards a wholeness that is grounded in their right relationship with God and neighbor, and not dependent on physical strength, beauty, status, power or human achievement.

6.2.1 The faith community is called to offer opportunities to discern the reality of living various Christian vocations.

GR12A

1.2.1 God alone IS, the only being with a self-sustaining nature. The way that God communicates to people is truthful and loving because the very nature of God is Love and Truth. God, by his very nature, cannot lie nor can he be unloving.

1.2.6 Israel was continually reminded of the covenant they had entered into with God by the words of the prophets and by their reflection on their own history.

G12C

3.1.1 Christ's Commandment to Love calls Christians to love God with their whole being and to love their neighbor as themselves.

3.7.3 Chastity flows from the moral virtue of temperance which helps direct a person's sexuality and sexual desires towards authentic love and away from using persons as objects for sexual pleasure.

5.2.1 The home is the natural environment for initiating a person into solidarity and communal responsibilities. Parents have a grave responsibility to set a good example for their children, bearing witness to this responsibility by creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule. Regarding their offspring as children of God and respecting them as human persons, the home is well suited for education in the virtues.

G12D

- 2.2.1 The Sacraments of Matrimony and Holy Orders, at the service of communion, witness to Christ's unselfish gift of self to God and others.
- 2.2.2 Although a divorce dissolves the legal bond between spouses, a sacramental marriage cannot be dissolved.
- 2.2.5 The celebration of the Sacrament of Matrimony requires a liturgical celebration that stresses that a Christian marriage is a public state of life.
- 2.2.6 In the Latin Rite, the celebration of marriage between two Catholics normally takes place during a Eucharistic Liturgy, because of the connection of all the sacraments with the Paschal Mystery of Christ.
- 2.2.7 The Rite of Marriage consists of one man and one woman expressing their free consent in the presence of a priest (or, optionally, in the Latin Church, a deacon) and before witnesses that represent the Christian community to accept one another as husband and wife, promising fidelity, exclusivity, and openness to life.
- 5.1.3 The vocations of single and married life foster the spiritual growth of individuals and communities.
- 5.1.4 Growth in the spiritual life means having one's life patterned ever more closely to that of Jesus Christ, including following his example and Commandment to Love, making of oneself an unselfish gift to God and others.
- 5.2.1 As a person grows to maturity and human and spiritual freedom, so one's unique vocation, which comes from God, asserts itself more clearly and forcefully. Parents who welcome and respect this invitation will encourage their children to follow God's will and assume their new responsibilities. A trusting relationship of family members will offer supportive counsel, not pressure, during this process.
- 5.2.2 One authentically finds oneself through the charitable gift of self in relationship: to God and others.
- 5.3.1 The Sacrament of Matrimony fosters the good of the human family, the Church and society.
- 5.3.2 Christian marriage is a lifelong commitment between a baptized man and a baptized woman reflecting God's covenant of love.
- 5.3.4 The four stages of marriage preparation are a) remote: parental example in childhood, b) proximate: adolescent formation in love and relationships, c) immediate: preparation of the couple for the Sacrament of Matrimony, and d) pastoral care: commitment and support from the local ecclesial community.
- 5.3.5 The effects of the Sacrament of Matrimony gives married couples the grace to love unselfishly, and strengthens the permanent nature of their union and ability to attain eternal life.
- 5.3.6 Married love is ordered to the good of the spouses and to the procreation and education of children.
- 5.3.7 Some current challenges to marriage and family life are cohabitation, popular culture versus traditional values, the weakening of the bond between husband and wife, divorce and remarriage.
- 6.2.1 God created the human person to live a life of holiness according to one's own particular calling or vocation.

- 1.1.2 Christians are created to form an intimate relationship with Jesus by knowing, loving, and serving him.
- 1.1.4 Jesus is the model for the Beatitudes and the norm of the New Law, “Love one another as I have loved you.” This love implies an effective offering of oneself, after his example.
- 1.2.21 A unique aspect of God’s Revelation is that God has revealed his name. In doing so, God establishes intimacy and trust with the faithful. The faithful, in turn, are called to respect and honor this holy name and all of sacred reality.
- 1.3.32 Charity preserves and purifies the human ability to love and raises one’s love to the supernatural perfection of divine love.
- 1.4.5 Human life is sacred because from the moment of conception it involves the creative action of God and it remains forever in a special relationship with the Creator.
- 1.4.8 God alone is the Lord of life from its beginning until its end: no one can under any circumstances claim for him or herself the right directly to destroy an innocent human being.
- 1.4.11 The most basic principle of the Christian moral life is awareness that every person bears the dignity of being made in the image of God.
- 1.4.12 Human life, as a profound unity of physical and spiritual dimensions, is sacred. It is distinct from all other forms of life, since it alone is imprinted with the very image of its Creator.
- 1.4.13 Human beings, being made in the image and likeness of a God who is a relational God, are innately called to family and community life as participating subjects.
- 2.2.44 The Sacraments of Holy Orders and Matrimony are directed toward the salvation others; they confer a particular mission of the Church and serve to build up the People of God.
- 2.2.45 Marriage is not a private commitment between two individuals, but a sacramental liturgical act, a special sharing in the New Covenant in which Christ has united himself forever to the Church. It is therefore fitting that the couple celebrate their marriage vows in the public liturgy of the Church. The presence of the Church’s minister, two witnesses, and the assembly of the faithful expresses the fact that marriage is an ecclesial reality.
- 2.2.46 The Sacrament of Matrimony is based on the consent of the spouses, which must be an act of the will, free of coercion or external threats. The spousal promise of faithful, unconditional love fosters openness to the fruits that flow from marriage: charity, the common work of caring for creation, self-sacrifice, hospitality, patience, forgiveness, tenderness, and the temporal, moral, and spiritual formation of children.
- 2.2.47 The covenant into which spouses enter through the Sacrament of Matrimony is one of faithful love and enduring fidelity. From this flows the indissolubility of sacramental marriage.
- 3.1.4 Because people are created in God’s image, love is intrinsic to human nature.
- 3.1.5 Eros, Hesed, and Agape are various ways in which God’s love is revealed and expressed in salvation history.
- 3.1.8 The love of God, neighbor and self is one law about one love.

- 3.2.8 The Ten Commandments state what is required in the love of God and love of neighbor.
- 3.2.16 The Fifth Commandment calls Christians to create a culture of life and to work against a culture of death. It calls Christians to foster the physical, spiritual, emotional, and social well-being of oneself and others.
- 3.2.17 The human embryo is a person at every stage, whose integrity is always to be defended and cared for like any other human being.
- 3.2.18 Because God established marriage as a reflection of his fidelity, the Sixth Commandment summons husbands and wives to practice permanent and exclusive fidelity to one another. The family is the most suitable place for ongoing education in human sexuality and the harmonious integration of Christian moral values.
- 3.2.21 The Ninth Commandment teaches that the positive values inherent in human sexuality derive from the dignity of each human person being created in God's image and called to communion with him. Christians are called to act modestly and protect the mystery of persons and their love, and to encourage patience and moderation in loving relationships.
- 3.2.27 The Beatitudes confront Christians with decisive choices concerning earthly goods; they purify their hearts in order to teach them to love God above all things.
- 3.2.30 By the gifts of the Holy Spirit, people entered into the glory of Christ and into the joy of the Trinitarian life to love and serve him. This love is inspired by the First Beatitude, the example of the poverty of Jesus, and his concern for the poor.
- 3.3.8 The Genesis biblical account of creation reveals the state of original holiness and justice of man and woman before sin, called paradise. This paradise, revealed from the start to be a complete harmony within the human person, between man and woman, and ultimately between God and humanity, from which their happiness flowed from their friendship with God.
- 3.3.9 Created in a state of original holiness, humans, seduced by the devil, abused their freedom and lifted themselves against God and sought to attain their goal apart from him.
- 3.3.15 Carnal concupiscence (i.e., lust) and covetousness are warned against by the Ninth and Tenth Commandments respectively.
- 3.5.1 Natural law is the light of understanding placed in people by God which enables them to discern by reason what they must do and what they must avoid.
- 3.5.2 Natural law provides the indispensable moral foundation for building a structure of moral norms to guide the human community.
- 3.6.1 The dignity of the human person is derived from God directly creating each immortal soul, which serves as both the spiritual and unifying source of physical life, from the first moment of conception.
- 3.6.2 In contemporary times, threats that exist to the dignity of the human person and affronts to the holiness of the Creator include: murder, abortion, euthanasia, capital punishment, the abuse of alcohol, tobacco, and other drugs; scientific research that objectifies the human body; terrorism and torture; unjust wars; and the threat of weapons of mass destruction.

- 3.6.3 From her beginning the Church has taught that a person is not to kill an embryo by abortion. Persons are called to afford the embryo dignity as a human person as far as possible, through proper care for its well-being.
- 3.6.4 Every human being has the right to life from the moment of conception. Direct abortion, performed as a means or as an end, is gravely contrary to the moral law and is a criminal practice. The Church imposes the canonical penalty of excommunication for this crime against human life.
- 3.7.5 Virtue, which is a habitual firm disposition to do good, needs to be cultivated and practiced throughout one's life in order to grow in such a way that one is able, with the help of God's grace, to consistently lead a moral life free from serious sin.
- 3.7.6 Moral virtues train the soul with the habits of the mind and will that support moral behavior, control passions, and avoid sin. The Church places these virtues with the Cardinal Virtues of prudence, justice, fortitude and temperance.
- 3.7.8 Truthfulness is a virtue which directs a person to testify to the truths of the Christian faith in all relationships and responsibilities for everyday living, and to safeguard against every form of attitude or behavior which involves falsehoods including duplicity, dissimulation, and hypocrisy.
- 3.7.9 Chastity, a moral virtue, is a gift from God whose fruit enables one to live in right relationship with God and one's neighbor.
- 3.7.10 Chastity means the successful integration of sexuality within the person and therefore, the inner unity of a person in their bodily and spiritual being.
- 3.7.11 Chastity includes a lifelong apprenticeship in self-mastery which aids the integration of sexuality within the person. This task is realized within communal life.
- 3.7.12 The development of healthy relationships is essential in living the virtue of chastity.
- 3.7.13 The Christian community is called to chaste living by practicing the virtues of temperance, modesty, prudence, fortitude, and purity.
- 3.7.14 Theology of the body helps develop the virtue of chastity by helping people understand how sexuality affects the whole person rather than being limited to physical acts.
- 3.7.15 Sexual pleasure is morally disordered when sought for itself, isolated from unitive and procreative purposes.
- 3.7.16 Responsible parenthood calls a married man and woman to harmonize their sincere intentions with morally objective criteria in family planning, to respect the total meaning of their mutual self-giving and human procreation in the context of marital love.
- 3.7.17 The Christian community is called to safeguard against particular threats to chaste living. These threats include: pornography, masturbation, contraceptive mentality and practice, premarital and extramarital sex, divorce, cohabitation, polygamy, sexual abuse, homosexuality activity, same sex unions, and particular reproductive technologies.
- 3.7.19 Members of the social communications media are called to be vigilant, show prudence by respecting the human dignity of men and women, practice justice and charity, and not to act contrary to the common good.

3.7.20 The use of the media is not reserved only to those already adept in the field, but to the entire society, which has a right to information based on truth, freedom, and justice. Everyone is called to practice moderation and discipline in the use of the social communications media.

3.7.23 The moral life of Christians is sustained by the gifts of the Holy Spirit which complete and perfect the virtues of those who receive them.

4.2.11 People, as embodied subjects, can pray in many different ways; whether prayer is expressed in words or actions, it is the whole person who prays.

4.3.3 The first teachers of prayer are parents and other members of the family; the domestic church. In the family, one learns endurance and the joy of work, fraternal love, forgiveness, and above all, divine worship in prayer and the offering of one's life.

4.3.6 The Christian is called to center one's heart on Christ in prayer with the desire to live faithfully in union with God and to build God's Kingdom.

4.5.4 The lives of the saints, who are a "great cloud of witness", can give both inspiration and example for living a life that seeks to be transformed into the image of Christ.

5.1.1 People were created in God's image to live in communion with Christ, and only in him will they find happiness.

5.1.8 The Church is called to help people grow in love and share in the communion among the persons of the Holy Trinity, the Father, Son, and the Holy Spirit.

5.2.1 Human beings created in God's image are called to reach out to others, forming a communion of persons through self-giving love.

5.2.12 Christians are called to live in community in order to deepen the faith relationships among its members.

5.3.1 The family has the mission to become a community of life and love in an effort that will find fulfillment in the Kingdom of God.

5.3.2 The home is the first school of Christian life and parents, by word and example, are the first heralds of faith to their children.

5.3.5 The Church offers married men and women assurances that, with the help of God's grace, it is possible to live their vocation to serve one another and the world.

5.3.8 The family is the original cell of social life. It is the natural society in which a man and woman are called in marriage to give themselves in love and in the gift of life.

5.3.11 The importance of the family for the life and well-being of society entails a particular responsibility for society to support and strengthen marriage and the family.

5.3.12 Families are communities of love called to help one another to grow in faith and to serve those in need, not only for their own satisfaction, but for the strength of society and the good of the whole Church.

5.3.13 The matrimonial covenant, by which a man and a woman establish a partnership for the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of children.

6.2.4 In electing a vocational state in life, the Christian is called to entrust to God's care the openness to discovering God's will for one's state in life, and to experience a peace of mind and will regarding their state of life.

6.3.1 Communion with Jesus Christ leads one to live a life of service

Part Five:

Developmental Objectives for Early Childhood through Adulthood

Human Sexuality Objectives for Early Childhood

Ages: Birth-Age 5

1. Maintain bodily integrity

- Convey the meaning of Christian love physically and non-verbally
- Provide consistency in care (physical routines such as feeding, sleep)
- Develop children's personal relationship with God through prayer

2. Value persons as sacred gift

- Establish comfort with bodies (proper naming of all body parts)
- Instruct about good hygiene and eating habits
- Teach respect and boundaries: touch, words (physical and emotional)

3. Affirm the goodness of children

- Acknowledge the natural curiosity of children (provide knowledge of genital parts and elimination)
- Develop appropriate behavioral boundaries and consequences of inappropriate behavior
- Encourage children to make simple choices that have healthy outcomes

4. Provide a wholesome environment

- Monitor media and print materials for moral appropriateness
- Model modesty through words and actions
- Monitor care-givers
- Foster loving verbal and non-verbal communication
- Encourage children to discover a variety of play situations alone and with others

5. Encourage self-development

- Enable children to recognize their strengths and limitations
- Respect the dignity of children's thoughts, words, and emotions with age-appropriate responses

6. Foster trust

- Answer questions honestly and correctly in age-appropriate language
- Provide parental warmth and affection, especially through words and touch
- Spend quality time with children
- Monitor children's interaction with significant adults outside the home
- Help children distinguish between safe and harmful situations

7. Provide healthy role models

- Develop opportunities to witness loving relationships
- Provide gentle, ongoing moral and spiritual guidance
- Respect men and women equally through words, attitudes, and actions
- Explore a variety of gender roles

Human Sexuality Objectives for Childhood

Ages: 6-8

1. Create and support growth-oriented learning environments

- Affirm relationships that reflect faithfulness and trust
- Encourage opportunities for families to learn, pray, and socialize
- Help children and adults recognize how love generates life

2. Recognize and affirm parents as primary educators of their children

- Invite parents into planning sexuality programs
- Provide opportunities for parents and children to learn effective communication

3. Address children's questions about growth in sexuality

- Help children to understand basic physiological processes for their developing bodies
- Promote healthy habits for caring for children's bodies
- Assist children with understanding the value of modesty, self-discipline, and establishing boundaries for privacy

4. Address a variety of children's needs in respect to friendships

- Help children learn how to relate to both genders
- Teach the value of and skills for honest communication, listening, sharing, trusting, and forgiveness in friendships
- Affirm the equality of men and women through words, actions, and attitudes
- Help children to recognize cultural and gender stereotyping

5. Help children to recognize positive and harmful consequences when making moral choices

- Assist children to recognize their innate goodness and being loved as well as their call to love others
- Help children identify and distinguish between appropriate and inappropriate expressions of love
- Foster a respect for differences in others
- Promote the celebration of forgiveness and reconciliation in the sacraments and in everyday life

6. Address the impact of media on children's values, beliefs, and behavior

- Assist parents with discernment skills for examining various mediums of media and their messages that affect their children
- Address attitudes towards different genders, child and sexual abuse, different types of family structure

Human Sexuality Objectives for Early Adolescents

Ages: 9-13

1. Adapt learning models to corresponding maturity level

- Teach self-respect and respect for others
- Explain the range of developmental maturation
- Help young adolescents cope with challenges during the maturation process
- Affirm the value of personal modesty and privacy

2. Provide a dignified approach to explaining physical and emotional changes

- Address proper hygiene, health care, and the development of nutritional habits and exercise
- Educate on the consequences for tobacco and drug usage

3. Address physical growth

- Provide a healthy understanding of biological development in boys and girls
- Include basic fertility and reproductive information within the context of Christian marriage
- Promote the virtue of chastity

4. Provide guidance in how people are called to express love and affection in morally respectful ways

- Establish moral and physical boundaries for the expression of love and affection
- Present Christian marriage as the proper context for fully expressing love between a man and a woman

5. Show how Jesus and holy Christians serve as models of holiness

- Foster a personal relationship with Jesus who serves as a model for friendship
- Provide adult models of faithful living and love

6. Address how the gift of sexuality can be abused

- Examine how various forces (e.g. pornography, explicit or suggestive words and pictures) can disrespect and devalue the gift of sexuality
- Instruct that the proper context for affective, genital expressions of sexuality is marriage
- Provide an explanation on the nature and effects of sexually transmitted diseases
- Explain the Church teaching on sexual orientation and activity

7. Help young adolescents apply Catholic moral principles to their lived experiences

- Provide the essential steps to form one's conscience
- Make real-life applications in moral decision making
- Encourage the development of personal responsibility for choices and actions
- Encourage the frequent celebration of the sacraments of reconciliation and Eucharist to strengthen one's heart and mind

Human Sexuality Objectives for Older Adolescents

1. Foster positive instruction about the wonder and gift of the human person: sexual intercourse, fertility, procreation, life-giving care for their bodies.

- Reinforce biological facts about human sexuality and procreation in the context of the unitive and procreative purposes of marriage
- Emphasize self-respect and respect for others especially in regards to protection against various forms of sexual abuse.
- Foster healthy care of the body through good hygiene and nutritional habits
- Explain the risks and harmful consequences of tobacco, drug usage, body piercing (e.g. infections, nerve damage, allergic reactions to certain metals), and other high risk behavior
- Examine healthy mediums for coping including prayer, meditation, recreational and social activities

2. Explain the full meaning of love in the context of the gospels

- Examine the various meanings of love with practical applications
- Distinguish between the meaning of sex and sexuality from a Catholic perspective

3. Examine how to develop friendships modeled after Christian living

- Examine the person and life of Jesus and mature Christians as models for faithful living
- Provide various relational skills for developing healthy relationships
- Emphasize the place of mutual responsibilities in friendships

4. Address the Catholic response to human failing

- Examine the effects of sin on psychosexual development as well as the impact on relationships
- Encourage the practice of forgiveness towards oneself and in relationships as well as the celebrations of the sacraments of Eucharist and reconciliation

5. Address the power and responsibility associated with sexual intimacy and the safeguards of chastity to guard against sexual temptations.

- Promote the values of modesty and chastity
- Promote morally appropriate expressions of love in one's state in life
- Foster a wholesome respect for the equality and mutuality of the sexes
- Examine moral decision-making that respects the dignity of all human life
- Examine specific areas of sexual immorality that can harm the human person and their relationships: pornography, masturbation, non-marital sex, contraception, homosexual activity
- Address the source, nature and harmful effects of sexually transmitted diseases

6. Provide proximate marriage formation regarding the responsibilities and commitment of the vocation

- Examine how to moderate healthy relationships grounded in Catholic principles and with essential communication skills
- Address the realities of marriage: managing finances, decision making, parenting, etc.
- Discuss the Church's teaching on the permanency of marriage; review the Church's teaching and pastoral approaches regarding divorce, annulments, and remarriage

Human Sexuality Objectives for Young Adults

Ages: 18-35

1. Help the young adult integrate a fuller appreciation of the Catholic understanding of human sexuality into one's lived experience.

- Develop a personal spirituality through commitment to a life of prayer, engagement in Sunday worship and the sacraments, and communal involvement.
- Examine the call to vocation as single, married, or religious/priests in light of fidelity to chastity, personal and societal responsibility, commitment, and growth in intimacy with persons of the same and opposite sex.
- Explore how a life of committed celibacy for the sake of the Kingdom of God is a legitimate expression of sexuality
- Help the young adult develop a clear Catholic framework to integrate the gift and power of one's sexuality for one's personal development and the good of others.
- Offer opportunities to engage the young adult in communal life through social and ministerial involvement
- Provide opportunities for developing good communication skills as well as developing the virtues of honesty, integrity, understanding, patience, tolerance, chastity, and forgiveness
- Review the essentials in forming healthy friendships, establishing clear boundaries, and resisting temptations
- Provide information about sexual dysfunction, sexual abuse, and sexually transmitted diseases

2. Help the young adult to recognize and respond to the various cultural messages, beliefs, values, and practices for human sexuality that conflict with those of the Catholic faith.

- Examine the various messages within the culture about human sexuality in light of living as a follower of Jesus Christ.
- Examine special issues such as co-habitation, dating, responsible parenthood, Natural Family Planning and artificial birth control, infertility, inter-religious and inter-faith relationships, financial stewardship, positive and negative responses to stress, maintaining sexual satisfaction and intimacy within marriage
- Developing reasoning skills by using the sources of divine revelation, the Church's teaching and guidance, and the wisdom of the community to make good moral decisions

Human Sexuality Objectives for Older Adults

Ages: 35+

Assist the adult in strengthening one's personal and vocational commitments and renew the Christian vision of love and faith to sustain one's fidelity

- Provide communal opportunities to share wisdom and friendship in making and sustaining life commitments
- Use the Paschal Mystery to examine the meaning of loss, limitations, disappointments, suffering, and hope in the context of personal functioning and interpersonal relationships
- Offer spiritual resources through days of prayer, retreats, and spiritual directors to deepen one's relationship with God and neighbor
- Provide opportunities for renewal of romance and intimacy in marriages
- Provide opportunities for directing one's sexuality in service to the community as mentors and caretakers of the faith, especially in peer ministry with other parents
- Use intergenerational settings in parish organizations or religious education to communicate the need for love and being loved as it impacts sharing faith, customs, values, and truths
- Help those who are single by divorce, death, never marrying, or through some other kind of loss to recognize one's value as a person and as a life-giving member of one's parish community

Part Six:

Archdiocesan Sexuality Catechetical Resources & Programs



SEXUALITY CATECHESIS

2016 Resource Guide

CHILDREN & EARLY ADOLESCENTS

ASCENSION PRESS

Theology of the Body for Teens: Discovering God's Plan for Love and Life, Middle School Edition, 2011.

A Middle School resource with 8 lessons.

Program components: A Student workbook, Leader's Guide, and Coordinator's Manual. A set of DVDs presents the content of the program. The resources are available on loan from the Archdiocesan Resource Center.

RCL- BENZINGER

- **Family Life Program**, 2010.
(*Grades K-8.*)

Program Components:

Student, Teacher, Parent components [Separate "Human Reproduction" booklets labeled as Level A & B can be introduced by parents or used in the classroom for review if the parents wish]. All human reproduction material, including family letters and Family Time pages, is available in Spanish]. **New Feature:** Contains grade specific lessons for safe environment education.

ST. MARY'S PRESS

The Catholic Connections Handbook for Middle Schoolers, Second Edition, 2014.

This systematic catechetical textbook for high school age youth has content which provides a Catholic foundation for sexual morality. Chapter 38 specifically addresses "Respecting Sexuality", but it is presented within the broader context of Catholic moral formation.

LATER ADOLESCENTS

ASCENSION PRESS

Theology of the Body for Teens: High School Edition, 2007.

A high school resource with 12 lessons. An adapted version (6 sessions) is available through the CCE Office. Can be used in a weekend retreat format.

Program components: A Student workbook, Leader's Guide, and Coordinator's Manual. A set of DVDs presents the content of the program. The resources are available on loan from the Archdiocesan Resource Center.

AVE MARIA PRESS

Sex and the Teenage: Choices and Decisions, Kieran Sawyer, S.S.N.D., Ave Maria Press, 2007.

A 12-session curriculum which outlines God's plan for human sexuality and how to make chaste choices as a teen.

ST. MARY'S PRESS

The Catholic Faith Handbook for Youth (Second Edition), 2008.

This systematic catechetical textbook for high school age youth has content which provides a Catholic foundation for sexual morality. Chapter 27 specifically addresses "Respecting Sexuality", but it is presented within the broader context of Catholic moral formation.

BOOKS FOR TEENS

AVE MARIA PRESS

Sex, Love & You, Tom and Judy Lickona.1994 [second edition 2002].

Resources for Adults

Young Adults **Ages 18-30+**

ASCENSION PRESS

Freedom to Love by Christopher West

The world tells us that freedom is the ability to do what we want, whenever we want, with whomever we want. But has this led to strong relationships, strong families, or strong communities? Since the days of the “sexual revolution,” the opposite has played out. Sexual chaos, exploitation, broken families, and a lot of pain have been the result of “freedom.”

In this powerful, five-part study for young adults, popular author and presenter Christopher West lays out a convincing and refreshing road map to living a life of freedom. The concepts presented in this study will change everything, including your worldview.

Adults **Ages 30+**

ASCENSION PRESS

Theology of the Body for Beginners: Revised Edition by Christopher West

Based on the words of Scripture, John Paul II's famous reflection on the body and sex take us to the root of the modern crisis and chart a path to an authentic sexual liberation. This book takes the rich (and dense) teachings of the late Holy Father and makes them accessible to the average person. The first edition of *Theology of the Body for Beginners* (2004) quickly became an international best-seller. This freshly revised and expanded edition is based on Dr. Michael Waldstein's much improved translation of John Paul II's catechesis.

ASCENSION PRESS

The Gift: Your Call to Greatness, DVD by Christopher West

Your Call to Greatness, is a "vision for life" talk, which is intended for those who are new to the Theology of the Body. The message of *The Gift* is a life-changing experience. You will come to see, perhaps for the first time, who you really are—and what you are called to be. God's plan for us is stamped right into our bodies, and understanding this plan will give you a new lens through which to see your life, your relationships, and the world around you. In this one-hour talk, Christopher West addresses and answers some of the most fundamental questions of human existence.

ASCENSION PRESS

An Introduction to the Theology of the Body, 8-Part Study (4 DVDs) by Christopher West

This eight-part, four-hour DVD series presented by Christopher West is designed to give you a solid understanding of God's plan for humanity—a plan stamped right into our bodies. Each talk is designed to accompany a lesson in the [Student Workbook](#) and [Leader's Guide](#).

ASCENSION PRESS

Into the Heart: A Journey Through the Theology of the Body, 16-Part Study (8 DVDs)

by Christopher West

Building upon An Introduction to the Theology of the Body, this 16-part, 8-hour DVD series will move you deeper into this life-changing message, enabling you to apply and integrate it into every aspect of your life. Here you will be given the tools needed to develop the sacramental worldview that is so crucial to living an authentic human sexuality. Each talk is designed to accompany a lesson in the [Student Workbook](#) and [Leader's Guide](#).

OBLATE MEDIA COMMUNICATION

Sacred Fire: Anthropology and Spirituality of Sexuality by Rev. Ron Rolheiser

Fr. Rolheiser uses a 2-part workshop presentation to break open the essential understanding of human sexuality from a Christian anthropological and spiritual perspective. Using the metaphor of fire, he describes sexuality as a powerful fire inside of us, the best of all fires and the most dangerous of all fires. It is also a sacred fire, meant to be enjoyed as God's great gift to us even as it is guarded by chastity. Each part is about 60 minutes.

Archdiocesan Programs

The Mother-Daughter, Father-Son Programs

These are 2 ½ hour same-gender programs focused to assist families with introducing God's gift of human sexuality to their child from a Catholic faith perspective. It includes talks by parent-older adolescent/young adult children on addressing the challenges and fostering good communication during adolescence. A PowerPoint presentation on male and female fertility is presented in the context of marriage and chastity. The girls' program is targeted for ages 10-12 years; the boys' program is targeted for 11-14 year olds. The Archdiocese offers these programs at various parishes in English and Spanish each fall and spring. For arranging these programs at the local parish in English or Spanish, contact the Office of Adolescent Catechesis and Evangelization (OACE) at 713-741-8792 or mciesielski@archgh.org.

HUMAN SEXUALITY DVDS - 2016 GUIDE

Note: The following media resources always are to be referenced in accord with official Catholic teaching.

Ages 6-9 [Elementary]

Ages 6-9 [grades 1-3]
<p><u>Body Talk 3 My Special Body</u></p> <ol style="list-style-type: none"> 1. Body image- addresses different body types; teasing; hurt feelings [how to respond with positive thoughts and affirmations]; how to take care of one's body 2. The feeling of hunger and appropriate response [when one feels full] Good nutrition; a variety of foods in balance 3. Exercise and its effects I like myself when ... <p>Teacher manual emphasizes teaching the development of healthy bodies [persons].</p>

Ages 8-11 [Elementary/Middle School]

Ages 8-11 [grades 3-5]
<p><u>Brick by Brick: Building Self Respect & Good Character</u></p> <p>2 set DVD Includes a Teacher's resource book with many practical activities</p> <ol style="list-style-type: none"> 1. Respecting Yourself (23m): Starts with a story about 3 pigs; creating a firm foundation of trustworthiness and respect; Golden rule; consideration; celebrate one's uniqueness (gifts, talents, abilities) within one's own family, traditions, history; what's truly important is within one (dignity); story about what it means to be a good leader (good looks, wealth, strength vs. dealing with hard times, challenges); where are the opportunities to be the best that you can? Keeping mind and body healthy; story about the impact of too much TV; doing one's best; self-control, responsibility, honesty; self-discipline; (story about a mirror of self-respect; being able to laugh at own mistakes); accept oneself; focus on one's strengths; take responsibility for one's actions; don't be a quitter. 2. Respecting Others (26m): Based on the Golden Rule of treating others as you would want to be treated; Building projects require respect; Other key virtues and behaviors which reflect respect for the dignity of others → Respect & consideration; telling truth; keeping promises; politeness, honesty; dependability; honorable; reliable; trustworthy; sharing; empathy vs. selfishness/rudeness (fish story about wealth vs. integrity); courage; power of common courtesy and the difference it makes (gratitude, thoughtfulness; dealing with conflicts/disagreements (calm down, talking, listening, respect thoughts and feelings); appreciating differences, uniqueness, and tolerating other points of view vs. put downs (Story telling about a world of sameness vs. differences, disagreements; rudeness); we all have different gifts; little acts of kindness; caring, courage, sacrifices and commitment to make a difference in the world (story of privateers; heroism in a time of slavery) 3. Respecting Your World (25m) Respect for nature, things one owns (tools); following home rules, maintaining care for room; story about not caring for one's belongings and trashiness; cleaning up around one's environment; respect for school property (graffiti), teachers; community laws guide how to behave (story about a lawless town); what you can do to make a difference in one's community and the environment (no littering/carelessness, recycle/careful); making a difference/sacrifice (Iqbal: Sweatshop child who made a difference)

Good Hygiene

Provides more detail on staying healthy and developing good health care habits.

It serves as a practical guide for navigating the early stages in puberty. It includes:

1. Good skin and hair care
2. Oral hygiene
3. Handwashing
4. Nutrition, exercise, sleep.

Includes a parent home page.

What Does it Mean to be a Good Friend?

Activities for reflection and sharing the meaning of developing and sustaining friendships

Scenarios of friendships and working out challenges in relationships

Examples of conflict in relationships

Children define qualities of being a good friend (e.g. trust, comfort)

Hosts' description of good friendship:

- Being a good listener without interrupting
- Support, forgiveness, loyal; Think before reacting; Dependable
- Paying attention; Respect; Showing empathy: standing up for your friends
- Scenarios for dealing with conflict in friendships: Listening to the other and to one's own feelings, asserting one's self

Looking Ahead: About Girls

1. Discusses puberty – emotional, physical, social changes
 - examines personal hygiene and hair growth
2. Addresses a normal range for change and development
 - introduces the experience of physical attraction
 - includes how to foster good adult communication
3. Explains the reproductive system [menstrual cycle]
 - includes information on the use of sanitary napkins

Teacher manual and parent send-home page.

Note: This resource should be introduced to children by or with parents present.

Looking Ahead: About Boys

The script is similar to *Looking Ahead: About Girls* but with a male emphasis

1. Physical changes: good hygiene, exercise, diet, rest
 - includes information on hormones and secondary sex characteristics [hair]
2. Emotional changes, moods, attraction to girls; adult communication
3. Reproductive system
 - erection/nocturnal emission
 - provides a tasteful introduction to fertilization

The teacher's guide provides scripts, activities, and reflections.

Note: This resource should be introduced to children by or with parents present.

Having a Positive Body Image

Video provides a good follow-up to the puberty videos: *Looking Ahead for Girls and Boys*

1. Puberty – Body changes as normal
 - Addresses ideal images presented in magazines and media [What is realistic? What is unrealistic?]
 - emphasis on emotional care, respect and responsibility
2. Body types – differences and the need for self-acceptance; good health care, diet, exercise
3. Developing healthy self-image [focuses on one's strengths, assets rather than flaws]; provides parent pointers/tips

Ages 9-11 [Elementary/Middle School]

Ages 9-11 [grades 4-6]
[English/Spanish]

You, Your Body, and Puberty

Three viewing options: There is a girls-only, boys-only, and a co-ed version [the latter version has 2 endings, one with a girl sharing with a boy that she has just had her period].

This presents a family and community model for discussion. It creates a story of 4 friends [2 boys and 2 girls] and their friendship from early childhood into puberty. Predominant cultures represented are Af-Am. and Anglo.

Father [parent] discusses what it means to “grow-up” with his son.

1. Discussion about body images, changes, responsibility [a little more technical, but it is user-friendly].

2. Menstruation and fertilization [mention of wet dreams/nocturnal emission]

Grandmother has an adult-child talk with granddaughter about growing up issues; addresses issues about the opposite sex; discusses good hygiene practices.

There are student activities with vignettes between parents-children.

1. Addresses issues about peers with embarrassing questions, insecurities, name calling, confusion about what’s normal?

2. Provides a fact sheet about male and female changes [addresses myths] and offers alternatives.

Note: This resource should be introduced to children by or with parents present.

Ages 9-11 [grades 4-6]

The Emotion Commotion Series

3 Parts:

1. Dealing with Anger and Sadness
2. Dealing with Worry and Fear [The “what if” monster]
3. The Stress Mess [keeping secrets]

Definitions of all of the emotions are given with practical ways to understand and handle strong emotions.

Activities: includes learning how to read body language; the importance of apologies, the changing nature of feelings, how to handle pressure and challenges; creating positive imagery and encouragement.

Ages 11-14 [Middle School]

Ages 11-14 [Middle School]	
<u>Developing Self-Confidence</u>	
<ol style="list-style-type: none">1. Dealing with negative self-talk2. Developing positive self-talk3. Taking reasonable risks [confronting anxiety and fears]4. Examining fears <p>Activities: Uses a questionnaire for self-confidence. Describes what a self-confident persons looks like; offers activities to foster self-confidence.</p>	
Ages 11-14 [Middle School]	
<u>Coping With the Body Image Blues</u>	
<p>Addresses how various people influence choices about “how life should be” [diets, exercise, eating disorders] Discusses media images that “sell happiness”, popularity. Activities: Strengthen a positive sense of self through a person’s strengths, beliefs, and values; teaches the use of positive self-talk. Addresses how food can provide comfort as well as harm through eating disorders; provides guidance on getting help for eating disorders</p>	
Ages 11-14 [Middle School]	
<u>Caution: Teenager Under Construction</u>	
<p>[Complements the <i>You, Your Body, and Puberty</i> video]</p> <p>Examines changes that come with puberty [physical, intellectual, social, and emotional] Addresses the “Am I normal?” question Examines stress and opportunities/choices that accompany puberty. Relates individual growth and development in the context of peer relationships. Activities include:</p> <ol style="list-style-type: none">1. Identifying strengths; how to get support2. A balanced use of time3. Positive stress relievers4. Impact of friends and friends, parents, rules5. Personal hygiene6. Dealing positively with physical attractions7. Decision making strategies8. Forming relationships with good listening and speaking skills	

Flirting or Hurting? When is it Okay, When is it Harassment?

The DVD has been developed into a 60 minute catechetical session whose primary objective is to help middle school-age youth learn the Christian meaning of love and respect and demonstrate how to create relationships with these characteristics. A variety of optional activities are included in the resource.

Key content that is addressed in the DVD:

1. Defines flirting as respectful, welcome, two-sided behavior that leaves both parties feeling comfortable and good about themselves.
2. Harassment is defined as disrespectful, unwanted, hurtful, forceful behavior that is either verbal or physical which leaves the receiving party feeling uncomfortable.

That's So Rude: Ten Rules of Common Courtesy

The content focuses on skills for exercising good manners in certain social situations. It includes proper etiquette to address differences in status [adults/children], social intentions, and appearance.

Can be easily used to support skills for Christian living: gratitude, politeness, apologies and forgiveness, responsibility, respect, honesty, consideration for others, dealing with rudeness, the need for privacy.

Activities include rules for appropriate social interaction, dealing with a change of plans, exercising appropriate public behavior, polite refusals

The Power Trip: Bullying in School

Defines bullying and its characteristics. Focuses on power and abuse.

Distinguishes tattling from telling [reporting].

Examines cyber bullying and how boys and girls use bullying tactics differently.

Also, explores the role and power of bystanders in collusion with the bully.

Activities: Examines how everyone has been left out or hurt [empathy]

Raises awareness as a perpetrator/victim.

Provides practical tips what to do and not do to combat bullying.

Tolerance: Responding to Differences

The content lends itself to Gospel strategies for dealing with differences through skills of exercising courage. Provides skills for recognizing and responding to diversity: learning tools of tolerance.

1. Recognition skills: Examines attitudes, beliefs, and feelings
2. Fosters empathy
3. Helps to examine the source of feelings [threat to power, status, and limited resources]
4. Teaches how to reach out

Activities focus on: hospitality skills and helping others to feel welcome; offers practical tips and tools for building tolerance. Examines attitudes towards differences of gender, race. Provides role plays for dealing with unfair situations, being teased or labeled.

Provides opportunities for tolerance projects and makes application of proverbs.

Human Reproduction & Childbirth

Presents a computerized, technical model on genetics and microbiology of male and female anatomy and human reproduction [a more in-depth version than the younger videos on puberty]

Provides a context for marriage; fertilization and pregnancy – there is a mention of sexual intercourse and ejaculation.

Emphasis is on caring for the baby in utero.

A student activities section in the guidelines has handouts on comparative anatomy.

Note: This resource is to be shown with explicit parental authorization, preferably with parents present.

Theology of the Body for Teens: Discovering God's Plan for Love and Life.

© 2011, MIDDLE SCHOOL, EIGHT 20-25 MINUTE PRESENTATIONS, ASCENSION PRESS.

The presentations include Church teaching, commentary, practical applications, real-life interviews, graphics, animated trivia, and a 33-minute presentation specifically for parents. Teacher/catechist resources which support the video material are available through the CCE Office.

Building Good Relationships © 2001, Grades 7th – 12th, 38 Minutes, Sunburst.

This hands-on workshop gives students the skills to evaluate healthy vs. unhealthy relationships, be assertive rather than aggressive, resist peer pressure, communicate clearly, and resolve conflicts. Teens will recognize their own behaviors and learn to identify the communication roadblocks.

Exploring Healthy Relationships

Four Keys to healthy relationships

1. Mutual respect [includes gratitude]
2. Open Communication – how to stay connected
3. Creating trust – maintaining honesty and give-and-take; non-judgmental
4. Setting appropriate boundaries [personal space] and violation of boundaries

Activities include: making connections between childhood experiences and the impact they have on present day relationships.

Hallmarks of Good Mental Health

Demonstrates 7 key qualities of good mental health:

1. Positive Self-esteem (focus on strengths)
2. Satisfying Interpersonal Relationships (what characterizes good friends or support)
3. Academic Success (techniques to succeed)
4. Having Future Goals (meaningful sense of direction, a plan to realize goals, persistent)
5. Making Good Choices (discernment grounded in values and beliefs)
6. Ability to Delay Gratification (sacrifices for other goods; resisting temptation)
7. Resiliency (handling disappointments and negative events)

Format: Interviews with teens

Includes activities and handouts to process each of these qualities

The Harassment Workshop

Activity book: rules for respectful engagement; role play empathy

Gossiping, taunting, meanness, ridicule and the harm it causes.
85% of kids interviewed said they were harassed.

Kids scared; isolation

Status (thinking your better than others); taking out anger on others

Bullying: Intentionally trying to hurt someone (verbal, physical)

Insecurity → meanness

Gossiping – damage reputations

Stereotypes; Hazing; Force; Cyberbullying

Addresses reasons people bully: power, jealousy, treat others the way they have been treated.

Verbal and physical retaliation makes it worse; retaliation feeds their power; not about suffering silently. Answer: get help; trusted friend, teacher, parents

Bystander: refuse to join in, interrupt the harassment if you feel safe, tell an adult, offer to help; Most effective way to deal with bullying is to get help

No Excuses: Sexual Harassment

Defines sexual harassment, Quid Pro Quo [Using power to get sexual favors in exchange for something], hostile environment; also addresses adult unwanted behavior with teens.

Examines the emotional and physical impact on being harassed.

Practical strategies are explored for responding to sexual harassment.

Assesses how each person determines what is “unwanted” behavior.

Activities include: scenarios to address unwelcome or uninvited conduct

Open Arms? Open Eyes! Power, Control and Abuse in Teen Relationships

Teens discuss dating: fighting, wanting to be liked, allowing abuse, controlling Power, red flags, warning signs of abuse (control in decision making)

A psychologist provides perspectives for abusive relationships and safety tips for getting out of the relationships.

Beginning of a relationship: considerate, best behavior

Simulated (and real) abusive relationships: isolation, failing to respect boundaries, name calling, convincing apologies, threats, insults, physical and emotional patterns that escalate over time, break down confidence; insecurity, control by anger, sickness, pity

Skills for getting out of the relationships: time and space to think; you can't fix or change anybody but oneself; finding a safe way with others' support

Activities: defining ideal guy/girl; identifying abusive relationships

Social Skills for Life: Managing Strong Emotions

Activities include reflection on own emotional make-up as well as role playing applications how to respond to strong emotions. Teens' scripting and modeling ways to identify triggers and cues that cause strong emotions and techniques to manage strong emotions. Includes managing bullying situations.

What causes an emotional meltdown? (fear, threat)?

Strategies:

1. Think
2. Use mental imageries to help one feel strong and in control
3. Positive self-talk
4. Rehearse ways to deal with difficult people and situations

Triggers: Disrespect, self-doubt, embarrassment, sarcasm, put downs, inadequate

Types of responses: Lash out response, self-doubt response, assertive/creative responses

Goal: Not to change another person's behavior or attitude but to be clear, assertive, polite, and in control

Surviving Peer Pressure: You Can Do It!

Offers teens the ability to plan or be intentional to strategize how to address teen pressures. Addresses the underlying motivations of adolescent behavior that generates peer pressure and offers assertive, creative, and empowering strategies that help maintain a person's sense of dignity and boundaries. Applications are provided in the workbook to help teens practice each of the following tools for dealing with peer pressure.

1. Awareness of being pressured; manipulation ("I'll do anything for you.")
2. Listening to conscience (inner voice)
3. Seeking third party wisdom
4. Imagine what would parents think (good place to insert what Christ would do or what the Church teaches)
5. Evaluate the risk (also opportunity to consider appropriate alternatives that are fun and not harmful)

Teen Sex: The Rules have Changed © 2007, Two versions: Teen & Pre-Teen, 22 minutes, Just Say Yes.

The presentation offers a medical and pastoral response to the epidemic and reality of sexually transmitted diseases. It addresses the profound physiological and emotional consequences as well as how teens can resist the pressure to engage in intimate genital expressions. The content offers some graphic images of STDs, depression, and suicide. It also includes a response to teens asking hard-hitting questions.

Theology of the Body for Teens: Discovering God's Plan for Love and Life,
© 2007, High School, twelve 20-25 minute presentations, Ascension Press.

The presentations include Church teaching, commentary, practical applications, real-life interviews, graphics, animated trivia, and a 40-minute presentation specifically for parents. The resource can be adapted to reflect a modified program of 6 sessions, offered in a weekend retreat format, or extended over a longer period of time. Teacher/catechist resources which support the video material are available through the CCE Office.

Parent Education Resources

Ages 5-7 [Elementary]

Ages 5-7 [grades K-2]

It's Your Body: You're in Charge!

Note: This DVD in effect presents a sexual abuse prevention message. At this time because the Archdiocese has not approved videos for “Sacred and Safe “ sexual abuse prevention, the DVD would best be used as a teaching tool with parents and not used as a direct resource with children.

The message is that one's body is special and it belongs only to oneself [mentions who can touch private parts and when it is appropriate to do so, e.g. doctor's visit].

1. Discusses how good touch/bad touch relates to how touch can make a person feel good and bad. Addresses responses one can make to bad touching [pinching, hitting, tickling too hard; skills provided for communicating clear boundaries].

2. Discusses touching areas of the body [private parts]

- distinguishes between good and bad secrets; simulates an adult-child sexual abuse scenario with discussion.

Provides a discussion guide for parents [how to listen to child and how to help child report abuse to adults.

Middle School

Parent Guide for Ages 11-14 [Middle School]

Helping Young Teens Succeed in Middle School

The middle school years as transitional years dealing with issues of autonomy, new stresses and demands; offers practical tips on negotiation and compromise.

Factors that support healthy integration

1. Home and Family [support] → how to move toward another developmental task [new rules for stability and responsibility]

2. School and Academics – help with organizing new work demands.

3. Peers and Friends – need to be with peers and avoid intrusive behavior while still monitoring their work and choices.

There are a number of practical messages sent to kids with explanations or a rationale.

Internet Safety: What You Don't Know Can Hurt Your Child © 2002, 15 minutes, Parents, Texas Attorney General Office.

Provides information and resources to help parents navigate the world of computers and the Internet, and keep their children safe.

Parent Guide for Ages 11-14 [Middle School]

Raising Healthy Teens: Communication Skills

1. Ask Questions [don't make assumptions or accusations].
 2. Get facts.
 3. Respect boundaries – give space.
 4. Use “I” messages which helps identify feelings.
 5. Handle anger, stress; avoiding blame by avoiding critical statement.
 6. Active listening.
 7. Body language and tone of voice awareness.
 8. The art of compromise.
- Kids will be mad at you; communicate why you as a parent think or feel a response is right. Use rules for consistency and to communicate values.

Middle School-High School

Teen Truth: An Inside Look at Body Image

Provides parents with handouts of warning signs on steroid usage and eating disorders

Body image – addresses obsession with “you’re never good enough” messages; emphasis on body appearance and messages such as “If I look like that, I’ll succeed and be happy, popular [weight and clothes]”.

Addresses steroids and eating disorders.

Reviews media messages [magazine] with airbrushes messages: What do we let in to feel good about ourselves?

Explores alternatives that are healthy as well as how to get help for problems.

Examines alternatives to counter conforming to another’s description on how one should be. Adds good health messages on strengths versus flaws, use of vitamins and exercise to achieve good health practices.

Think Before You Click: Playing It Safe On-Line

Twelve rules for cyber-safety.
Includes maintaining safety and proper usage of chat rooms, personal websites, cyber bullying, cyber fighting, hackers, on-line predators, tricks and stalkers.
Offers guidance in communication skills for on-line etiquette.
Examines how to be private [protect password and personal information]
Emphasizes avoiding jokes or threats.

Activities: help recognize warning signs and tips for reporting red flags that make one feel uncomfortable.

Parent Guide for Ages 14-18 [High School]

Teen Truth: An Inside Look at Drugs and Alcohol Abuse

Reports statistics on teen alcohol/drug abuse/tobacco usage.
- Shows graphic depictions of consequences of usage.
Discusses impact on the body and stages of addiction.
Addresses “experimentation” and the false sense of “being in-control”

Activities: Identifies risk factors for abuse.
Addresses reasons teens choose risky behavior [popularity, coping with stress].
Provides scenarios for temptations and addresses how advertising influences choices.

Underage Drinking: Know the Risks, Know the Facts

Effects on the brain and decision-making.

Discusses experimentation with and without serious consequences.

Addresses alcohol's easy accessibility and cultural mixed messages [media emphasis on fitting in and fun].

Examines connections with lowered inhibitions and choices that result in STDs, rape, deadly consequences.

Activities include: examining alternative choices for fun and fitting in, legal issues, contracts to not drink. Challenges parents to look at their home usage, availability, and messages that they are sending to their children about the use of alcohol.

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PROTECTING CHILDREN, THE RATIONALE FOR INCLUDING CIRCLE OF GRACE IN THE RELIGION CURRICULUM

In compliance with the *USCCB Charter for the Protection of Children and Young People*, Catholic schools are required to provide a safe environment for all students. This involves not only the approval and training of employees via the Archdiocesan Safe Environment Program, but also equipping students with strategies to protect themselves from predators.

Circle of Grace is a complete, faith-focused set of lesson plans designed to teach students strategies to protect themselves, while incorporating the Catholic view of respect and reverence for the human body. While it is not a program on Catholic sexual morality and should not be used as a replacement for the Human Sexuality component of our Religion curriculum guide, the most appropriate place for these objectives to be taught is in the religion classroom, during units of study discussing reverence for the body (early childhood/elementary) or sexual morality (middle school).

Beginning in the 2018-2019 school year, Catholic schools in our Archdiocese should begin using the *Circle of Grace* lessons, incorporating them at all grade levels. The lessons are easy to use. In the following pages you will find a detailed summary taken directly from the official *Circle of Grace* manual. All materials for the lessons can be downloaded from the Catholic schools' website at <http://www.choosecatholicschools.org/>.

Excerpt from

CIRCLE OF GRACE

Program for Children and Young People

Grade Kindergarten through Grade 8

Respecting All God's People

Safe Environment Training

2013 Revised Edition

© Archdiocese of Omaha

Introduction

Development of the *Circle of Grace* Program has been a passionate journey for all involved. The Archdiocesan committee was brought together by the mandate of the U.S. Bishops' *Charter for the Protection of Children and Young People*. The charter mandates that each diocese must have a safe environment program for children and youth which includes an audit to ensure compliance.

The committee set a goal early on that we wanted a program rich in our Catholic faith and clinically sound. The committee knew the program needed to first meet the standards of the U. S. Bishop's audit, but we also wanted much more for our children and youth. Thus, we decided that our main commitment was above and beyond meeting the needs of the U.S. Bishops' audit; we want to ensure the safety, well-being, and spiritual formation of our children and youth. With these goals in mind, we have developed a program which includes teaching a culture of respect and faith that goes beyond mere protection. This program helps children and young people understand their own sacredness, the sacredness of others, and how to seek help through their relationships with trusted adults. Consequently, the *Circle of Grace* concept was born.

What is the *Circle of Grace*? It is the love and goodness of God that surrounds us and all others. It is the recognition that God is with us always and is there to help us in difficult situations. Through the *Circle of Grace* Program, adults assist children and youth to recognize God's love by understanding that each of us lives and moves within a *Circle of Grace*. Your *Circle of Grace* holds who you are in your body and through your senses. It holds your very essence in mind, heart, soul, and sexuality.

This holistic concept allows children and youth to identify uncomfortable situations long before any inappropriate touch may occur. Those who molest children start to groom them by manipulating them to break rules and keep secrets such as consuming alcohol and viewing pornography. This manipulation usually occurs before any attempt of inappropriate touch. The *Circle of Grace* program helps children and youth to identify early on when they are uncomfortable with a situation and includes ways to seek the help of a trusted adult. The *Circle of Grace* K-12 Program goals and objectives are met in all grades. The program is self-contained for each grade with everything needed to teach the material.

One of the benefits of the *Circle of Grace* program is that the instructors also have the opportunity to ponder their own belief and experience of God's presence in their lives. During a training session an operating room nurse, who was a catechist, asked the following question: "So Jesus is right with us in the operating room?" Her prior faith formation taught this belief but the *Circle of Grace* Program finally allowed her to understand God's love in a very visual and real way for her life.

With that realization in mind, ponder the *Circle of Grace* prayer. It is profound in its simplicity.

Raise your hands above your head then bring
your outstretched arms slowly down.
Extend your arms
in front of you
and then behind you
embrace all of the space around you
slowly reach down to your feet.
Knowing that God is in this space with you.
This is your
Circle of Grace;
you are in it.

What would our world look like if we all lived believing and truly knowing that God is that close?
Mary Beth Hannus LCSW, LMHP, Victim Outreach and Prevention Manager, Archdiocese of Omaha.

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Guidelines

School Administrators, Directors of Religious Education, and Youth Ministry Directors

- **Leader** is defined as clergy, administrator, director of religious education/formation, teacher, catechist, or youth minister who has been trained to teach the *Circle of Grace* Program. All leaders must be adults and certified in Safe Environment training.
- Every leader should read the Philosophy, Goals and Key Concepts to better understand and prepare to teach the *Circle of Grace*. The Key Concepts review the essence of the curriculum, that God is always present in our *Circle of Grace* and desires an intimate relationship with His children.
- Administrator/Director needs to review how to handle sensitive situations with each leader. It is important for leaders to report all concerning situations to their Administrator/Directors and understand child abuse/neglect reporting laws. A Quick Reference Card for Leaders is located in this section.
- This program may bring up past issues with a leader which may make it difficult for them to teach the lessons. Please encourage leaders in this situation to speak with their Administrator/ Director, Pastor, or they can call the Safe Environment Coordinator directly. Supportive resources are available in their community to help them.
- *Circle of Grace* Curriculum has both comprehensive and focus grades. The comprehensive grades have multiple lessons in K-3. This is due to vulnerability and need for repetition. Grades six has multiple lessons due to insecurity of transitional years. The focus grades have a lesson on one particular area.
- The time frame for lessons may vary depending on size of class, age of children/young people, amount of discussion, etc. Grade 6th lessons can be done as a retreat night. Sometimes there is a need to combine grades. If so, pick the most appropriate curriculum to teach the group. It must be a complete grade section.
- Vocabulary with definitions are intended for the leader. The explanation of vocabulary should be integrated within the context of the lessons to assist the children and young people in their understanding of the *Circle of Grace* Program. The depth of the children/young people's understanding will depend upon their age and developmental stage. A master vocabulary list of the *Circle of Grace* Program is included in the packet for each grade.
- Each lesson is correlated with Catholic teachings.
- The *Circle of Grace* program must be implemented in all grades each year.
- The Kindergarten through Grade 2 lessons are very similar. Children in this developmental phase learn through intentional repetition.

- Leader's instructions for each lesson are italicized. Non-italicized text needs to be presented by the leader to the children or young people. All the information and handouts are provided for each grade.
- If possible, it is always "best practice" to have two adults in the room during the lesson due to the sensitive nature of the material.
- There should be no more than two to three weeks between the last two lessons in grades K, 1, 2, 3, and 6. Ongoing reinforcement of the concepts is encouraged throughout the year. Hopefully, the language of *Circle of Grace* will become a part of a positive culture of respect, care, and faith that will help protect our children and young people and help them to know what to do when they feel unsafe.
- There are pre and post assessments for grades 3, 6, and 9. This tool will assist in evaluating the children/young people's understanding and assimilation of the concepts. The results are to be recorded on the grade evaluation and are not to be shared with the children/young people.
- The School Administrator, Religious Education Director, or Youth Minister Director need to send out the provided letter to all parents regarding *Circle of Grace* prior to starting the program. All parents should receive the "Common Questions of Parents" handout. Lesson specific parent information should be handed out as directed. The parent information included in this chapter for every parish/school is to assist in providing parent education both to inform parents about the *Circle of Grace* program and to foster greater communication in families.
- Evaluations for each lesson are to be completed and returned to the School Administrator, the Director of Youth Ministry, or the Director of Religious Education/Formation. The administrator/director will use these evaluations to complete the Summary Evaluation (located in this chapter). The Summary Evaluation needs to be sent to the for ongoing improvement of the program, for parish/ school documentation of the implementation of the program, and for audit records.
- The following pages include the *Circle of Grace* Prayer, Key Concepts of *Circle of Grace* and a Code of Conduct/Anti Bullying Contract for Children/Youth. These additional resources can be displayed in the classroom and are great additions to the curriculum.
- Additional Resources are located on *Circle of Grace* Resource CD:
Circle of Grace Brochure and Logo
Preschool Lesson (can be used for Kindergarten if needed)
Circle of Grace Training CD
Parents First Newsletter for each grade
Twteens/Teens Modesty Lesson (in 9-12 section)
Website for anti-pornography teaching sheets for children/youth, adults and families
"Bullying: a Faith Community's Response" Training DVD

Summary of the Key Concepts of “Circle of Grace”

God gives each of us a Circle of Grace (see below) where He is always “Present”

*Raise your hands above your head,
then bring your outstretched arms slowly down.*

*Extend your arms in front of you and then behind you
embrace all of the space around you
slowly reach down to your feet.*

*Knowing that **God** is in this space with you
This is your **Circle of Grace**; you are in it.*

God is “Present” because He desires a relationship with us

- God is with us when we are happy and sad. God does not cause bad things to happen to us. He loves us very much.
- God desires to help us when we are hurt, scared or confused (unsafe).
- Having faith may not take away all of life’s struggles. It is because of these struggles, God promised to always “be present”, providing guidance and comfort in our time of need.

God helps us know what belongs in our Circle of Grace

- Our feelings help us know about ourselves and the world around us.

- God helps us know what belongs in our *Circle of Grace* by allowing us to experience peace, love or contentment when something or someone good comes into our *Circle of Grace*.

God helps us know what does not belong in our Circle of Grace

- God desires to help us when we are hurt, scared or confused (unsafe).
- The Holy Spirit prompts (alerts) us that something does not belong in our *Circle of Grace* by giving us “a funny or uncomfortable feeling” that something is not safe. This feeling is there because God wants us to be safe.

God helps us know when to ask for help from someone we trust

- God gives us people in our lives to help us when we are troubled or struggling with a concern.
- God wants us to talk to trusted grownups about our worries, concerns or “funny/uncomfortable feelings” so they can help us be safe and take the right action.

Philosophy

What is a Circle of Grace?

The Catholic Church teaches that God has created each of us as unique and special. Genesis 1:27 tells us that we are created “male and female in God’s image” and that God saw this as “very good.” In that goodness, we are meant to respect ourselves and everyone else as persons created and loved by God.

Adults assist children/young people to recognize God’s love by helping them to understand that each of us lives and moves in a *Circle of Grace*. You can imagine your own *Circle of Grace* by putting your arms above your head then circle down in front of your body including side to side. This circle, front to back, holds who you are in your body and through your senses. It holds your very essence in mind, heart, soul, and sexuality.

Why is it important to help our children/young people understand the Circle of Grace?

God intends our relationships in life to be experiences of divine love. Respectful, nurturing, loving relationships increase our understanding of our own value and help us to love others. It is never too early to help children/young people understand how very special they are and how relationships in life are called to be sacred. Understanding this can help them to protect the special person they are and to be respectful of others.

Adults, as they strive to provide a safe and protective environment, hold the responsibility to help children/young people understand and respect their own dignity and that of others. A truly safe and protective environment is one where children/young people recognize when they are safe or unsafe and know how to bring their concerns, fears, and uncertainties to the trusted adults in their lives.

How is the Circle of Grace Program different from other protection programs?

According to research, one in four girls and one in seven boys will be sexually abused by age eighteen.¹ Many protection programs focus on “stranger danger,” however, up to ninety percent of the time the perpetrator is a relative, family friend or other person known to the child/young person. *Circle of Grace* goes beyond just protection by helping children/young people understand the sacredness of who they are and how to seek help through their relationships with trusted adults.

Goal of the Circle of Grace Program - Grades K-12

The goal of the *Circle of Grace* program is to educate and empower children and young people to actively participate in a safe environment for themselves and others.

Objectives of the Circle of Grace Program - Grades K-12

- Children/Young People will understand they are created by God and live in the love of the Father, Son, and Holy Spirit.
- Children/Young People will be able to describe the *Circle of Grace* which God gives each of us.
- Children/Young People will be able to identify and maintain appropriate physical, emotional, spiritual, and sexual boundaries.
- Children/Young People will be able to identify all types of boundary violations.
- Children/Young People will demonstrate how to take action if any boundary is threatened or violated.

¹ www.usccb.org, or <http://nccan.ch.acf.hhs.gov>

SACRED SCRIPTURE IN RELIGIOUS EDUCATION

Knowledge of and familiarity with the Scriptures is essential in the faith formation of the students. Catechetical materials from all major publishers include extensive references to Scripture. In addition to these references, Religion teachers are called to find creative ways to intentionally bring Scripture before the students they teach. The *Framework* identifies 125 key Scripture passages which mature Catholic Christians should know; it is vital that children develop a love for Scripture at an early age. Because one of the primary ways in which we are called to experience and reflect on Scripture is within the context of the Eucharistic Liturgy references are given to where these key Scripture passages appear in the *Lectionary for Mass*.

These references are divided among those that appear in Masses celebrated on Sundays and Solemnities of the Lord, weekdays, and other occasions. This last group is further subdivided into the proper of saints (e.g. readings for Feast of St. Joseph, Feast of the Assumption, etc.), commons (e.g. readings that can be used on feast days for saints who do not have proper readings), ritual Masses (e.g. confirmations, marriages, dedication of churches), various needs and occasions, such as Masses celebrated on weekdays of ordinary time for particular needs (e.g. for the unity of Christians or for thanksgiving after a harvest), and votive Masses (celebrated on weekdays of ordinary time for particular devotional reasons). Those who use the *Lectionary for Masses with Children* please note that the numbering of that lectionary is not consistent with the numbering of the *Lectionary for Mass*. Those wishing to locate these key Scripture passages in the *Lectionary for Masses with Children* will need to first locate them in the *Lectionary for Mass* and then look them up in the *Lectionary for Masses with Children* via a descriptive naming of the occasion (e.g. Third Sunday of Lent Year B).

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
Genesis 1:1-2:4a	First creation account	41	329, 330	559		801	882, 902, 907, 912	
Genesis 2:4b-3:24	Second creation account and fall	22, 89, 140	331, 332, 333, 334	689	707	801	882, 907	1002
Genesis 6:5-9:17	Noah and the flood		336, 337, 338					
Genesis 12:1-4	Call of Abram	25	371		707, 737	743, 811	857	
Genesis 18:1-15;21:1-8	Abraham's visitors and the promise and birth of a son	108	376, 379					
Genesis 22:1-19	Testing of Abraham	26, 41	380					
Genesis 32:23-33	Jacob struggles with an angel and gets a new name		384					
Genesis 37:1-36	Joseph becomes a slave in Egypt							
Genesis 41:1-46:7	Joseph in Egypt and the migration of Israel		385, 386, 387					
Exodus 1:8-14	Oppression of Israelites in Egypt		389					
Exodus 2:1-15	Moses birth, adoption, and flight from Egypt		390					
Exodus 3:1-22	Burning bush and call of Moses	30	391, 392				857	983
Exodus 6:28-11:10	The ten plagues of Egypt							
Exodus 12:1-30	The Passover	39	393					969, 976, 989
Exodus 13:17-15:1	Departure from Egypt and passage through the Red Sea	41	395, 396					
Exodus 16:1-15	Manna and Quail in the Desert	113	397			785		976
Exodus 19:1-20:17	Arrival at Sinai, Great Theophany, and the Ten Commandments	29, 62, 91	398, 399					

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
Exodus 32:1-34:9	The Golden Calf	132, 164	247, 401, 402		719			995
Deut 6:4-9	The Greatest Commandment		412	623	737	780		
Deut 34:1-12	Arrival at edge of Promised Land and death of Moses		415					
Joshua 3:1-17	Crossing the Jordan into the Promised Land		416					
1 Sam 3:1-10	Call of Samuel	65	307			811	857	
1 Sam 8:1-22	People demand a king		309					
1 Sam 16:1-13	Anointing of David	31	312		719			
1 Sam 17:1-11,32-51	David and Goliath		313					
2 Sam 5:1-12	David becomes king and establishes Jerusalem as his city	162	317					
2 Sam 7:1-17	Covenant with David	11	200, 319	543	707			
2 Sam 11:1-12:25	David and Bathsheba	93	321, 322					
1 Kings 3:1-28	Wisdom of Solomon	109	328		725		882	
Psalms 22	Prayer of an innocent person	38, 53, 174	324, 486			766	924	971
Psalms 23	The Lord, Shepherd and Host	31, 49, 107, 142, 160, 172	177, 251, 328, 421, 493	510, 516, 535, 565, 578, 659, 677, 700	721, 739	758, 766, 772, 787, 824	869	9778, 997, 1013, 1019
Psalms 116	Thanksgiving to God for having been saved		278, 305, 337, 363, 393, 442	620		772, 787, 798		978, 991
Psalms 149	All creation summoned to praise		291, 351, 425, 436, 452, 500					

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
Proverbs 3:27-35	Right conduct		449					
Ecclesiastes 3:1-11	An appropriate time for everything		453					
Wisdom 3:1-9	Souls of the just are in the hands of God			615, 620a, 642a, 644	713			1011
Isaiah 6:1-8	Call of Isaiah the prophet	75	388	687	719	775	857	
Isaiah 7:10-16	Promise of Immanuel	10	196, 545		707			
Isaiah 9:1-6	Prince of Peace	14		627	707		887	
Isaiah 11:1-9	Shoot shall sprout from the stump of Jesse	4	176			764		
Isaiah 52:13-53:12	Suffering and triumph of the Servant of the Lord	40, 146				790	933	969, 982
Isaiah 55:1-11	All who are thirsty, drink. Seek the Lord while he may be found.	21, 41, 103, 112, 133	225			780	892, 912, 948	
Isaiah 61:1-3	Glad tidings to the poor	8	260	581, 673	719	764, 770, 790	833, 843	
Jeremiah 18:1-6	Potter and clay		404					
Jeremiah 20:7-18	Jeremiah's struggles	94, 124	255		737		857	
Jeremiah 23:1-8	I myself will shepherd them, says the Lord.	107	194					
Ezekiel 37:1-14	Prophecy over the valley of bones	34, 62	423					
Daniel 3:1-97	The fiery furnace		238, 253				877, 938	
Daniel 7:1-15	Four beasts and one like the Son of Man	161	507	614, 647				
Hosea 2:1-25	I will espouse you to me forever	83	383	681	731	811	827, 852	

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
Joel 2:-17	Day of the Lord		219				948	
Amos 9:4-14	Oracle against greed		382					
Zechariah 9:9-17	Restoration under the Messiah	100					897	
Matt 1:18-2:12	Birth of Jesus and visit of the Magi	10, 13, 20	193, 194	543, 636	712			988
Luke 1:26-45	Annunciation to Mary and visit to Elizabeth	11, 12	196, 197	545, 572, 622, 627, 653, 689, 690a	712	815		
Luke 1:57-80	Birth of John the Baptist		199, 200	587				
Luke 2:1-20	Birth of Jesus	14, 15, 18			712			
Luke 2:22-38	Presentation of Jesus in the temple	17	202, 203	524, 639	712			
Luke 2:41-52	Finding the child Jesus in the temple	17		543, 573	712			
Mark 1:2-8	Preaching of John the Baptist	5, 21	209				952	
Matthew 3:13-17	Baptism of Jesus by John	21						
Matt 4:1-11	Temptation of Jesus	22						
Mark 1:14-15	Jesus announces the Kingdom of God	23, 68	305	526, 556, , 665	724	779	952	
Luke 4:14-30	Jesus' pronouncement of fulfillment and rejection at Nazareth	69, 72	237, 260, 431			768, 784		
John 2:1-12	Wedding feat at Cana	66	210	531	712	805		
Mark 1:16-20	Call of the fishermen to be disciples	68	305	526, 556, 665	724	779		
Mark 2:1-12	Healing of the paralytic	80	309			795		

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
Luke 6:12-16	Choice of the Twelve		438	666				
Matt 5:1-11	The Beatitudes	70	359	576, 611, 667		763, 768, 792, 795, 805, 815	866, 881, 886, 891, 896	1016
Matt 6:1-18	Teaching about almsgiving, prayer, and fasting		219, 225, 367, 368			749		
Luke 6:27-36	Love of enemies	81	440	678, 695	742		962	
Matthew 13:1-123	Parable of the sower	103						
Mark 4:35-41	Calming of the storm at sea	95	322			795	942	
Mark 5:21-43	Jairus' daughter and the woman with a hemorrhage	98	324					
John 4:4-42	Jesus and the Samaritan woman at the well	28	236		706	760, 822		
Mark 6:17-29	Death of John the Baptist		327	634				
Matt 13:44-50	Parables of the treasure in the field, the pearl of great price, and the dragnet	109	403, 404	516, 628, 648, 675	730, 742			
John 6:1-15	Feeding of the five thousand	110	271		789		981	
John 6:22-59	Bread of Life discourse	113, 116, 119, 167	273, 274, 275, 276, 277			760, 789, 795, 800		981, 1016, 1022
Matt 16:13-28	Peter's confession, prediction of Passion, and costs of discipleship	121, 124	410, 411	535, 568, 591, 663, 672, 682, 699, 700	706, 724, 742	748, 755, 768, 815	831, 856, 866	
Luke 9:28-36	The Transfiguration	27		614				
Luke 10:1-12	Mission of the seventy(-two)	102	458	520, 532, 581, 661, 687	724	774, 795, 847, 851		
Mark 10:17-31	Rich young man	143	347, 348	529	742	815	861	

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
Matt 20:1-16	Workers in the vineyard	133	421					
Mark 12:28-34	Greatest commandment	152	241, 356			760		
Luke 10:29-37	Parable of the Good Samaritan	105	461			795	931	
Luke 15:1-32	Parables of the lost sheep, lost coin, and lost son	33, 132, 172	235, 488				896, 952	1000
John 7:53-8:11	Woman caught in adultery	36	251					
John 9:1-39	The man born blind	31	243			760, 795		
John 10:1-18	The Good Shepherd	49, 50	279	553, 577, 670, 688	724	774	847, 871	
John 11:1-44	Raising of Lazarus	34	250	607				1016, 1022
Luke 18:35-43	Healing of a blind beggar		497					
Luke 19:28-44	Entry into and lament over Jerusalem	37	500					
John 2:13-25	Cleansing of the temple	29						
Matt 25:14-30	Parable of the talents	157	430	623, 686	742	768	866, 886, 911	
Matt 26:31-46	Judgment between the sheep and the goats	38						
Mark 14:12-15:47	Last supper, Passion, death, and burial of Jesus	38, 168				826		975, 981, 994, 1016, 1026
Matt 26:17-27:61	Last supper, Passion, death, and burial of Jesus	38	259					975
Luke 22:7-23:56	Last supper, Passion, death, and burial of Jesus	38, 162		565, 635, 656	724	774, 810	847, 886, 937, 967	975, 981, 982, 994, 1016

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
John 13:1-20	Washing of the disciples' feet	39	282				871	
John 15:1-17	Vine and branches; love one another	53, 56	287, 288, 289	518, 534, 537, 542, 564, 599, 601, 604, 611, 620, 657, 677, 690	724, 742	755,760,763 774,805,815	831,837,847 856,856,861 866,886,901 937,947	1000
John 16:5-15	Promise of the Paraclete	166	292, 293			768		
John 19:31-37	Blood and water from the side of Jesus	171				760		975, 981, 994, 1000
Matt 28:1-10	Appearance to the three women	41	261					
John 20:1-18	Empty tomb and appearance to Mary of Magdala	42	262	603, 697				
Luke 24:13-35	Road to Emmaus	42, 46	263			789		981, 1016
John 20:19-29	Appearance to the disciples and Thomas' doubt	43, 44, 45, 63		593		774	891	
John 21:1-17	Appearance to the seven disciples on the shore	48	265			789, 791		
John 21:15-19	Simon, son of John, do you love me?		301	514, 558, 590, 626	724	774	831, 847	
Matt 28:16-20	The Great Commission	58, 165		528, 556, 662	724		831, 847, 876	
Acts 1:6-12	The Ascension	58				765	873	
Acts 2:1-13	Pentecost	63				765	863	
Acts 4:32-35	Early Christian community	44	268	611	738	812		
Acts 6:1-7	First deacons	52	272			771		
Acts 9:1-19	Conversion of Saul		277	519				

TOP 125 BIBLE STORIES

Passage	Description	Sundays and Solemnities of the Lord	Weekdays	Proper of Saints	Commons	Ritual Masses	Various Needs and Occasions	Votive Masses
Acts 15:1-29	Council of Jerusalem	57	287, 288, 289					
Romans 3:21-31	Justified by grace through redemption in Jesus Christ	85	470					
1 Cor 12:1-31	Many parts, one body	63, 66, 69	444			752, 757, 765, 776, 792	828, 848, 863	
1 Cor 13:1-13	Only three things remain, the greatest is love	72	445	631	740	761, 802	953	
Phil 2:6-11	Christ empties himself	38		638				978, 986
1 Thess 4:13-18	Second coming of Christ	154	431					1014, 1020
Jam 1:22-27;2:14-26	Faith and Works	125, 131	339	695	740			
1 Peter 4:12-19	Suffering a price for discipleship	59		558, 620	716			
1 John 4:7-21	God is love	56, 60, 170	213, 214, 215	607, 633	740	802, 812	868	998
Rev 21:1-4	New heaven and new earth	54		613	702, 708, 732	792, 816	828, 939	1012, 1018

LEARNING BY HEART

The General Directory for Catechesis states that effective catechesis also incorporates learning by heart. It states that among formulations to be learned by heart are the following:

1. Prayers.
2. Factual information contributing to an appreciation of the place of the word of God in the Church and the life of the Christian.
3. Formulas providing factual information regarding the Church, worship, the Church year, and major practices in the devotional life of Christians.
4. Formulas and practices dealing with the moral life of Christians.

The following list reflects the common language of faith to be reflected in all cultures and generations, thus facilitating, “a common way of praying in the Church, not only personally but also in community” (Presentation of the Catechism of the Catholic Church, 8).

COMMON PRAYERS AND FORMULAS

ACT OF CONTRITION

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin.

Amen. (Traditional version)

ACT OF CONTRITION

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.

(Alternate version from the Rite of Penance)

ACT OF FAITH

O my God, I firmly believe that you are one God in three divine Persons, Father, Son, and Holy Spirit. I believe that your divine Son became man and died for our sins and that he will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because you have revealed them who are eternal truth and wisdom, who can neither deceive nor be deceived. In this faith I intend to live and die. Amen.

ACT OF HOPE

O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind, and merciful. In this hope I intend to live and die. Amen.

ACT OF LOVE

O Lord God, I love you above all things and I love my neighbor for your sake because you are the highest, infinite and perfect good, worthy of all my love. In this love I intend to live and die. Amen.

APOSTLES' CREED

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God, the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

BEATITUDES (Mt 5:3-12)

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
2. Blessed are they who mourn, for they will be comforted.
3. Blessed are the meek, for they will inherit the earth.
4. Blessed are they who hunger and thirst for righteousness, for they will be satisfied.
5. Blessed are the merciful, for they will be shown mercy.
6. Blessed are the pure of heart, for they will see God.
7. Blessed are the peacemakers, for they will be called children of God.
8. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

COMMON PRAYERS AND FORMULAS

BENEDICTUS (Canticle of Zechariah)

Blessed be the Lord, the God of Israel; he has come to his people and set them free. He has raised up for us a mighty Savior, born of the house of his servant David. Through his holy prophets he promised of old that he would save us from our enemies, from the hands of all who hate us. He promised to show mercy to our fathers and to remember his holy covenant. This was the oath he swore to our father Abraham: to set us free from the hands of our enemies, free to worship him without fear, holy and righteous in his sight all the days of our life. You, my child, shall be called the prophet of the Most High; for you will go before the Lord to prepare his way, to give his people knowledge of salvation by the forgiveness of their sins. In the tender compassion of our God the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace. Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen.

COME, HOLY SPIRIT

Come, O Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love. Send forth your Spirit, and they shall be created. And you shall renew the face of the earth.

EVENING PRAYER

God, our Father, this day is done. We ask you and Jesus Christ, your Son, that with the Spirit, our welcome guest, you guard our sleep and bless our rest. Amen.

FATIMA PRAYER

O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those in most need of your mercy.

FRUITS OF THE HOLY SPIRIT

1. Charity
2. Joy
3. Peace
4. Patience
5. Kindness
6. Goodness
7. Generosity
8. Gentleness
9. Faithfulness
10. Modesty
11. Self-control
12. Chastity

GIFTS OF THE HOLY SPIRIT

1. Wisdom
2. Understanding
3. Counsel
4. Fortitude
5. Knowledge
6. Piety
7. Fear of the Lord

GLORY BE

Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning is now, and ever shall be world without end. Amen.

COMMON PRAYERS AND FORMULAS

GRACE AFTER MEALS

We give you thanks, almighty God, for these and all your gifts which we have received through Christ, O Lord. Amen.

GRACE BEFORE MEALS

Bless us O Lord, and these thy gifts, which we are about to receive, from thy bounty, through Christ, our Lord. Amen.

GUARDIAN ANGEL

Angel of God, my guardian dear, to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

HAIL, HOLY QUEEN

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, your eyes of mercy toward us, and after this exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

HAIL MARY

Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

HOLY DAYS OF OBLIGATION

Solemnity of Mary Mother of God - January 1
Solemnity of the Ascension - Seventh Sunday of Easter
Solemnity of the Assumption of the Blessed Virgin - August 15
Solemnity of the Feast of All Saints - November 1
Solemnity of the Immaculate Conception December 8
Solemnity of the Nativity of our Lord, Jesus Christ - December 25

The National Conference of Catholic Bishops decided at their November 1991 meeting that whenever January 1, the Solemnity of Mary Mother of God or August 15, the feast of the Assumption of the Blessed Virgin or November 1, the Feast of all Saints falls on a Saturday or a Monday, the precept to celebrate Mass is dispensed. The Congregation for Bishops confirmed the action on July 4, 1992.

Although the obligation to celebrate Mass when these three holy days fall on a Saturday or Monday is abolished, parishes are to continue to observe these holydays by scheduling one or more Masses at a convenient time so that people who wish to participate are able to do so.

MAGNIFICAT (Canticle of Mary)

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior, for he has looked with favor on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me, and holy is his Name. He has mercy on those who fear him in every generation. He has shown the strength of his arm, he has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly. He has filled the hungry with good things, and the rich he has sent away empty. He has come to the help of his servant Israel for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his children forever.

MAJOR FEASTS OF THE BLESSED MOTHER

Mary, Mother of God - January 1
Immaculate Heart of Mary - Saturday after Sacred Heart of Jesus
Visitation of the BVM - May 31
Assumption - August 15
Nativity of the BVM - September 8
Immaculate Conception - December 8
Our Lady of Guadalupe - December 12

COMMON PRAYERS AND FORMULAS

MAJOR FEASTS OF THE LORD

Nativity of the Lord - December 25
Holy Family - Sunday within the octave of
Christmas or December 30 if no such
Sunday exists
Epiphany - Sunday between January 2 and January 8 inclusive
Baptism of the Lord - Sunday after January 6 unless that Sunday is
Epiphany in which case the Baptism of the Lord is the next day
Presentation - February 2
Annunciation - March 25
Easter - First Sunday after the first full moon after March 21
Ascension - Seventh Sunday of Easter
Trinity - First Sunday after Pentecost
The Body and Blood of Christ - Second Sunday after Pentecost
Sacred Heart of Jesus - Friday after Body and Blood of Christ
Transfiguration - August 6
Triumph of the Cross - September 14
Christ the King - Last Sunday of Ordinary Time

MASS PRAYERS AND RESPONSES

Greeting

Priest: The Lord be with you.
Assembly: And with your spirit.

Penitential Act, Form A (Confiteor)

I confess to almighty God and to you, my brothers and sisters, that I
have greatly sinned in my thoughts and in my words, in what I have
done and in what I have failed to do, through my fault, through my
fault, through my most grievous fault; therefore I ask blessed Mary
ever-Virgin, all the angels and saints, and you, my brothers and
sisters, to pray for me to the Lord our God.

Penitential Act, Form B

Priest: Have mercy on us, O Lord.
Assembly: For we have sinned against you.
Priest: Show us, O Lord, your mercy.
Assembly: And grant us your salvation.

Gloria

Glory to God in the highest, and on earth peace to people of good
will. We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory, Lord God, heavenly King,
O God, almighty Father. Lord Jesus Christ, Only Begotten
Son, Lord God, Lamb of God, Son of the Father, you take away
the sins of the world, have mercy on us; you take away the sins of
the world, receive our prayer; you are seated at the right hand of
the Father, have mercy on us. For you alone are the Holy One,
you alone are the Lord, you alone are the Most High, Jesus
Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Response to the Biblical Readings

First and Second Reading (at Conclusion)

Reader: The Word of the Lord.
Assembly: Thanks be to God.

Gospel (at Introduction)

Deacon, or Priest: The Lord be with you.
Assembly: And with your spirit.
Deacon, or Priest: A reading from the holy Gospel according to N
(name of Gospel writer).
Assembly: Glory to you, O Lord.

Gospel (at Conclusion)

Deacon, or Priest: The Gospel of the Lord.
Assembly: Praise to you Lord, Jesus Christ.

Prayer with the Priest over the Gifts

Assembly: May the Lord accept the sacrifice at your hands for the
praise and glory of his name, for our good and the good of all his
holy Church.

COMMON PRAYERS AND FORMULAS

Preface Dialogue

Priest: The Lord be with you.

Assembly: And with your spirit.

Priest: Lift up your hearts.

Assembly: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God.

Assembly: It is right and just.

Preface Acclamation

Assembly: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Mystery of Faith (formerly Memorial Acclamation)

Priest: The mystery of faith.

Assembly (a): We proclaim your death, O Lord, and profess your Resurrection until you come again.

(or b): When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.

(or c): Save us, Savior of the world, for by your cross and Resurrection you have set us free.

Litany at the Fraction Rite

Assembly: Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

Act of Humility

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

Assembly: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Sending

Deacon, or Priest (a): Go forth, the Mass is ended.

(or b): Go and announce the Gospel of the Lord.

(or c): Go in peace, glorifying the Lord by your life.

(or d): Go in peace.

Assembly: Thanks be to God.

MORNING PRAYER

O my God, I offer you this day, all I do and think and say. In union with what was done, on earth by Jesus Christ, your Son.

COMMON PRAYERS AND FORMULAS

MYSTERIES OF THE ROSARY

Glorious Mysteries

The Resurrection
The Ascension
The Descent of the Holy Spirit
The Assumption
The Coronation of Mary

Joyful Mysteries

The Annunciation
The Visitation
The Nativity
The Presentation
The Finding in the Temple

Luminous Mysteries

The Baptism of Jesus
The Wedding Feast of Cana
The Proclamation of the Kingdom, with the call to Conversion
The Transfiguration
The Institution of the Eucharist

Sorrowful Mysteries

The Agony in the Garden
The Scourging at the Pillar
The Crowning with Thorns
The Carrying of the Cross
The Crucifixion

NICENE-CONSTANTINOPOLITAN CREED

(Nicene Creed)

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord, Jesus Christ, the only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the

Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

OUR FATHER (Lord's Prayer) Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us and lead us not into temptation, but deliver us from evil. Amen.

COMMON PRAYERS AND FORMULAS

PRINCIPLES OF CATHOLIC SOCIAL TEACHING

1. Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from actions such as abortion and euthanasia which undermine the dignity of the human person. Other issues that are infringing on human life include cloning, embryonic stem cell research as well as the use of the death penalty. Issues of war and wanton aggression have also reached unprecedented proportions and the Catholic Church is constantly admonishing all stakeholders to use peaceful means of resolving their differences. It is the position of the Church that every person is precious, that people are more important than things, and the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

2. Call to Family, Community, and Participation

The person is not only sacred but also social. The measure by which our society is organized, notably in economics and politics, in law and policy – directly affects human dignity and the capacity of individuals to grow in community. The Church holds that marriage and family are the central social institutions that must be supported and strengthened, not undermined. Moreover, the church teaches that people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable

3. Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.

4. Options for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

5. The Dignity of Work and the Rights of Workers

The economy exists to serve people and not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organizations and joining of unions, to private property, and to economic initiative.

6. Solidarity

The world is made up of one huge human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global implications in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

7. Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

COMMON PRAYERS AND FORMULAS

PRECEPTS OF THE CHURCH

1. You shall attend Mass on Sundays and on Holy Days of Obligation and remain free from work or activity that could impede the sanctification of such days.
2. You shall confess your sins at least once a year.
3. You shall receive the Sacrament of the Eucharist at least during the Easter season.
4. You shall observe the days of fasting and abstinence established by the Church.
5. You shall help to provide for the needs of the Church.

SEVEN SACRAMENTS

1. Baptism
2. Confirmation
3. Holy Eucharist
4. Penance and Reconciliation
5. Anointing of the Sick
6. Holy Orders
7. Matrimony

SIGN OF THE CROSS

In the name of the Father and of the Son and of the Holy Spirit.
Amen.

STATIONS OF THE CROSS

1. Jesus condemned to death
2. Jesus carries his cross
3. Our Lord falls the first time
4. Jesus meets his Mother
5. Simon the Cyrenean helps Jesus carry his cross
6. Veronica wipes the face of Jesus
7. The second fall of Jesus
8. Jesus consoles the women of Jerusalem
9. The third fall of Jesus
10. Jesus is stripped of his garments
11. Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross
14. Jesus is laid in the tomb

TEN COMMANDMENTS

1. I am the LORD your God. You shall worship the Lord your God and him only shall you serve.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Sabbath day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

COMMON PRAYERS AND FORMULAS

VIRTUES Cardinal

1. Prudence
2. Justice
3. Fortitude
4. Temperance

Theological

1. Faith
2. Hope
3. Charity

WORKS OF MERCY

Corporal

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. Shelter the homeless.
5. Visit the sick.
6. Visit the imprisoned.
7. Bury the dead.

Spiritual

1. Counsel the doubtful.
2. Instruct the ignorant.
3. Admonish sinners.
4. Comfort the afflicted.
5. Forgive offenses.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

COMMON PRAYERS AND FORMULAS

SELECTED MASS PRAYERS AND RESPONSES

IN LATIN

Agnus Dei (Litany at the Fraction Rite)

Agnus Dei, qui tollis peccáta mundi:
miserére nobis.

Agnus Dei, qui tollis peccáta mundi:
miserére nobis.

Agnus Dei, qui tollis peccáta mundi:
dona nobis pacem.

Glória (Gloria)

Glória in excelsis Deo. Et in terra pax homínibus bonae voluntátis.
Laudámus te, benedícimus te, adorámus te, glorificámus te,
grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus,
Rex caeléstis, Deus Pater omnípotens. Dómine Fili unigénite,
Iesu Christe, Dómine Deus, Agnus Dei, Fílius Patris, qui tollis
peccáta mundi, miserére nobis; qui tollis peccáta mundi, súscipe
deprecatiónem nostram. Qui sedes ad dexteram Patris, miserére
nobis. Quóniam tu solus Sanctus, tu solus Dóminus, tu solus
Altíssimus, Iesu Christe, cum Sancto Spíritu, in gloria Dei Patris.
Amen.

Mysterium Fidei (Mystery of Faith)

a) Mortem tuam annuntiámus, Dómine, et tuam resurrectionem
confitémur, donec vénias.

or b) Quatioscúmque manduacámus panem hunc et cálicem
bíbimus, mortem tuam annutiámus, Dómine, donec vénias. or c)
Salvátor mundi, salva nos, qui per curcem et resurrectionem
tuam liberásti nos.

Sanctus (Preface Acclamation)

Sanctus, Santus, Sanctus Dóminus Deus Sábaoth. Pleni sunt caeli
et terra glória tua.

Hosánna in excélsis.

Benedictus qui venit in nómine Dómini.

Hosánna in excélsis.

COMMON PRAYERS AND FORMULAS

SELECTED SCRIPTURE PASSAGES TO BE LEARNED BY HEART

DEUTERONOMY 6:4-5 (Shema)

Hear, O Israel! The LORD is our God, the LORD alone! Therefore, you shall love the LORD, your God, with your whole heart, and with your whole being, and with your whole strength.

PSALM 23

The LORD is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me; he revives my soul. He guides me along the right path, for the sake of his name. Though I should walk in the valley of the shadow of death, no evil would I fear, for you are with me. Your crook and your staff will give me comfort. You have prepared a table before me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. Surely goodness and mercy shall follow me all the days of my life. In the LORD's own house shall I dwell for length of days unending.

MATTHEW 28:16-20 (The Great Commission) The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

JOHN 11:25-26A

Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die."

1 CORINTHIANS 13:4-8A

Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.

ABBREVIATIONS

AG	<i>Decree on the Church's Missionary Activity (Ad Gentes Divinitus)</i> Decree of the Second Vatican Council, 1965
CCC	<i>Catechism of the Catholic Church</i> Promulgated by the Apostolic Constitution Fidei Depositum of Pope John Paul II, 1992
CT	<i>On Catechesis in Our Time (Catechesi Tradendae)</i> Apostolic Exhortation of Pope John Paul II, 1979
DV	<i>Dogmatic Constitution on Divine Revelation (Dei Verbum)</i> Dogmatic Constitution of the Second Vatican Council, 1965
EN	<i>On Evangelization in the Modern World (Evangelii Nuntiandi)</i> Apostolic Exhortation of Pope Paul VI, 1975
FC	<i>On the Family (Familiaris Consortio)</i> Apostolic Exhortation of Pope John Paul II, 1981
GDC	<i>General Directory for Catechesis</i> Congregation for the Clergy, 1997
LG	<i>Dogmatic Constitution on the Church (Lumen Gentium)</i> Dogmatic Constitution of the Second Vatican Council, 1964
NCCB*	National Conference of Catholic Bishops
NDC	<i>National Directory for Catechesis</i> United States Conference of Catholic Bishops, 2003
OHWB	<i>Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States</i> National Conference of Catholic Bishops, 1999
RV	<i>Renewing the Vision: A Framework for Catholic Youth Ministry</i> National Conference of Catholic Bishops, 1997
SC	<i>Constitution on the Sacred Liturgy (Sacrosanctum Concilium)</i> Constitution of the Second Vatican Council, 1963
USCC*	United States Catholic Conference
USCCB*	United States Conference of Catholic Bishops

*The National Conference of Catholic Bishops and the United States Catholic Conference became the United States Conference of Catholic Bishops in 2001

Subcommittee on the Catechism, USSCB

Conformity Listing January 31, 2018

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Subcommittee on the Catechism

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Conformity Listing of Catechetical Texts and Series

As of **January 31, 2018** the following texts and series have been found to be in conformity with the
Catechism of the Catholic Church by the Subcommittee on the Catechism, United States Conference of Catholic Bishops.

*****NEW INFORMATION ITEM:** As a matter of clarification, the Subcommittee on the Catechism does not currently review the following components in catechetical programs that may be found on this list: videos, parent and sponsor materials, websites (other than the USCCB, Vatican and the publisher's own website), digital libraries and any other materials listed on the letter on eligibility and applicability (<http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/upload/NEW-Letter-on-Criteria-and-Applicability.pdf>). ***

Key to the Conformity Listing:

S = School Student Text

P = Parish Student Text

TM = Teacher Manual

CM = Catechist Manual

S/P = single edition applicable to both school and parish
S&P = two separate editions, both found in conformity

Title	Publisher	Specifics
Pre-School Series		
Allelui! Growing and Celebrating with Jesus (3, 4, 5, and K)	Our Sunday Visitor	S/P&TM/CM @2010, 2011, 2012
Discovering God	William H. Sadlier, Inc.	S/P&TM/CM @2000
Finding God: Our Response to God's Gifts (Ages 4 to 6)	Loyola Press	S, TM/CM @2018
God Made Everything (3, 4, and K)	Loyola Press	S/P&TM/CM @2008, 2010
I am Special (3, 4, and K)	Our Sunday Visitor	S/P&TM/CM @2007-2009
Pfaffum Gospel Weeklies: What the Church Believes and Teaches (Student Handbook) (3,4)	Pfaffum Publishing Group	S/P, TM @2010, @2018
Questions for God	VirTru Powers	S/P @2007
Stories of God's Love (3,4, 5, and K)	RCL Benziger	S/P&TM/CM @2009, 2011
Elementary Series: School and Parish		
Alive in Christ	Our Sunday Visitor	S&TM/P&CM @ 2014
Alive in Christ (7-8)	Our Sunday Visitor	S&TM/P&CM @ 2014
The Apostolate's Family Catechism	Apostolate for Family Consecration	S/P @2003, 2005, 2008, 2011
Be My Disciples (1-6)	RCL Benziger	P&CM @ 2013, S&TM @ 2014
Be My Disciples (7-8)	RCL Benziger	S&TM/P&CM @ 2014
Blest Are We (1-6)	RCL Benziger	S&TM @2004, P&CM @2002
Blest Are We (7-8)	RCL Benziger	S&TM @2005, P&CM @2003, S/P, TM&CM @ 2010
Blest Are We Faith and Word Edition (1-6)	RCL Benziger	P&CM @2008, S&TM @2010
Blest Are We Faith and Word Junior High (7-8)	RCL Benziger	S @2010
Blest Are We Faith in Action Kindergarten	RCL Benziger	S/P&TM/CM @2019
Blest Are We Faith in Action School Edition (1-8)	RCL Benziger	S&TM @2018
Blest Are We Faith in Action Parish Edition (1-8)	RCL Benziger	P&CM @2019
Call to Faith (K-6)	Harcourt (OSV Curriculum)	S&TM/P&CM @2005, 2009
Call to Faith (7-8)	Harcourt (OSV Curriculum)	S&TM/P&CM @2007
Call to Faith Junior High Faith Booklet Series	Harcourt (OSV Curriculum)	S/P&TM/CM @2008
The Catholic Connections for Middle Schoolers	Saint Mary's Press	S/P @2009, 2014 TM @ 2009, 2010
Christ Jesus, the Way (K-6)	RCL Benziger	S&TM, P&CM @2003
Christ Jesus, the Way (7-8)	RCL Benziger	S&TM, P&CM @2004
Christ Our Life (K-8)	Loyola Press	S/P&TM @97, 02, 09, CM @99, 09
Christ Our Life: The New Evangelization Edition (1-8)	Loyola Press	S/P, TM&CM @2016
Come Follow Me (K-8)	RCL Benziger	S/P, TM&CM @1998
Coming to Faith (K-6)	William H. Sadlier, Inc.	S&TM @1998, P&CM @1999
Coming to Faith/Keystone Edition (K-6)	William H. Sadlier, Inc.	S&TM @1998, P&CM @1999
Consecration in Truth	Apostolate for Family Consecration	S/P&TM/CM @2001, @2006, @ 2011
Faith and life (1-8)	Ignatius Press	S/P&TM @ 2002-2005, S/P @ 2011, TM (1-8) @ 2011
Faith and Life (1-8)	Ignatius Press	S/P&TM @1984-1987
Faith and Witness Program (7-8)	William H. Sadlier, Inc.	S&TM, P&CM @1998-1999
Faith First (K-6)	RCL Benziger	S&TM, P&CM @2001, 2000
Faith First (7-8)	RCL Benziger	S&TM, P&CM @2001
Faith First Legacy Edition Church History (7-8)	RCL Benziger	S&TM @2007
Faith First Legacy Edition/Parish (K-8)	RCL Benziger	P&CM @2006, S @2007
Faith First Legacy Edition/School (1-8)	RCL Benziger	S&TM @2007
Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church (3-5)	Our Sunday Visitor	S/P&TM/CM @2016
Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church (6-8)	Our Sunday Visitor	S/P&TM/CM @2010
Faith of the Mountain (1-8)	St. Maron's Publications	S&TM @2000

Faith of the Mountain (K-8)	St. Maron's Publications	S ©2010
Finding God (7-8)	Loyola Press	S/P&TM/CM ©2007, © 2014
Finding God: Our Response to God's Gifts (1-6)	Loyola Press	S&TM, P&CM ©2005, ©2013
Friends of Jesus (7-9)	Legionaries of Christ	S ©2003
Image of God (K-8)	Ignatius Press	S&TM ©1986-1993
Image of God (Pre-K-4)	Ignatius Press	S&TM © 2014
Knowing Our Catholic Faith: Beliefs and Traditions (1-8)	Loyola Press	S ©2000
One Faith, One Lord (7-8)	William H. Sadlier, Inc.	S/P&TM/CM ©2003, 2009
Our Catholic Faith (4-6)	William H. Sadlier, Inc.	S/P&TM/CM ©2009
Our Catholic Identity (1-8)	RCL Benziger	S ©1998
Pflaum Gospel Weeklies: What the Church Believes and Teaches (Student Handbook) (K-8)	Pflaum Publishing Group	S/P, TM ©2010, ©2018
Share the Joy (K-6)	RCL Benziger	S&TM ©1997
Spirit of Truth (3-8)	Sophia Institute for Teachers	S/P ©2017
This is Our Faith (K-8)	RCL Benziger	S&TM ©1998
The Treasure of My Catholic Faith (1-6)	Circle Press	S ©2003
Walking by Faith (K-6)	Harcourt (OSV Curriculum)	S/P, TM&CM ©1999
We Believe (K-6)	William H. Sadlier, Inc.	S&TM, P&CM ©2004, 2011
We Believe, Catholic Identity Edition	William H. Sadlier, Inc.	S/P ©2015
We Believe Series: We Live Our Faith (7-8)	William H. Sadlier, Inc.	S/P&TM/CM ©2007, 2016
High School Texts		
The Apostolate's Family Catechism	Apostolate for Family Consecration	S/P ©2003, 2005, 2008, 2011
The Bible: The Living Word of God	Saint Mary's Press	S ©2011
The Blessed Trinity and our Christian Vocation	Midwest Theological Forum	S ©2009
Catholic Essentials: An Overview of the Faith	Ave Maria Press	S/P ©2009
The Catholic Faith Handbook for Youth	Saint Mary's Press	S/P ©2004, ©2008
The Catholic Faith Handbook for Youth, Third Edition	Saint Mary's Press	S/P ©2013
Catholic Social Teaching: Learning and Living Justice	Ave Maria Press	S ©2001, ©2007
The Church: Our Story	Ave Maria Press	S ©1999, 2006
The Church Through History	Harcourt (OSV Curriculum)	S ©2007
The Church: Christ in the World Today	Saint Mary's Press	S ©2011
The Church: Sacrament of Salvation	Midwest Theological Forum	S ©2010
God's Word Revealed in Sacred Scripture	Veritas Communications	S&TM ©2011
Encountering Jesus in the New Testament	Ave Maria Press	S ©2003, 2009
Faith and Revelation: Knowing God through Sacred Scripture	Midwest Theological Forum	S ©2009
The History of the Church	Midwest Theological Forum	S ©2005, TM ©2007
Introduction to Catholicism	Midwest Theological Forum	TM ©2003, S ©2011
Jesus Christ: God's Love Made Visible	Saint Mary's Press	S ©2011
Jesus Christ: God's Revelation to the World	Ave Maria Press	S ©2010
Jesus Christ: His Mission and Ministry	Ave Maria Press	S ©2011
Jesus Christ: Source of Our Salvation	Ave Maria Press	S ©2011
Journey Through the New Testament	Harcourt (OSV Curriculum)	S ©2006
Journey Through the Old Testament	Harcourt (OSV Curriculum)	S ©2002, ©2006
Justice and Peace: Our Faith in Action	Harcourt (OSV Curriculum)	S ©2007
The Light of Faith	Harcourt (OSV Curriculum)	S ©2005
Living Justice and Peace	Saint Mary's Press	S ©2002, ©2008
Marriage and Holy Orders: Your Call to Love and Service	Ave Maria Press	S ©2007
Meeting Jesus in the Sacraments	Ave Maria Press	S ©2010
Morality: Our Response to God's Love	Harcourt (OSV Curriculum)	S ©2005
The New Testament: The Good News of Jesus Christ	Saint Mary's Press	S ©2012
The Old Testament: Our Call to Faith and Justice	Ave Maria Press	S ©2005, ©2013
Our Catholic Faith: Living What We Believe	Ave Maria Press	S ©2006
Our Moral Life in Christ	Midwest Theological Forum	S&TM ©2003
Our Moral Life in Christ (Complete Course Edition)	Midwest Theological Forum	S ©2009
Our Moral Life in Christ (Semester Edition)	Midwest Theological Forum	S ©2009
Our Sacramental Life: Living and Worshiping in Christ	Ave Maria Press	S ©2003
The Paschal Mystery: Christ's Mission of Salvation	Saint Mary's Press	S ©2011
Sacraments: Celebrating, Living, Believing	Harcourt (OSV Curriculum)	S ©2008
The Sacraments: Source of Our Life in Christ (Semester Ed.)	Midwest Theological Forum	S ©2009
Sacred Scripture	Ave Maria Press	S ©2012
Son of the Living God	Our Sunday Visitor	S ©2011
This is Our Church: A History of Catholicism	Ave Maria Press	S ©2007
Understanding the Scriptures	Midwest Theological Forum	S ©2005, TM ©2007
Understanding the Catechism: Creed	RCL Benziger	S/P & TM ©1998
Understanding the Catechism: Liturgy and Sacraments	RCL Benziger	S/P & TM ©1998
Understanding the Catechism: Morality	RCL Benziger	S/P & TM ©1998
Understanding the Catechism: Prayer	RCL Benziger	S/P & TM ©1998
Vocation: Our Response to God's Call	Harcourt (OSV Curriculum)	S ©2008
Where Did I Come From? Where Am I Going? How Do I Get There?	St. Augustine's Press	S ©2009
The Word	Our Sunday Visitor	S ©2011
Written on Our Hearts (Old Testament)	Saint Mary's Press	S ©2002, 2009

Your Life in Christ: Foundations of Catholic Morality	Ave Maria Press	S ©2001, 2008
High School Doctrinal Framework Texts [the Secondary Level Protocol was approved as a review instrument by the Subcommittee on the Catechism in April 2011]		
The Bible: The Living Word of God	Saint Mary's Press	©2011 (Framework Core Course I)
The Blessed Trinity and Our Christian Vocation	Midwest Theological Forum	©2009, 2012 (Framework Core Course II)
The Body of Christ: The Church	Veritas Communications	©2014 (Framework Core Course IV)
Catholic Social Teaching: Christian Life in Society	Saint Mary's Press	©2012 (Framework Elective C)
Christian Morality: Our Response to God's Love	Saint Mary's Press	©2012 (Framework Core Course VI)
Church History: Apostolic Times to Today	Saint Mary's Press	©2013 (Framework Elective B)
The Church: Christ in the World Today	Saint Mary's Press	©2011 (Framework Core Course IV)
The Church: Christ in the World Today, Second Edition	Saint Mary's Press	©2016 (Framework Core Course IV)
The Church Our Story	Ave Maria Press	©2013 (Framework Core Course IV)
The Church: Sacrament of Salvation	Midwest Theological Forum	©2010, 2012 (Framework Core Course IV)
The Cornerstone	Our Sunday Visitor	©2013 (Framework Core Course IV)
Encountering Christ in the Sacraments	Veritas Communications	©2015 (Framework Core Course V)
Exploring Sacred Scripture	Veritas Communications	©2018 (Framework Elective Course A)
Faith and Revelation: Knowing God Through Sacred Scripture	Midwest Theological Forum	©2009, 2012 (Framework Core Course I)
Foundations of Catholic Social Teaching	Ave Maria Press	©2015 (Framework Elective C)
The Fountain of Life	Our Sunday Visitor	©2014 (Framework Core Course V)
God's Word Revealed in Sacred Scripture	Veritas Communications	©2013 (Framework Core Course I)
The History of the Church	Midwest Theological Forum	©2010, 2013 (Framework Elective B)
Jesus and the Church: One, Holy, Catholic, and Apostolic	Ave Maria Press	©2014 (Framework Core Course IV)
Jesus Christ: God's Love Made Visible	Saint Mary's Press	©2011 (Framework Core Course II)
Jesus Christ: God's Love Made Visible, Second Edition	Saint Mary's Press	©2015 (Framework Core Course II)
Jesus Christ: God's Revelation to the World	Ave Maria Press	©2010 (Framework Core Course I)
Jesus Christ: God's Revelation to the World, Second Edition	Ave Maria Press	©2016 (Framework Core Course I)
Jesus Christ: His Mission and Ministry	Ave Maria Press	©2011 (Framework Core Course II)
Jesus Christ: His Mission and Ministry, Second Edition	Ave Maria Press	©2017 (Framework Core Course II)
Jesus Christ: Source of Our Salvation	Ave Maria Press	©2011 (Framework Core Course II)
Jesus Christ: Source of Our Salvation, Second Edition	Ave Maria Press	©2017 (Framework Core Course III)
Living and Loving as Disciples of Christ	Veritas Communications	©2015 (Framework Core Course VI)
Living as a Disciple of Jesus in Society	Veritas Communications	©2018 (Framework Elective C)
The Living Word: The Revelation of God's Love	Saint Mary's Press	©2015 (Framework Core Course I)
Marriage and Holy Orders: Your Call to Love and Service	Ave Maria Press	©2007 (Framework Elective D)
Meeting Jesus in the Sacraments	Ave Maria Press	©2010 (Framework Core Course V)
Meeting Jesus in the Sacraments, Second Edition	Ave Maria Press	©2018 (Framework Core Course V)
The Mission of Jesus Christ (The Paschal Mystery)	Verbum	©2017 (Framework Core Course III)
Our Moral Life in Christ	Midwest Theological Forum	©2009, 2013 (Framework Core Course V)
The Mystery of Redemption and Christian Discipleship	Midwest Theological Forum	©2014 (Framework Core Course III)
The Paschal Mystery: Christ's Mission of Salvation	Saint Mary's Press	©2011 (Framework Core Course III)
The Paschal Mystery: Christ's Mission of Salvation, Second Edition	Saint Mary's Press	©2016 (Framework Core Course III)
The Promised One: Servant and Savior	Veritas Communications	©2014 (Framework Core Course III)
Responding to the Call of Jesus Christ	Veritas Communications	©2018 (Framework Elective D)
The Revelation of Jesus Christ in Scripture	Verbum	©2016 (Framework Core Course I)
The Risen One	Our Sunday Visitor	©2012 (Framework Core Course II)
The Sacraments: Encounters with Christ	Saint Mary's Press	©2012 (Framework Core Course V)
The Sacraments: Source of Our Life in Christ	Midwest Theological Forum	©2009, 2012 (Framework Core Course V)
Sacred Scripture: A Catholic Study of God's Word	Ave Maria Press	©2013 (Framework Elective A)
The Social Doctrine of the Catholic Church	Midwest Theological Forum	©2013 (Framework Elective C)
Son of God and Son of Mary	Veritas Communications	©2013 (Framework Core Course II)
Son of the Living God	Our Sunday Visitor	©2011 (Framework Core Course II)
This is Our Church: A History of Catholicism	Ave Maria Press	©2013 (Framework Elective B)
Understanding the Scriptures	Midwest Theological Forum	©2010, 2013 (Framework Elective A)
Vocations: Answering God's Call	Saint Mary's Press	©2013 (Framework Elective D)
The Way	Our Sunday Visitor	©2014 (Framework Core Course VI)
The Word	Our Sunday Visitor	©2011, 2014 (Framework Core Course I)
Your Life in Christ: Foundations of Catholic Morality	Ave Maria Press	©2008 (Framework Core Course VI)
Your Life in Christ: Foundations of Catholic Morality, Third Edition	Ave Maria Press	©2019 (Framework Core Course VI)
High School Series		
Catholicism Series [Reason (2009), Life (2007), Ethics (1997), Society (1997), Scripture (2006)]	C.R. Publications	S/P&TM/CM ©1997, 2006, 2007, 2009
Dominican Series	Priority Press	
Friends of Jesus/Witnesses of Christ	Legionaries of Christ	S&TM ©2000
Sacramental Preparation Materials [These materials are only a part of catechetical preparation and do not reflect a complete presentation of all of the elements contained in the <i>catechism of the Catholic Church</i> that should be present in catechetical formation.]		
Anointed in the Spirit – A Middle School Confirmation Program	Saint Mary's Press	S/P & TM/CM ©2010
Anointed in the Spirit – A High School Confirmation Program	Saint Mary's Press	S/P & TM/CM ©2011
Be Sealed	Pauline Books and Media	S/P&TM ©1998
Believe Celebrate Live Reconciliation (Primary)	William H. Sadlier, Inc.	S/P&TM/CM ©2017
Believe Celebrate Live Eucharist (Primary)	William H. Sadlier, Inc.	S/P&TM/CM ©2017
Believe Celebrate Live Reconciliation & Eucharist (Intermediate)	William H. Sadlier, Inc.	S/P&TM/CM ©2017

Call to Celebrate: Confirmation (Older Adolescents)	Harcourt (OSV Curriculum)	S/P&TM/CM ©2008
Call to Celebrate: Confirmation (Younger Adolescents)	Harcourt (OSV Curriculum)	S/P&TM/CM ©2008
Call to Celebrate: Eucharist	Harcourt (OSV Curriculum)	S/P&TM/CM ©2007
Call to Celebrate: Reconciliation	Harcourt (OSV Curriculum)	S/P&TM/CM ©2007
Call to Celebrate: Reconciliation and Eucharist (Intermediate)	Harcourt (OSV Curriculum)	S/P&TM/CM ©2007
Celebrate and Remember: Eucharist	Saint Mary's Press	S/P & TM/CM ©2011
Celebrate and Remember: Reconciliation	Saint Mary's Press	S/P & TM/CM ©2011
Celebrating Our Faith: Confirmation	Harcourt (OSV Curriculum)	S/P&TM ©2000
Celebrating Our Faith: Reconciliation and Eucharist	Harcourt (OSV Curriculum)	S/P&TM ©2000
Celebrating Our Faith: Reconciliation and Eucharist (II)	Harcourt (OSV Curriculum)	S/P&TM ©2002
Chosen: Your Journey Toward Confirmation	Ascension Press	S/P & TM/CM © 2016
Christ Our Life: Confirmed in the Spirit	Loyola Press	S/P&TM ©1997
Confirmation	RCL Benziger	S/P&TM/CM ©2007
Confirmation: Gifted with the Spirit (7-8)	Pfauum Publishing Group	S/P&TM/CM ©2010
Confirmation: Inspired by the Spirit	William H. Sadlier, Inc.	S/P&TM/CM ©2012
Confirmation: Receiving the Gift of the Spirit (9-12)	Pfauum Publishing Group	S/P&TM/CM ©2010
Confirmed in a Faithful Community: Candidate's Handbook	Saint Mary's Press	S/P ©2006
Confirmed in a Faithful Community:	Saint Mary's Press	S/P ©2006
Candidates Handbook (Immediate Preparation)		
Confirmed in the Spirit (7-9)	Loyola Press	S/P&TM ©2007, 2013
Encounter with Christ: Eucharist and Reconciliation	Our Sunday Visitor	S/P&TM/CM © 2016
Eucharist	RCL Benziger	S/P&TM ©2003
Eucharist: We Give Thanks and Praise (Primary)	RCL Benziger	S/P&TM ©2006, 2015
Eucharist: We Give Thanks and Praise (Intermediate)	RCL Benziger	S/P&TM ©2006, 2015
First Eucharist	William H. Sadlier, Inc.	S/P&TM ©2000
First Reconciliation	William H. Sadlier, Inc.	S/P&TM ©2000
The Gift of Eucharist	RCL Benziger	S/P&TM ©2000
The Gift of Reconciliation	RCL Benziger	S/P&TM ©2000
Gifted with the Spirit-Confirmation: Junior High Edition	Pfauum Publishing Group	S/P&TM/CM ©2018
Gifted with the Spirit-Confirmation: Senior High Edition	Pfauum Publishing Group	S/P&TM/CM ©2018
Go Seek Find: Eucharist	Saint Mary's Press	S/P © 2017
Go Seek Find: Reconciliation	Saint Mary's Press	S/P © 2017
God's Gift Eucharist (Primary)	Loyola Press	S/P&TM/CM ©2009, 2016
God's Gift Reconciliation (Primary)	Loyola Press	S/P&TM/CM ©2009, 2016
God's Gift Reconciliation and Eucharist (Intermediate)	Loyola Press	S/P&TM/CM © 2016
The Holy Mystery of First Communion	St. Maron's Publications	S/P ©2005
Image of God (Mass Books and Confirmation)	Ignatius Press	S/P&TM ©1986-1993
Jesus Brings Us Life	Pauline Books and Media	S/P&TM ©1996
Little Catechism on the Eucharist	New Hope Publications	S/P ©2009
Reconciliation	RCL Benziger	S/P&TM ©2003
Reconciliation: Pardon and Peace (primary)	RCL Benziger	S/P&TM ©2006, 2015
Reconciliation: Pardon and Peace (intermediate)	RCL Benziger	S/P&TM ©2006, 2015
The Sacrament of Confirmation	New Hope Publications	S/P ©2011, 2013
Send Out Your Spirit: A Confirmation	Ave Maria Press	S/P&TM ©2003, 2010
Candidate's Handbook for Faith		
The Spirit Sets Us Free: Confirmation Prep for Youth	William H. Sadlier, Inc.	S/P&TM ©2000
Together in Jesus – First Eucharist	Pfauum Publishing Group	S&TM ©2004, 2011, 2018
Together in Jesus – First Reconciliation	Pfauum Publishing Group	S&TM ©2004, 2011, 2018
We Believe and Celebrate First Communion	William H. Sadlier, Inc.	S/P&TM/CM ©2006
We Believe and Celebrate First Penance	William H. Sadlier, Inc.	S/P&TM/CM ©2006

Materials in Other Languages		
Abercandote a La Fe (K-6)	William H. Sadlier, Inc.	S&TM ©1999
iAlelú! Crecer y celebrar con Jesús (3-4)	Our Sunday Visitor	S/P&TM/CM © 2012
iAlelú! Crecer y celebrar con Jesús (4,5)	Our Sunday Visitor	S/P&TM/CM ©2010
iAlelú! Crecer y celebrar con Jesús (K)	Our Sunday Visitor	S/P &TM/CM ©2011
Bendecidos / Blest Are We (1-6)	RCL Benziger	P&CM ©2008
A Catholic Catechism in English and Polish	Rev. Edmund Siedlecki	©2009
El Catecismo para la Familia del Apostolado	Apostolate for Family Consecration	S/P ©2007, 2008
Celebrar nuestro fe: Reconciliación y Eucaristía	Harcourt (OSV Curriculum)	S/P ©2007
Celebrar nuestro fe: Reconciliación y Eucaristía (Nivel II)	Harcourt (OSV Curriculum)	S/P ©2002
Confirmación	RCL Benziger	S&TM ©2014
Confirmación: Inspirados por el Espíritu	William H. Sadlier, Inc.	S/P&TM/CM ©2013
Confirmados en el Espíritu (7-9)	Loyola Press	S/P&TM/CM ©2007, 2013
Conociendo nuestra fe católica (1-3)	Loyola Press	S ©2011
Creed: A Course on Catholic Faith	Vietnamese Catechetical Community U.S.A.	S/P ©2000
Creemos/We Believe (K-6)	William H. Sadlier, Inc.	S/P&CM©2005, 2011, 2017
Creemos y celebramos Primera Comunión	William H. Sadlier, Inc.	S/P&TM/CM ©2007
Creemos y celebramos Primera Reconciliación	William H. Sadlier, Inc.	S/P&TM/CM ©2007
Cristo Jesús, el Camino (K-6)	RCL Benziger	S&TM ©2003
Don de Dios, la Eucaristía (Primaria)	Loyola Press	S/P&TM/CM ©2009, 2016
Don de Dios, la Reconciliación (Primaria)	Loyola Press	S/P&TM/CM ©2009, 2016

Don de Dios: la Reconciliación y Eucaristía (Intermedio)	Loyola Press	S/P&TM/CM ©2016
Encontrando a Dios (Bilingual Edition of Finding God, Ages 4-6)	Loyola Press	S/P&TM/CM©2018
Encontrando a Dios (Bilingual Edition of Finding God, 1-8)	Loyola Press	S/P&TM/CM ©2015
Encuentro con Cristo Eucaristía y Reconciliación	Our Sunday Visitor	S/P & TM/CM ©2017
El Espíritu Santo nos libera: Preparando a los jóvenes para la Confirmación	William H. Sadlier, Inc.	S/P&TM/CM ©2000
Eucaristía	RCL Benziger	S/P&TM ©2003
Eucaristía: Damos gracias y alabanza	RCL Benziger	S/P&TM/CM ©2006, 2015, 2018
Faith Fusion: Knowing, Loving, and Serving Christ in the Catholic Church (Bilingual Edition, 3-5)	Our Sunday Visitor	S/P & TM/CM ©2016
Fusión en la fe: Conocer, amar y servir a Cristo en la Iglesia Católica (6-8)	Our Sunday Visitor	S/P&TM/CM ©2011
Un llamado a celebrar: la Confirmación	Harcourt (OSV Curriculum)	S/P&TM/CM ©2008
Un llamado a celebrar: la Eucaristía	Harcourt (OSV Curriculum)	S/P&TM/CM ©2007
Un llamado a celebrar: la Reconciliación	Harcourt (OSV Curriculum)	S/P&TM/CM ©2007
Un llamado a celebrar: la Reconciliación y la Eucaristía (intermediario)	Harcourt (OSV Curriculum)	S/P&TM/CM ©2007
Un llamado a la Fe (Level A-F)	Harcourt (OSV Curriculum)	S/P&TM/CM ©2005 (A-D), 2008 (E-F)
Mi fe católica: What the Church Believes & Teaches (Pre-K - 8)	Pfaum Publishing Group	S/P ©2015, ©2018
Nuestra fe católica (4-6)	William H. Sadlier, Inc.	S/P ©2009
Nuestra fe católica Guía	William H. Sadlier, Inc.	TM/CM ©2009
Nuestra Identidad Católica (1-8)	RCL Benziger	S ©1998
Primera Reconciliación	William H. Sadlier, Inc.	S/P&TM ©2000
Primera Comunión	William H. Sadlier, Inc.	S/P&TM ©2000
Reconciliación	RCL Benziger	S/P&TM ©2003
Reconciliación: Perdon y Paz	RCL Benziger	S/P&TM/CM ©2006, 2015
Reconciliación: Perdón y Paz Bilingüe Intermedia	RCL Benziger	S/P&TM/CM ©2017
Relatos del amor de Dios Kindergarten	RCL Benziger	S/P & TM ©2012
Sean Mis Discipulos, 1-6 (Be My Disciples Bilingual Edition)	RCL Benziger	P&CM ©2014
Sean Mis Discipulos: Cristo en el Nuevo Testamento, Jr. High (Bilingual Edition)	RCL Benziger	P&CM ©2015
Sean Mis Discipulos: Cristo en la Liturgia, Jr. High (Bilingual)	RCL Benziger	P&CM ©2014
Sean Mis Discipulos: Cristo Revela el Misterio de Dios, Jr. High (Bilingual Edition)	RCL Benziger	P&CM ©2015
Sean Mis Discipulos: Vida en Cristo Jesus, Jr. High (Bilingual)	RCL Benziger	P&CM ©2014
The Spirit Sets Us Free: Confirmation Prep for Youth	Vietnamese Catechetical Community U.S.A.	S/P ©2001
Una sola fe un solo Señor (7-8)	William H. Sadlier, Inc.	S/P&TM/CM ©2003, 2009
Unidos en Jesús Primera Eucaristía	Pfaum Publishing Group	S/P&TM ©2004, 2011, 2018
Unidos en Jesús Primera Reconciliación	Pfaum Publishing Group	S/P&TM ©2004, 2012, 2018
Vivimos nuestra fe, como discipulos de Jesús	William H. Sadlier, Inc.	S ©2010
Vivimos nuestra fe, inspirados por el Espíritu	William H. Sadlier, Inc.	S ©2011
Vivos en Cristo (A-F)	Our Sunday Visitor	S/P&CM ©2015

Supplemental Materials (In order to be eligible for conformity review, as of January 2016, all supplemental materials must cross reference a specific basal text/series already granted a declaration of conformity with the *Catechism of the Catholic Church*.)

Be My Disciples: Our Catholic Heritage	RCL Benziger	P&CM ©2013
Benziger Family Life (K-8)	RCL Benziger	S ©2001 (4th edition)
Catholic Vision of Love (5-8)	Our Sunday Visitor	S&TM ©1996 (revised edition)
Great People of the Bible (5-7)	Saint Mary's Press	S ©2010
Growing in Love (K-8)	Harcourt (OSV Curriculum)	S ©2001
Family Life Series	RCL Benziger	S/TM ©2011
Heritage Bowl My Beliefs Workbook (6-8)	You Turns	S/P & TM/CM ©2004
My Personal Power Trip A & B (7-12)	You Turns	S/P & TM/CM ©2004
New Corinthians Curriculum (K-8)	Foundation for the Family	TM and Parent Guide ©1996
Project Genesis (K-8)	Leaflet Missal Company	S&TM ©1996

Materials for RCIA		
God Calls You By Name	Mother's House Publishing	P&CM ©2006

Subcommittee on the Catechism, USCCB

Conformity Listing (January 31, 2018)

Secretariat of Evangelization and Catechesis Subcommittee on the Catechism 3211 Fourth Street, NE Washington, DC 20017 Tel: (202) 541-3032	Carlos Taja Victoria Sanborn Steven Kuba	Assistant Director Catechism Specialist Staff Assistant
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RETREATS

Retreats can offer young people an extended period of time to reflect upon what Jesus means in their lives. Age-appropriate retreat activities can make a retreat beneficial and enjoyable even for children in the lower grades. In many schools annual retreats for certain grades have become a part of the school's traditions and are looked forward to with eager anticipation by students and faculty alike.

Retreats for parents can also be a part of the school's evangelizing mission. Recognizing that the families of students vary in the stages they are at on their faith journey, retreat activities for parents can offer an opportunity for some to renew their commitment, while for others it may be a call to an initial commitment.

RETREAT RESOURCES

Office of Adolescent Evangelization and Catechesis—The youth ministry office of the Archdiocese of Galveston Houston offers a variety of enrichment activities and retreats for junior high students through young adults. <http://www.archgh.org/OACE/>

We Believe: Catholic Identity—School Edition, Sadlier, New York: 2015. This textbook series offers several mini retreats incorporated into the textbook for each grade level.

SOCIAL JUSTICE RESOURCES FOR ELEMENTARY RELIGION CLASSES

In partnership with the United States Conference of Catholic Bishops, Loyola Press has published the following social justice resources for children in elementary school. The series, called *Two Feet of Love*, teaches children that as disciples of Jesus we follow Him with our two feet; one foot represents charitable works and the other foot represents social justice.

www.LoyolaPress.com/TwoFeet (Charitable works and Social Justice are the “two feet of love”.)

Drop by Drop Illustrated storybook about how the children in Sister Mary Jerome’s class in the United States learn to help children in a village in Burkina Faso get much needed access to healthy water.

Online master available for grades 2-4

Green Street Park Illustrated storybook about how Philip, with the help of his teacher Sister Mary Clare learns about caring for our world like St. Francis of Assisi did.

Online master available for grades K-2

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PUBLISHERS CORRELATIONS TO THE ARCHDIOCESAN CATECHETICAL FRAMEWORK

Several textbook publishers have correlations of their textbooks to the Archdiocesan Catechetical Framework. Contact the local representatives of the following publishers for a copy (be sure to specify that you need the correlation to the school texts, rather than the parish ones):

Loyola Press

Rita Martinez

800-256-0589 x353 [fax] 773-281-0555 | martinez@loyolapress.com

Loyola Press

3441 N. Ashland Ave.

Chicago, IL 60657

www.loyolapress.com

Pflaum

Gina deGroote

Sales Representative

800-543-4383, ext. 1168

GdeGroote@pflaum.com

Our Sunday Visitor Press

Laura Hinton

1-877-591-1439

Lhinton@osv.com

RCL/Benziger

Meghan Montgomery

281-703-9544

mmontgomery@rclbenziger.com

Sadlier

Gerard Kubelka

646-384-8351

800-221-5175

gkubleka@sadlier.com

St. Mary's Press

Sandy Rigsby

800-944-5989

srigsby@smp.org