



ARCHDIOCESE
OF PORTLAND IN
OREGON

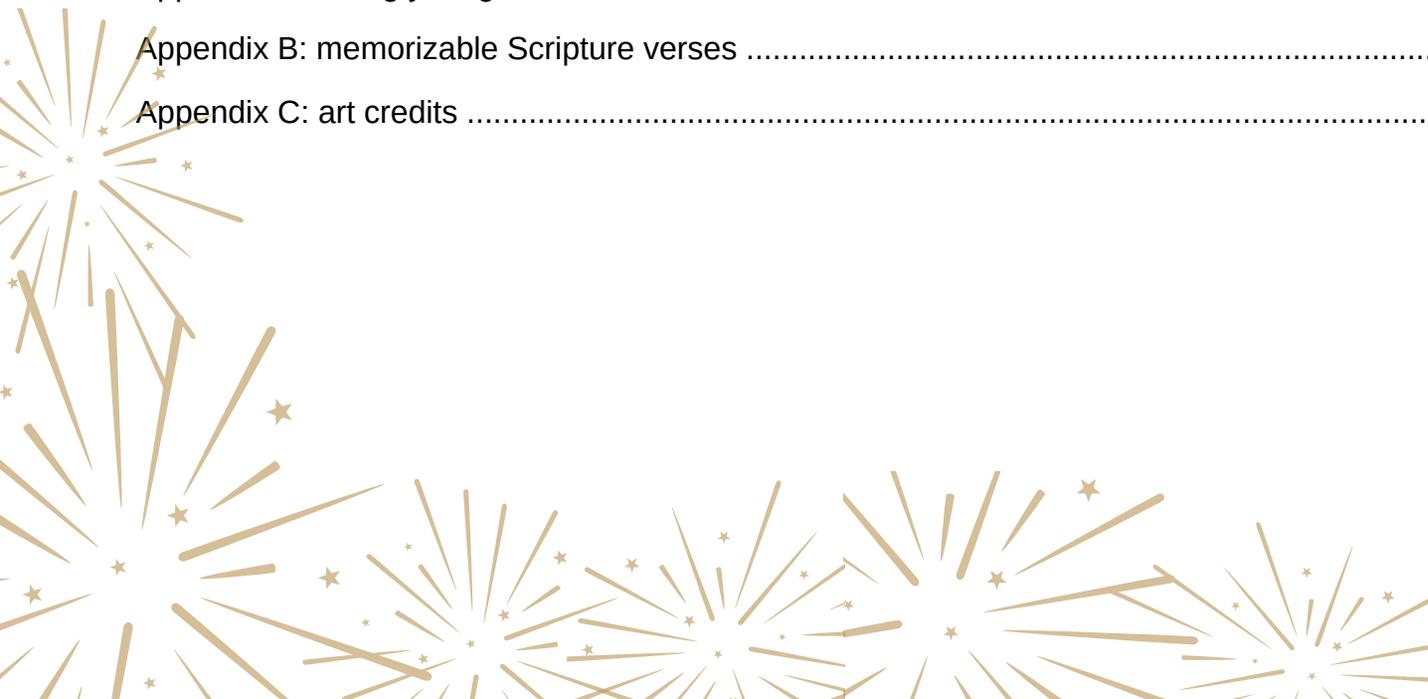
CATECHESIS & THEOLOGY STANDARDS FOR CATHOLIC SCHOOLS

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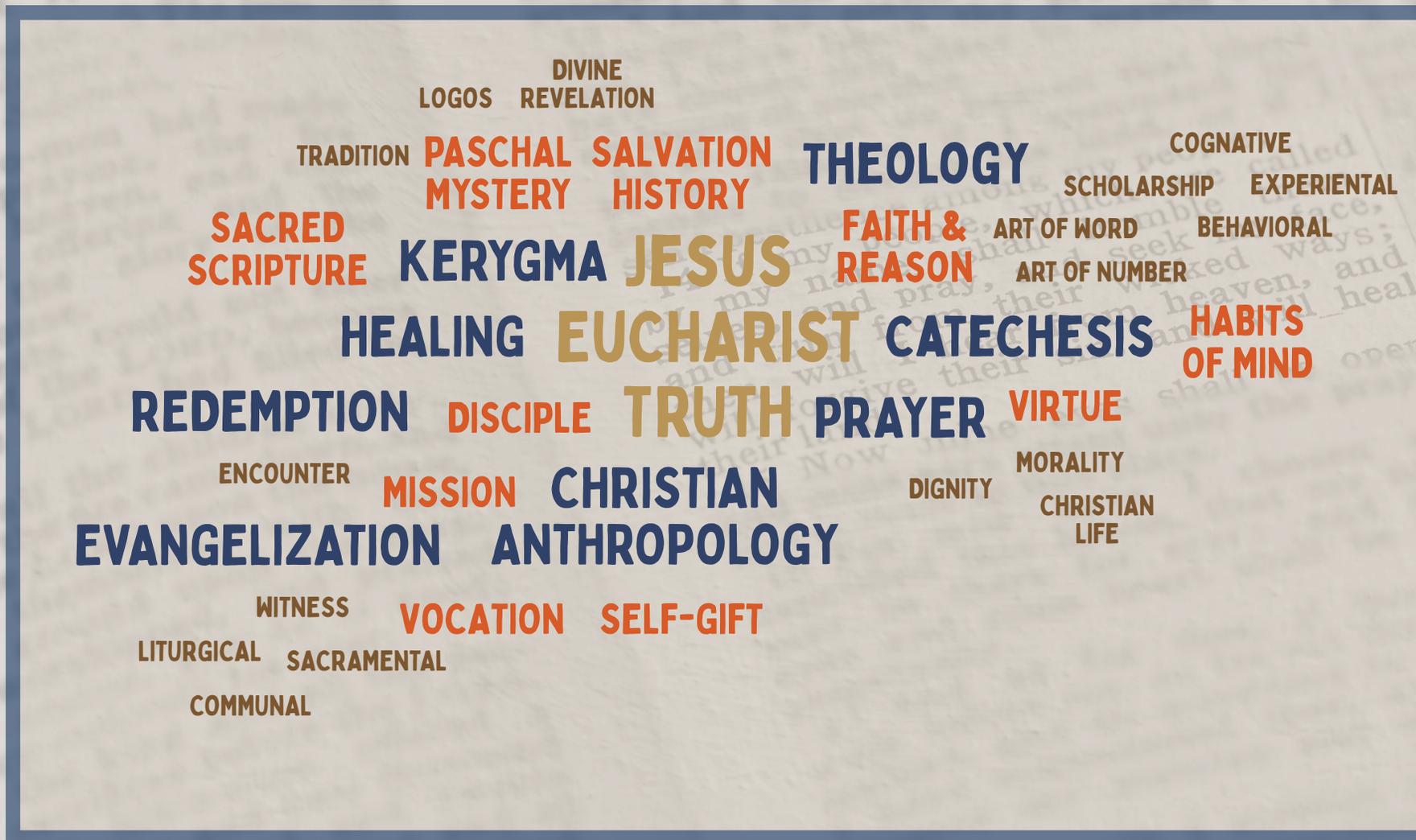
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THEMES OF THIS DOCUMENT



PREMISES OF CATHOLIC EDUCATION

Catholic schools in the Archdiocese of Portland in Oregon exist to give witness to the Gospel of Jesus Christ. As an apostolate of the Church, Catholic schools proclaim the salvation of Jesus Christ, exercising His mission to teach (Mt. 28:19-20) by providing Mission Passionate Catholic Education in support of the family.¹

The discipline and science of Catechesis & Theology falls within the scope and mission of Catholic education as a whole. Catholic education is premised upon a Catholic understanding of the human person, the goal of education, the method of educating, the unicity of truth, and the importance of a Catholic worldview to explore fully any area of study. The following are five essential premises that apply to Catechesis & Theology as well as all other disciplines learned within a Catholic school.

- 01 Involves the integral formation of the whole person - body, mind, heart, and spirit - in light of his or her ultimate end and the good of society.²
- 02 Seeks to know and understand objective reality, including transcendent Truth, which is knowable by reason and faith and finds its origin, unity, and end in God.³
- 03 Promotes human virtues and the dignity of the human person, as created male & female in God's image and likeness and modeled on the person of Jesus Christ.⁴
- 04 Encourages a synthesis of faith, life, and culture.⁵
- 05 Develops a Catholic worldview and leads the student deeply into the heart of the Catholic Church.⁶

1. Archdiocese of Portland, *The Mission of Catholic Education Mission Playbook*, 2024

2. The Sacred Congregation for Catholic Education, *The Catholic School*, 36, 47, 49; *Gravissimum Educationis*, 1, par. 1; USCCB, *Seven Themes of Catholic Social Teaching*

3. Cf. CCC 47, *Dei Verbum* 6, *Fides et Ratio*, 41

4. *The Religious Dimension of Education in a Catholic School*, 52, 56; *The Catholic School*, 55

5. *The Religious Dimension of Education in a Catholic School*, 52; *The Catholic School*, 37

6. *The Religious Dimension of Education in a Catholic School*, 71, 74-77; *The Catholic School*, 50

The visual on page five serves as a representation of the *Archdiocese of Portland's Catholic School Mission Playbook (2024)*, which flows from the Church's charter for education and defines the identity of the Catholic school. In the heart and mind of the Church, the Catholic school is first meant to assist parents in forming young people who love God, love self, love truth, and are prepared for their mission in this world - to be self-gifts of love to others in the vocations they have been uniquely created for. To assist families in bearing this fruit, the school must be rooted in the fertile soil of the Church's timeless teaching. This root system is composed of fundamental principles that must define the work carried out in Catholic schools, most notably as enumerated in the *Holy See's Teaching on Catholic Schools* by Archbishop J. Michael Miller and echoed through numerous papal encyclicals and Church documents on education.

————— “ —————
*Thus, the Eucharist must be the center of all school life -
from where its rhythm and program flows to and from.*
————— ” —————

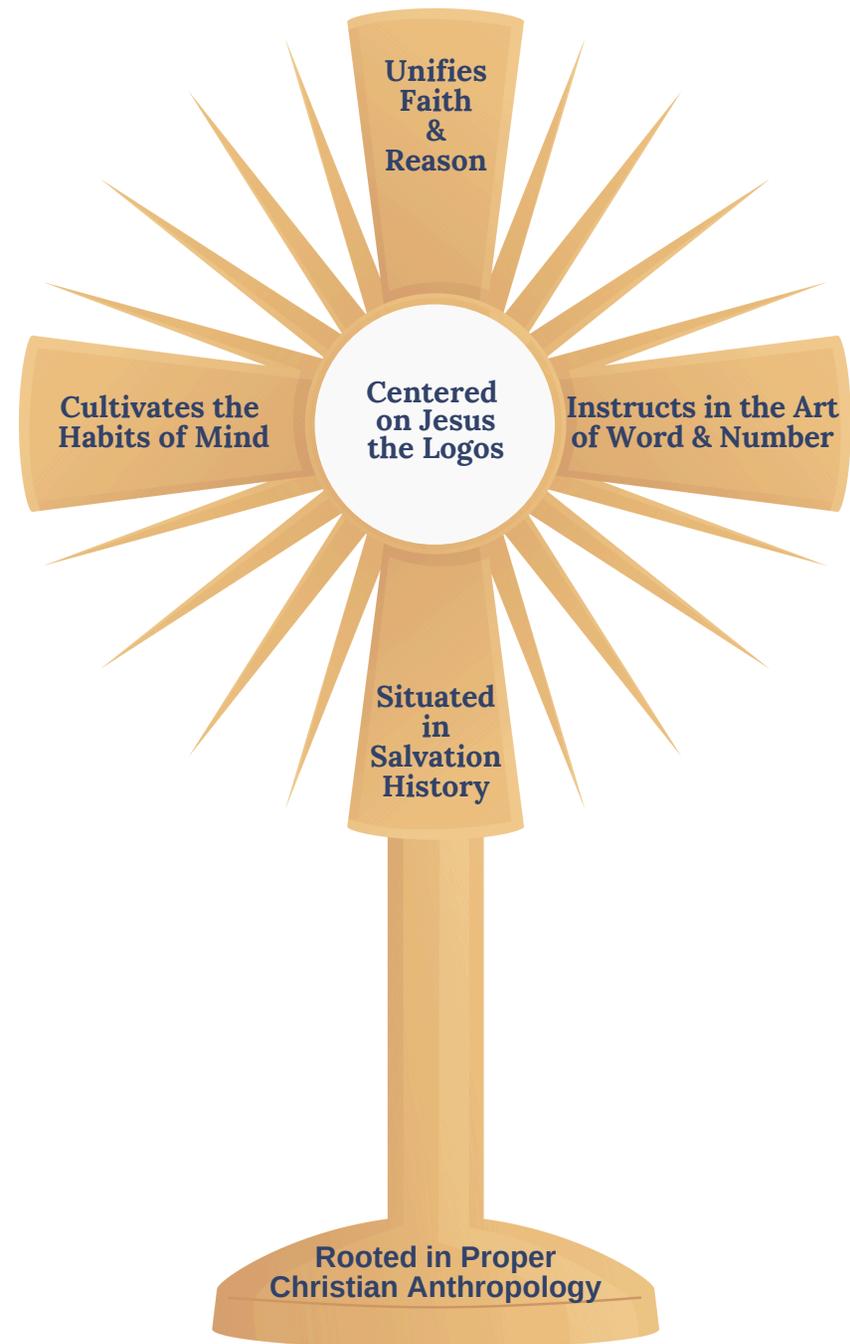
Rootedness in the Catholic school's proper identity through fidelity to Church teaching, obedience to her authority, and unity with her hierarchy, gives rise to a faithful Catholic school institution (Indicators of Catholic Institutional Fidelity). This provides stability, support, and strength to the labors of the school, much like the roots and trunk of a tree. A strong institution formed and rooted in its proper identity gives way to a dynamic formative program (Indicators of Catholic Student Formation) and a vibrant Catholic school culture (Indicators of Catholic School Culture). In the eyes of the Church, education is formation. Much like the branches of a tree serve to transport nutrients for the bearing of fruit, so too does a Catholic formation, which flows from the heart of the Church herself, provide nourishment for students to grow in their human, spiritual, intellectual, and vocational dimensions. Like the leaves of a tree, a Catholic school culture absorbs the light of the Son - Jesus Christ - and nourishes the educators who will form the students. Jesus is true food from which the whole mission and work of the Catholic school is sustained, and he comes most directly to students through the Eucharist. Without the Eucharist, which is available only through the ministry and authority of the priest, the Catholic school loses its reason for being and cannot bear fruit. Thus, the Eucharist must be the center of all school life - from where its rhythm and program flows to and from.

PEDAGOGICAL PRINCIPLES

The formation provided to students is to be marked by key pedagogical principles from the Church's timeless educational tradition. Like the time-tested techniques employed by a seasoned arborist who knows how to aid a tree to yield the best fruit, so too does the Church hold a teaching tradition that has withstood the test of time and is defined by six pedagogical features:

- **Centered on the Logos**
- **Rooted in a Proper Christian Anthropology**
- **Unifies Faith and Reason**
- **Situated in Salvation History**
- **Cultivates the Habits of Mind**
- **Instructs in the Art of Word & Art of Number**

This formation, furthermore, prepares the souls, minds, and hearts of young men and women to receive Jesus and to be transformed by him. The teaching of Catechesis and Theology intentionally centers the educational project on the Logos, situating education in salvation history, and rooting ourselves in a proper Christian anthropology, ultimately to unify the whole of the Catholic educational project in the unity of faith and reason.



INDICATORS & DEFINING CHARACTERISTICS OF MISSION PASSIONATE CATHOLIC EDUCATION



Rooted in the Church's Teaching & Charter for Catholic Education

THE CATHOLIC EDUCATOR

The vocation of a Catholic educator plays an essential role in the formation of young disciples, as well as in assisting parents who are the primary educators. Because Catholic education is so high a calling, it requires great personal formation and willingness to continually grow in the faith.

Beautiful indeed and of great importance is the vocation of all those who aid parents in fulfilling their duties and who, as representatives of the human community, undertake the task of education in schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and to adapt.⁷

The first and most important characteristic of a Catholic educator is not education, knowledge, rhetorical acumen, nor classroom management, rather it is found in a heart and mind attuned to the Spirit. Such an educator is living as a disciple of Christ - one willing to leave all things behind and “come follow me.”⁸ An educator with a heart and mind oriented to the will of the Lord is not only a better witness to the faith of Christ, but, by his grace, more able to renew his/her practices and adapt to the student in front of him/her.

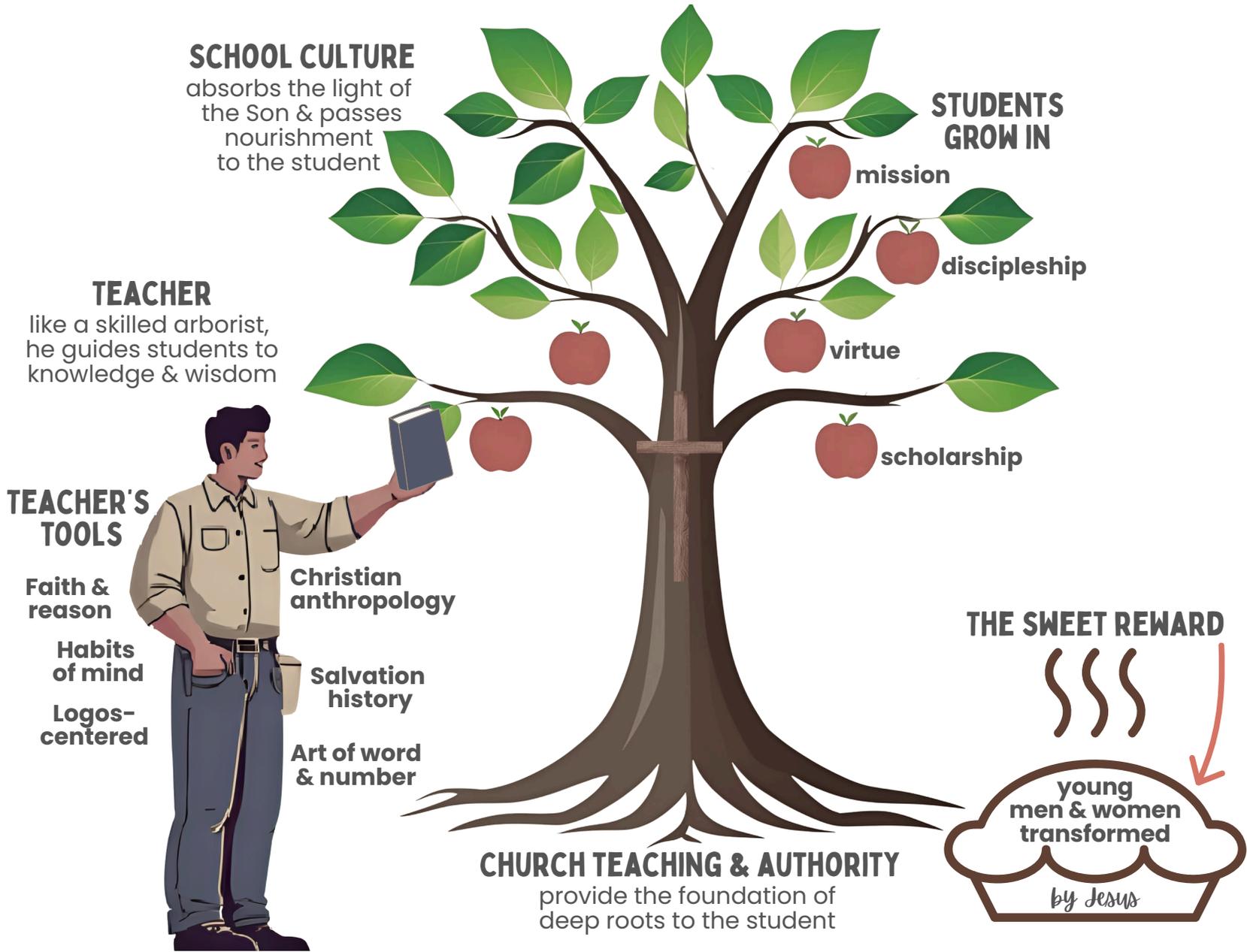
The role played by catechists is one specific form of service among others within the Christian community. Catechists are called first to be expert in the pastoral service of transmitting the faith as it develops through its different stages from the initial proclamation of the kerygma to the instruction that presents our new life in Christ and prepares for the sacraments of Christian initiation, and then to the ongoing formation that can allow each person to give an accounting of the hope within them (cf. 1 Pet 3:15). At the same time, every catechist must be a witness to the faith, a teacher and mystagogue, a companion and pedagogue, who teaches for the Church. Only through prayer, study, and direct participation in the life of the community can they grow in this identity and the integrity and responsibility that it entails.⁹

7. *Gravissimum Educationis*, 5

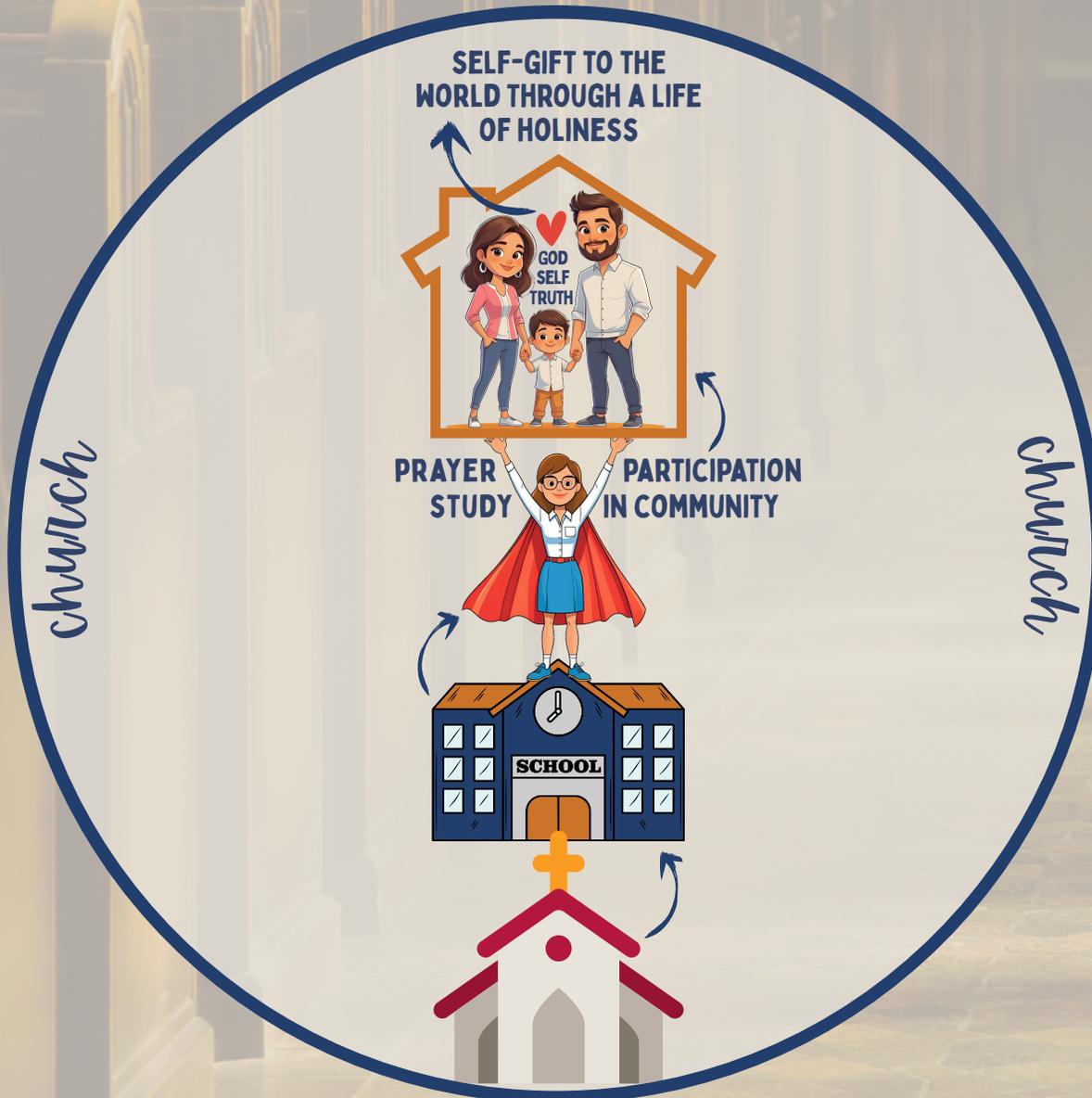
8. Matthew, 4:19

9. *Atiquum Ministerium*, 6

THE ROLE OF THE TEACHER IN CATHOLIC EDUCATION



THE SUPPORT SYSTEM OF CATHOLIC EDUCATION



The Church is the foundation AND the surrounding support system for the education of the child

The school is a ministry of the Church

The school supports the parents who are the primary educators of the child

WHAT'S IN A NAME? MOVING FROM “RELIGION” TO CATECHESIS AND THEOLOGY

Before 2025, schools in the Archdiocese of Portland termed instruction in the faith “Religion” class. The renewing committee, in coordination with the Office for the Mission of Catholic Education, engaged in discernment and reflection on the naming of the courses described in these documents. **The discernment ended in the decision to now call the passing on of the faith in preschool - 8th grade “Catechesis” and the courses in 9th- 12th grades to be called “Catechesis and Theology”.**

DEFINING THEOLOGY AND ITS RELEVANCE

What is Theology?

“[B]y Theology, I simply mean the Science of God, or the truths we know about God put into system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology.”¹⁰

Why is Theology important among the sciences?

Theology deals with knowledge more essential than any other branch of knowledge or science. “If God is more than Nature, Theology claims a place among the sciences... Religious doctrine is knowledge, in as full a sense as Newton's doctrine is knowledge...teaching without Theology is simply unphilosophical.”¹¹

St. Bonaventure (1221–1274), argued that, “Theology is the queen of the sciences, because in the final analysis, all learning and knowledge depend upon divine illumination from sacred Scripture.”¹²

Why is Theology essential for Catholic education?

It is the foundational understanding of Truth from which we understand all truths. “How can any Catholic imagine that it is possible for him to cultivate Philosophy and Science with due attention to their ultimate end, which is Truth, supposing that system of revealed facts and principles, which constitutes the Catholic Faith, which goes so far beyond nature, and which he knows to be most true, be omitted from among the subjects of his teaching? In a word, Religious Truth is not only a portion, but a condition of general knowledge. To blot it out is... according to the Greek proverb, to take the Spring from out of the year.”¹³

10. Newman, *Idea of a University*, 81-82

11. Ibid, 59-60

12. Edward Grant, *The Foundations of Modern Science in the Middle Ages: Their Religious, Institutional and Intellectual Contexts* (Cambridge: Cambridge University Press, 1998), 72

13. Newman, *Idea of a University*, 89-90.

DEFINING CATECHESIS AND ITS PURPOSE

While theology certainly takes place in the Catholic high school classroom, we live in a time which also calls the instructor in every grade level, preschool through 12th grade, to intentional catechesis. Catechesis is more than instruction in doctrine, but an invitation to life in Christ.

...Catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life. Accordingly, while not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission that have a catechetical aspect, that prepare for catechesis, or that spring from it. These elements are: the initial proclamation of the Gospel or missionary preaching through the kerygma to arouse faith, apologetics or examination of the reasons for belief, experience of Christian living, celebration of the sacraments, integration into the ecclesial community, and apostolic and missionary witness.¹⁴

A course in theology must be catechetical because in any theology course the kerygma should be preached, reasons for believing should be given, opportunities to experience the Catholic faith should be afforded, sacraments should be near and accessible, invitation into the community of faith should be offered, and the missionary witness of the instructor should be readily present. This is the Church's call for catechesis - for what happens in our schools. The formation of content and course work in catechesis and theology classes is meant to include these aspects.

The purpose of a class in catechesis & theology is not just to know about Jesus (as any internet search can do that). The purpose of a class in catechesis & theology is to help the student *know* Jesus. It is essential to have this understanding and concept of catechesis because, "the concept of catechesis which one has, profoundly conditions the selection and organization of its contents (cognitive, experiential, behavioral)."¹⁵ As the instructor plans a course in catechesis & theology, consideration needs to be given to the cognitive (e.g. how do I think about Jesus), the experiential (e.g. how do I pray with Jesus), and the behavioral (e.g. why do I love my neighbor).

Far from restraining the task of theology, catechesis frees the instructor to lead students from an intellectual exercise to a living reality.

14. *Catechesi Tradendae*, 8
15. *General Directory*, 35

TEACHING CATECHESIS & THEOLOGY

Catechesis

**Christian doctrine
and
life in Christ**

Theology

**the science of God
and
foundational truth**

Cognitive



**think
mind**

Experiential



**pray
soul**

Behavioral



**act
body**

INFORMATION ABOUT THE STANDARDS

COVERING THE CONTENT

A school will not find a curriculum to purchase that is a perfect match for this standards document. Teachers are encouraged to not be textbook-dependent, but rather to organize the year in a coherent, connected manner. If a school outlines the scope and sequence of Pre-K-8th grade and needs to shift some content from grade to grade differently than what's outlined in this standards document, the school is welcome to do so. That said, the content here should be covered at some point in the students' Pre-K-8th grade education.

ORGANIZATION OF THE STANDARDS

- The Pre-K-8th grade catechesis standards are organized according to the *General Directory for Catechesis' Six Tasks of Catechesis*.¹⁶ **These six tasks are summarized on the following page.**
- For each grade level, **standards are listed in the left column** of a graph (see example below).
- For each grade level, **coordinating suggested resources are listed in the right column** of the graph (see example below).
- There is a comprehensive **review of approved curriculum** for all grade levels on page 108.

EXAMPLE OF HOW THE STANDARDS & SUGGESTED RESOURCES ARE ORGANIZED

KINDERGARTEN STANDARDS	SUGGESTED RESOURCES 
<p>Task 1: Knowledge of the Faith Profession of the Faith:</p> <ul style="list-style-type: none">• State that God created me, others, all I see, and things I cannot see because he loves us and he is a good Father.• Make the Sign of the Cross with reverence for the names of the three Divine Persons: Father, Son, and Holy Spirit.	<p>The Saving Name Of God The Son <i>by Jean Ann Sharpe</i></p> <p>Teeny Tiny Theology: Salvation History <i>by Michael Heinlein</i></p>

16. *General Directory for Catechesis*, Congregation for the Clergy, 1997

ORGANIZATION OF THE PRE-K-8TH GRADE STANDARDS

The standards are organized according to six tasks. The fruits of these tasks are students who are ...

1. KNOWLEDGEABLE

They know & honor Sacred Scripture & Sacred Tradition

2. LITURGICAL

They build relationships with Jesus & others through participation in liturgy & the sacraments

3. MORAL

They model their own lives of virtue & service on the life of Jesus

4. PRAYERFUL

They deepen their relationships with God & Church through different prayers & forms of prayer

5. COMMUNAL & HISTORICAL

They know & honor the Domestic Church, Church history & the saints

6. MISSIONARY

They discover how their unique gifts & vocations can lead to lives of service

WHY MEMORIZATION AT TIMES IN THE STANDARDS?

We want children in our Catholic schools to understand the faith deeply, to apply it in their lives, to evaluate its claims of truth, and to engage in every manner of complex thinking in regard to their faith. To think clearly and well, we hope our students have the foundations of the faith memorized. We know that in math, for example, memorizing addition and subtraction facts aids more complex thinking about mathematics.

The same is true for the faith: being able to draw to mind various prayers and memorized passages from Scripture is a good foundation for thinking about the faith complexly. Not only is this important for fluency in higher-ordered thinking, but it is foundational for the building of knowledge. Most importantly, however, we want children to have a store of treasures in their heart that they can draw from by having Bible verses and prayers memorized.

“
*We want children to have a store of treasures
in their heart that they can draw from.*
”

Have you ever accompanied a person with Alzheimer's disease, and despite their suffering they can recall memorized hymns or Scripture as a consolation to their mind and heart? Or, have you ever been in an incredibly difficult situation and as a reminder of hope, a piece of Scripture comes to mind that you have memorized over time? The human person is given memory by the Creator to be able to recall the truths that are stored in the heart. We want children to grow in their ability to memorize ultimately because our Lord commands us, “do this in memory of me.”



STANDARDS

These standards are drawn from Archbishop Sample's direction for the renewal of Catholic education, and are informed by the Office for the Mission of Catholic Education's unifying **mission statement** for schools:

Catholic schools in the Archdiocese of Portland in Oregon exist to give witness to the Gospel of Jesus Christ. As an apostolate of the Church, Catholic schools proclaim the salvation of Jesus Christ, exercising His mission to teach (Mt. 28:19-20) by providing Mission Passionate Catholic Education in support of the family.





PRE-KINDERGARTEN

PRE-KINDERGARTEN STANDARDS

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Begin to understand that God created me, others, all I see, and things I cannot see because he loves us personally.

Scripture:

- Begin to understand the Bible as the book which contains the stories of God's creation and of Jesus' life.
- Listen to narratives from the Bible, and retell those (in a child's version) with an *:
 - Creation
 - Adam & Eve *
 - Noah *
 - David & Goliath *
 - Christmas Gospel narrative *
 - Jesus Feeds the 5000
 - Holy Week narrative
 - Easter narrative *

Task 2: Liturgy

- Attend Mass with the school as often as possible.
- Show reverence during the Mass by: making the Sign of the Cross, genuflecting before the tabernacle, singing, and bowing head for a blessing and during prayer.
- Associate the parish priest with the Mass.
- Learn the liturgical seasons (Advent, Christmas, Lent, Triduum, Easter, and ordinary time), and the colors associated with them.
- Identify the altar, chalice, tabernacle, priest's vestments, sanctuary lamp, and crucifix in pictures or in person.

Sacraments:

- Name that Baptism is when we become chosen sons and daughters of God and members of the Church.
- State that the Eucharist is a sacred meal at Mass, and tell where Jesus is in Adoration.

The Saving Name Of God The Son
by Jean Ann Sharpe

Becket Wants To Be A Priest
by Matt and Stephanie Regitz

Father Ben Gets Ready For Mass
by Katie Warner

I Went To Mass, What Did I See?
by Katie Warner

PRE-KINDERGARTEN STANDARDS

SUGGESTED RESOURCES

Task 3: Morality and Life in Christ

Christian Anthropology:

- Identify that God made human beings with bodies different than animals: male and female, each with different bodies, and that both are good.

Task 4: Prayer

- Spend time in prayer in the classroom, in the Church, and in Adoration of the Blessed Sacrament.
- Name that prayer is talking to and listening to God.
- In a group, recite the following prayers:
 - The Sign of the Cross
 - Glory Be
 - Hail Mary
 - Our Father
 - Bless Us Oh Lord (prayer before meals)

Task 5: Life, Community, and Church History:

- Identify and recall simple details about the lives of at least five saints, including the school's patron and the Blessed Mother.
- Define community as how we understand that we belong, which helps us understand belonging to God.
- Identify different communities to which we belong (family, class, school, church, city, state, country).
- Explain that we express care and concern for others because God loves them and wants us to love them too.
- Give examples of grace and courtesy in community (saying please and thank you, greeting people in the hall, being quiet in Mass so others can worship).

Task 6: Mission and Service:

- Begin to list ways we can help other people in charity.
- Complete simple service projects for the classroom, school, and family.

Every Body Is A Gift

by Monica Ashour

Every Body Is Smart

by Monica Ashour

Everybody Has A Body

by Monica Ashour

Here I Am

by Abigail Favale

The Body Matters curriculum materials

by TOBET

Saints For Girls

by Neumann Press

Saints For Boys

by Neumann Press

Catholic Saints For Children

by Magnificat-Ignatius Publishing

This Is The Church

by Katie Warner



KINDERGARTEN

KINDERGARTEN STANDARDS

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- State that God created me, others, all I see, and things I cannot see because he loves us and he is a good father.
- Make the Sign of the Cross with reverence for the names of the three Divine Persons: Father, Son, and Holy Spirit.
- State that the Holy Spirit is the third person of the Trinity, who is God.
- Begin to understand that Jesus is both God and human.
- Begin to understand that all people sin, and sin separates us from God.
- Know that Jesus became man to rescue us from sin and death because he loves us.

Scripture:

- Begin to understand the Bible as the book which contains the stories of God's creation and of Jesus' life.
- Recite at least five scripture verses. (See Appendix B for memorizable scripture verses for children.)
- Listen to narratives from the Bible, and retell those (in a child's version) with an *:
 - Creation
 - Adam & Eve *
 - Noah *
 - Joseph & his coat
 - Moses – leading the Israelites across the Red Sea *
 - David & Goliath *
 - Christmas Gospel narrative *
 - The Calling of the 12 Apostles
 - Jesus Feeds the 5000
 - Parable of the Lost Sheep *
 - The Good Samaritan
 - The Prodigal Son *
 - Holy Week & Easter narrative

The Saving Name Of God The Son
by Jean Ann Sharpe

Teeny Tiny Theology: Salvation History
by Michael Heinlein

Teeny Tiny Theology: Christology
by Michael Heinlein

Teeny Tiny Theology: The Trinity
by Michael Heinlein

Where Is Jesus Hidden?
by Maura McKeegan

The Word Of The Lord
by Katie Warner
(memorizable Scripture verses)

Tell Me About The Catholic Faith
by Magnificat-Ignatius Publishing

The Catholic Bible For Children
by Magnificat-Ignatius Publishing

KINDERGARTEN STANDARDS

Task 2: Liturgy

- Attend Mass with the school regularly.
- Show reverence during the Mass by: making the Sign of the Cross, genuflecting before the tabernacle, bowing head for a blessing and during prayer, reciting the Kyrie, singing, and praying the communion rite and concluding rite out loud.
- Associate the parish priest with the Mass.
- Name the liturgical seasons (Advent, Christmas, Lent, Triduum, Easter, and ordinary time), and the colors associated with them.
- Identify the altar, chalice, tabernacle, priest's vestments, crucifix, sanctuary lamp, and ambo in pictures or in person.

Sacraments:

- Name that Baptism is a sacrament in which we become a Christian: a son or daughter of God. Share pictures of their own baptisms.
- Identify the baptismal font and paschal candle.
- Recognize the words said at Baptism: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."
- Know that the priest became a priest through the sacrament of Holy Orders.
- Define the Eucharist as Jesus' body that he gives us in remembrance of him.
- Describe marriage as a union between a man and a woman for the sake of welcoming children.

Task 3: Morality and Life in Christ

Christian Anthropology:

- Identify that God made human beings with bodies different than animals: male and female, each with different bodies, and that both are good.

Virtue:

- Define virtue as choosing good.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

SUGGESTED RESOURCES

I Went To Mass, What Did I See?

by Katie Warner

This Is The Church

by Katie Warner

Manners In God's House

by Neumann Press

Chosen

by Jenna Guizar

Washed Clean

by Zack Hinger

Becket Wants To Be A Priest

by Matt and Stephanie Regitz

Father Ben Gets Ready For Mass

by Katie Warner

Ruah Woods curriculum materials

Every Body Is A Gift

by Monica Ashour

Every Body Is Smart

by Monica Ashour

Everybody Has A Body

by Monica Ashour

Here I Am

by Abigail Favale

The Body Matters curriculum materials

by TOBET

KINDERGARTEN STANDARDS

SUGGESTED RESOURCES

Task 4: Prayer

- Spend time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church, and practice sitting quietly.
- Name that prayer is talking to and listening to God because he is our Father in Heaven.
- Pray through simple spontaneous prayer (e.g.: Dear God, I love you. Thank you for my family. Help me to be loving. Amen.)
- Memorize the following prayers:
 - The Sign of the Cross
 - Glory Be
 - Hail Mary
 - Our Father
 - Bless Us Oh Lord (prayer before meals)

Task 5: Life, Community, and Church History:

- Identify a saint as a holy person and as a friend in Heaven.
- Recall simple details about the lives of at least five saints, including the school's patron, the Blessed Mother, and St. Joseph.
- Observe beautiful works of art from the Catholic tradition.
- Review different communities to which they belong (family, class, school, church, city, state, country) and describe community as how we understand that we belong, which helps us understand belonging to God.
- Explain that we express care and concern for others because God loves them and wants us to love them too.
- List examples of grace and courtesy in community (saying please and thank you, greeting people in the hall, being quiet in Mass so others can worship).
- Articulate the Catholic Church as Jesus' church, and that it's found all around the world.
- Identify a picture of the Archbishop of Portland, and name him as the pastor of the whole Archdiocese.

Task 6: Mission and Service:

- List ways we can help other people in charity.
- Complete simple service projects for the classroom, school, and family.

Just Like Mary
by Rosemarie Gortler

Saints For Girls
by Neumann Press

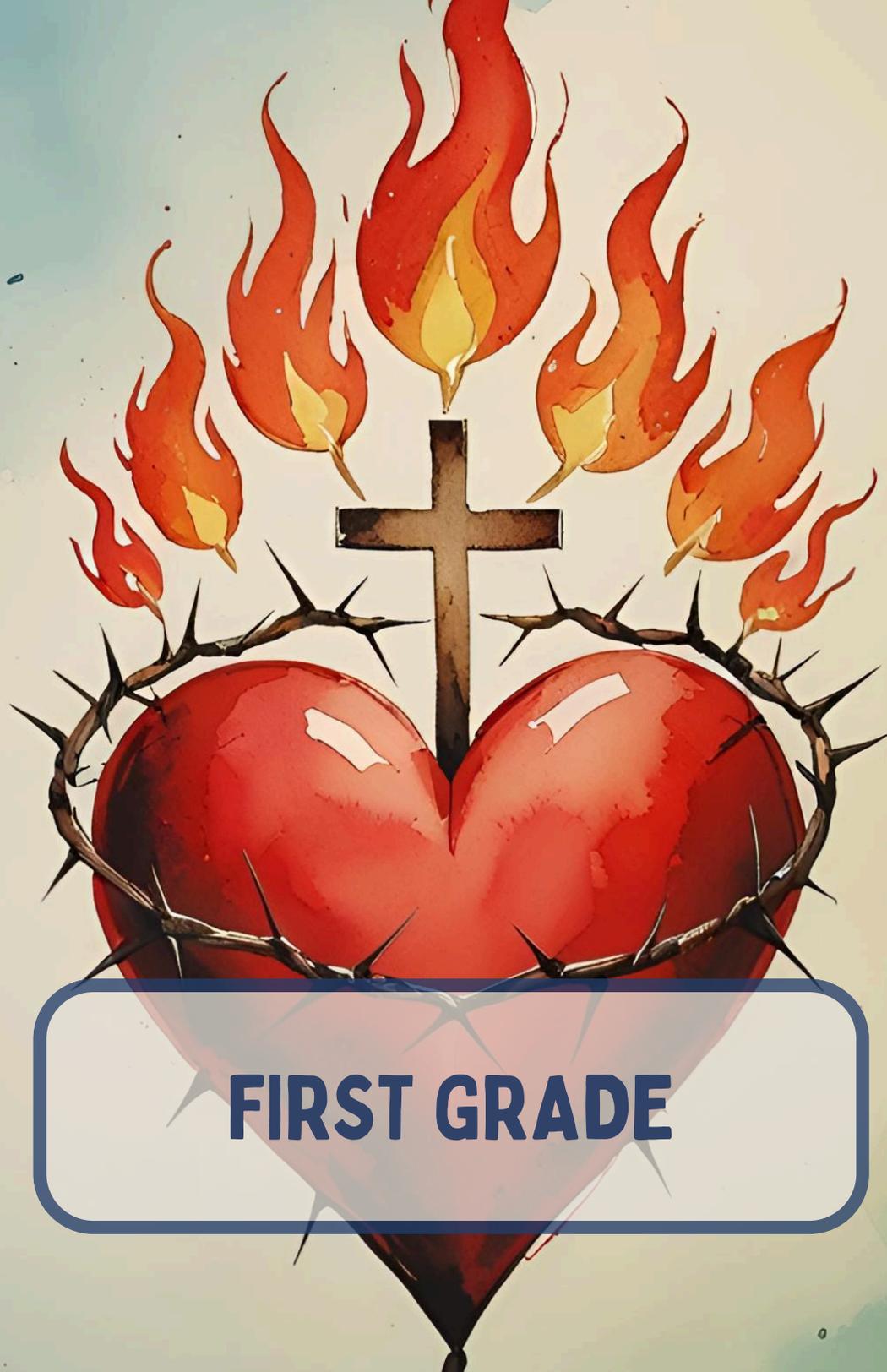
Saints For Boys
by Neumann Press

Catholic Saints For Children
by Magnificat-Ignatius Publishing

Saintly Rhymes For Modern Times
by Meghan Bausch

What Can I Give God
by Neil Lozano

Before I Was Me
by Frank Fraser



FIRST GRADE

1ST GRADE STANDARDS

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Retell the Creation story from the Bible and name God as the creator of all things.
- Make the Sign of the Cross with reverence for the names of the three Divine Persons.
- Know that God the Father created the world and us because he loves us and he is a good Father.
- State that the Holy Spirit is the third person of the Trinity, who is God, and that he helps us live our life with God.
- Identify that Jesus is both God and human.
- Name that all people sin and that sin separates us from God.
- Memorize that Jesus became man to rescue us from sin and death because he loves us, and we can ask him for forgiveness.

Scripture:

- Identify the Bible as the book which contains the stories of God's creation, of Jesus' life, and of the whole story of God's love for us.
- Name the four Gospels in the Bible, and identify that they tell the stories of Jesus.
- Memorize at least five Scripture verses. (See Appendix B for memorizable Scripture verses for young children.)
- Listen to, and retell narratives from the Bible marked with an *:
 - Creation *
 - Adam & Eve *
 - Noah *
 - Moses * (as a baby in the river, and the Exodus)
 - David and Goliath
 - Jonah
 - Daniel and the Lions Den *
 - Christmas Gospel narrative
 - Jesus Feeds the 5000
 - Parable of the Lost Sheep *
 - The Good Samaritan *
 - The Prodigal Son
 - Holy Week and Easter narrative *
 - Ascension *
 - Pentecost *

The Saving Name Of God The Son
by Jean Ann Sharpe

Teeny Tiny Theology: Salvation History
by Michael Heinlein

Teeny Tiny Theology: Christology
by Michael Heinlein

Teeny Tiny Theology: The Trinity
by Michael Heinlein

Portrait Of The Son
by Josephine Nobisso

Tell Me About The Catholic Faith
by Magnificat-Ignatius Publishing

The Catholic Bible For Children
by Magnificat-Ignatius Publishing

Where Is Jesus Hidden?
by Maura McKeegan

The Word Of The Lord
by Katie Warner
(memorizable Scripture verses)

The End Of The Fiery Sword
by Maura McKeegan
(Adam & Eve and Jesus & Mary)

Saved By The Lamb
by Maura McKeegan
(Moses & Jesus)

1ST GRADE STANDARDS

Task 2: Liturgy

- Attend Mass with the school regularly.
- Identify Sunday as the Lord's Day/Sabbath when we go to Mass.
- Celebrate the liturgical seasons: Advent, Christmas, Lent, Easter.
- Celebrate the feast days of at least three saints.
- Show reverence during the Mass by: making the Sign of the Cross, genuflecting before the tabernacle, bowing head for a blessing and during prayer, reciting the Kyrie, singing, and praying the communion rite and concluding rite out loud.
- Define the consecration as the time during Mass when the priest changes bread into Jesus' body.
- Identify the altar, chalice, tabernacle, priest's vestments, crucifix, ambo, statues of saints, Stations of the Cross, and sanctuary light in pictures or in person.

Sacraments:

- Describe that when we are baptized we become Christians - disciples of Jesus Christ.
- Describe the sacrament of Eucharist as a sign of Jesus sharing himself with us in a special meal called the Mass.

Task 3: Morality and Life in Christ

Christian Anthropology:

- Express a sense of wonder for all of God's creation.
- Recognize the goodness of creation.
- Express that every person is a gift from God.
- Recognize that human beings manifest their inner life through their body language.
- Recognize that true freedom comes from choosing the good.
- Recognize that each person is unique and unrepeatable.
- Identify that God made human beings with different bodies: male and female, and both are very good and needed for God's plan.
- Recognize that God calls us to make a gift of ourselves in love.

SUGGESTED RESOURCES

Manners In God's House
by Neumann Press

The Weight Of A Mass
by Josephine Nobisso

King Of The Shattered Glass
by Susan Joy Bellavance
(story about confession)

(Lent: The Tale Of Three Trees by Angela Hunt; Stations Of The Cross For Kids by Regina Doman; The Monk's Daily Bread by Silvia Dorham; The Garden, The Curtain, And The Cross by Carl Laferton)

Ruah Woods curriculum materials

Every Body Is A Gift
by Monica Ashour

Every Body Is Smart
by Monica Ashour

Everybody Has A Body
by Monica Ashour

Here I Am
by Abigail Favale

The Body Matters curriculum materials
by TOBET

1ST GRADE STANDARDS

Virtue:

- Define virtue as choosing good.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

Task 4: Prayer

- Define “Adoration of the Blessed Sacrament”.
- Spend time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Name that prayer is talking to and listening to God, who wants a friendship with us.
- Begin to pray through spontaneous prayer: praise, thanksgiving, sorrow, and petition.
- Pray the Rosary together as a class.
- Participate in the Stations of the Cross, and explain that the stations are the story of Jesus’ suffering and death.
- Memorize the following prayers:
 - The Sign of the Cross
 - Hail Mary
 - Our Father
 - Glory Be
 - Bless Us Oh Lord (prayer before meals)
 - St. Michael the Archangel

Task 5: Life, Community, and Church History

- Name simple details about the lives of at least ten saints, including the school’s patron, the Blessed Mother, and St. Joseph.
- Begin to understand sin as choosing to do wrong, and separating ourselves from God.
- Recognize the difference between sin as a choice versus making an honest mistake.
- Articulate how to express sorrow for certain actions.
- Recognize our need to be forgiven and what it means to be forgiven by another person.
- Identify the Catholic Church as Jesus’ church, and that it’s found all around the world.
- Begin to recognize that “church” means the church building as well as the people who are baptized in the parish.
- Define our parish as the Catholic people who live near our church building, and our pastor is their shepherd.
- Recognize the Vatican through exterior images of St. Peter’s Basilica.

SUGGESTED RESOURCES

Teacher Resource:
**School Year, Church Year: Customs
And Decorations For The
Classroom**
by Peter Mazar

Take It To The Queen
by Josephine Nobisso

Just Like Mary
by Rosemarie Gortler

Saints Around The World
by Meg Hunber-Kilmer

Saints For Girls
by Neumann Press

Saints For Boys
by Neumann Press

Catholic Saints For Children
by Magnificat-Ignatius Publishing

Saintly Rhymes For Modern Times
by Meghan Bausch

1ST GRADE STANDARDS

- Define the pope as St. Peter's successor, the unifying head of the bishops all around the world, and the pastor of the entire Church.
- Identify a picture of the current pope.
- Identify a picture of the Archbishop of Portland, and name him as the pastor of the whole archdiocese.

Task 6: Mission & Service

- Name that being a student means studying God's creation and growing in virtue, which is our mission as students.
- Describe ways we can help other people in charity.
- Complete simple service projects for the classroom, school, and family.

SUGGESTED RESOURCES

What Can I Give God
by Neil Lozano



SECOND GRADE

2ND GRADE STANDARDS

Task 1: Knowledge of the Faith

Profession of the Faith:

- Recall that God is the Father, the creator, the maker of Heaven and Earth, and all things visible and invisible.
- Recall that Jesus is the son of God, and the Holy Spirit is the giver of life, who proceeds from the Father and the Son.
- Describe how Jesus became man to rescue us from sin and death because he loves us, and we can ask him for forgiveness.
- Explain the two Great Commandments: love God and love your neighbor as yourself.
- Identify the Ten Commandments as the laws that God gave to Moses.
- Define grace as a gift from God that helps people respond to his call to become disciples.
- Identify grace as the source of our strength.
- Define salvation as being saved by the love of God. God wants us to accept salvation through faith and to live as his disciples.

Scripture:

- Identify the Bible as the book which contains the stories of God's creation and of Jesus' life, and that the Old and New Testaments tell the story of God's love for us.
- Memorize at least five scripture verses. (See Appendix B for memorizable scripture verses for young children.)
- Use Scripture to pray Lectio Divina.
- Review and retell the following narratives from the Bible:
 - Moses (plagues, Exodus, and Ten Commandments)
 - Annunciation
 - Christmas Gospel narrative
 - The Good Samaritan
 - The Prodigal Son
 - The Last Supper
 - The crucifixion
 - Easter
 - The Great Commission (Matthew 28:16-20)

SUGGESTED RESOURCES

The Life Of Our Lord For Children
by Marigold Hunt

Portrait Of The Son
by Josephine Nobisso

Tell Me About The Catholic Faith
by Magnificat-Ignatius Publishing

The Catholic Bible For Children
by Magnificat-Ignatius Publishing

Where Is Jesus Hidden?
by Maura McKeegan

The Word Of The Lord
by Katie Warner
(memorizable Scripture verses)

The End Of The Fiery Sword
by Maura McKeegan
(Adam & Eve and Jesus & Mary)

Saved By The Lamb
by Maura McKeegan
(Moses & Jesus)

Jesus And The Lion's Den
by Alison Mitchell

2ND GRADE STANDARDS

SUGGESTED RESOURCES

Task 2: Liturgy

- Attend Mass with the school regularly.
- Celebrate the liturgical seasons: Advent, Christmas, Lent, Easter.
- Celebrate the feast days of at least three saints.
- Show reverence during the Mass by: making the Sign of the Cross, genuflecting before the tabernacle, bowing head for a blessing and during prayer, reciting the Kyrie, singing, and praying out loud during the communion rite and concluding rite.
- Define the consecration as the time during Mass when the priest prays for the Holy Spirit to change bread into Jesus' body.
- Identify the altar, chalice, tabernacle, ciborium, chalice pall, priest's vestments, crucifix, ambo, statues of saints, Stations of the Cross, confessional, monstrance, and sanctuary light in pictures or in person.
- Identify the readings at Mass as being Bible passages, and engage in Gospel reflections before and after school Masses.

Sacraments:

- Identify and define the sacraments of Eucharist and Reconciliation.
- Name that we receive the Body and Blood of Jesus, in the appearance of bread and wine in the sacrament of the Eucharist at the consecration in the Mass.
- Explain that Jesus gave us the Eucharist at the Last Supper, and called himself the Bread of Life (Mark 14:22 and John 6:35-59).
- Describe that Holy Communion means we become one with Jesus when we eat his body.
- Demonstrate the procedure for receiving Holy Communion.
- List and explain the signs and symbols of the Eucharist: bread, wine, chalice, altar, tabernacle.
- Explain that we can consume the Eucharist, and adore the Eucharist in Adoration.
- Define sin as choosing to disobey God's law in thought, word, deed, or omission.
- Identify, compare, and contrast types of sin: Original Sin, less grave sin (venial sin) and more grave sin (mortal sin) (CCC1854-1864).
- Explain that the Sacrament of Reconciliation restores our friendship with God and the community.

The Weight Of A Mass

by Josephine Nobisso

King Of The Shattered Glass

by Susan Joy Bellavance
(story about confession)

King Of The Golden City

by Mother Mary Loyola
(read-aloud allegory for First Communion preparation)

St. Conrad And The Wildfire

by Maura McKeegan

(Lent: The Tale Of Three Trees by Angela Hunt; The Monk's Daily Bread by Silvia Dorham; The Garden, The Curtain, And The Cross by Carl Laferton)

2ND GRADE STANDARDS

- Name that through the priest, Jesus forgives our sins in the sacrament of Reconciliation because Jesus longs for us to be free of sin.
- Memorize the Act of Contrition.
- Demonstrate the procedure for celebrating the sacrament of Reconciliation, including an Examination of Conscience, the dialogue with the priest, reciting an Act of Contrition, and performing the penance given by the priest.
- Identify the priest's stole.

Task 3: Morality and Life in Christ

Christian Anthropology:

- Recognize that all creatures are a sign of God's gift of love.
- Articulate how and why we are made for relationship with God (communion).
- Relate how we learn more about ourselves through our relationships with others.
- Discuss reasons why God made man as male and female (cf. Gen. 1:27, Gen. 2:18-22a).
- Discuss how we are created in the image and likeness of the Trinitarian God.
- Express that man is called to give himself through love as a gift.
- Discuss how Jesus is the model of what it means for a person to be a gift.
- Discuss how the character of a person is embodied in their comportment (cf. 1Cor. 6:19-20, 1Thess. 4:4).
- Analyze how the body reveals that each person is made for relationship with God, others, and the world.

Virtue:

- Define virtue as choosing good.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

SUGGESTED RESOURCES

Teacher Resource:
**School Year, Church Year: Customs
And Decorations For The
Classroom**
by Peter Mazar

Ruah Woods curriculum materials
The Body Matters curriculum materials
by TOBET

2ND GRADE STANDARDS

SUGGESTED RESOURCES

Task 4: Prayer

- Spend regular time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Continue the habit of praying through spontaneous prayer: praise, thanksgiving, sorrow, and petition.
- Pray the Rosary together as a class.
- Memorize and pray the following prayers:
 - St. Michael the Archangel
 - The Angelus
 - Confiteor

Task 5: Life, Community, and Church History

- Learn and retell the stories of at least ten saints, including the school's patron, the Blessed Mother, and St. Joseph.
- Learn the story of a Marian apparition (Lourdes, Guadalupe, Fatima, etc.)
- Celebrate at least three saint feast days in the classroom.
- On a map, observe where the apostles went after Jesus ascended into Heaven.
- Identify the Catholic Church as Jesus' church, and that it's found all around the world.
- Identify the Vatican through images of St. Peter's Basilica.
- Review the pope as St. Peter's successor, the unifying head of the bishops all around the world, and the pastor of the entire Church.
- Name the current pope, and identify him in a picture.
- Name the Archbishop of Portland, describe him as the pastor of the whole archdiocese, and identify him in a picture.

Task 6: Mission & Service

- Describe that God wants us to be happy in Heaven with him, and that he's given us a mission here on Earth called holiness. To be holy is to be set apart for God.
- Complete service projects for the classroom, school, and family.
- Identify that we have a responsibility to give our time, talents, and treasure to God.
- Using Matthew 28:16-20, identify discipleship as sharing the Good News of Jesus with others.

Take It To The Queen

by Josephine Nobisso

Just Like Mary

by Rosemarie Gortler

Saints Around The World

by Meg Hunber-Kilmer

60 Saints For Girls

by Joan Windham

60 Saints For Boys

by Joan Windham

Catholic Saints For Children

by Magnificat-Ignatius Publishing

Saintly Rhymes For Modern Times

by Meghan Bausch

Lost In Peter's Tomb

by Dianne Ahern

I'm A Saint In The Making

by Lisa Henley

An Extraordinary Friend

by Oliver Bonnewijn

What Can I Give God

by Neil Lozano



THIRD GRADE

3RD GRADE STANDARDS

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Articulate that God reveals himself fully by sending us his own Divine Son, Jesus Christ, at the moment of the Annunciation when God became man.
- Know the Holy Spirit as the Paraclete (advocate or counselor) promised by Jesus.
- Identify symbols of the Holy Spirit: fire, dove, wind.

Scripture:

- Identify Scripture and Tradition as ways God reveals himself to us and the New Testament as a set of books that fulfill the Old Testament, reveal Jesus, and tell the story of the early Church.
- Recognize the books of the Old Testament and New Testament from a list.
- Memorize at least five Scripture verses.
- Explain how the following narratives from the Bible relate to the sacraments:
 - Jesus and Nicodemus
 - The Beatitudes
 - The Baptism of Jesus
 - Jesus teaches the Our Father
 - Jesus heals the paralytic (Mark 2:9-12)
 - Jesus gives the disciples the power to heal (Mark 16:17-18)
 - Jesus gives the power to forgive (John 20:19-23)
 - The conversion of Lydia

Task 2: Liturgy

- Attend Mass with the school regularly.
- Celebrate the liturgical seasons: Advent, Christmas, Lent, Easter.
- Celebrate the feast days of at least three saints.
- Show reverence during the Mass and participate in it entirely.
- Engage in Gospel reflections before and after school Masses.

The Life Of Our Lord For Children
by Marigold Hunt

Portrait Of The Son
by Josephine Nobisso

Tell Me About The Catholic Faith
by Magnificat-Ignatius Publishing

**The Great Adventure Kids
Catholic Bible Chronicles**
by Amy Welborn

The Weight Of A Mass
by Josephine Nobisso

(Lent: Into The Sea Out Of The Tomb
by Maura McKeegan)

3RD GRADE STANDARDS

SUGGESTED RESOURCES

Sacraments:

- Name that a sacrament is an outward sign instituted by Christ to give grace. The sacraments are the only known ways we receive Jesus' life within us - sanctifying grace. Grace is the free and undeserved gift that God gives us to respond to our vocation.
- Describe the sacrament of Marriage as a promise between a man and a woman to be together for the whole of life, for their holiness, and for being open to children.
- Describe the sacrament of Holy Orders as the sacrament by which bishops, priests, and deacons are ordained and receive the power and grace to perform their sacred duties, during a rite called ordination.
- Define the sacrament of Anointing of the Sick as the sacrament that gives the sick spiritual assistance in their suffering to unite their sufferings with Jesus', and to heal their physical sickness if it is God's will.
- Describe the purpose of the symbols of Anointing of the Sick: oil, Eucharist, laying on of hands, Sign of the Cross, gift of peace.

Task 3: Morality and Life in Christ

Christian Anthropology:

- Give examples of man's unique relationship with God as set apart from the rest of creation: naming the animals, cultivating the earth, and choosing between good and evil.
- Contrast how God can enable people to view the world and others as gifts with how some people view the world and others as a threat, eliciting a response of selfishness and manipulation.
- Explain how the body reveals the person.
- Identify that a woman and a man are each necessary, good, and distinct from one another.
- Explain each person's relationship with God in Original Solitude in relation to the restoration of mankind's relationship with God through Baptism.
- Explain how being connected to Jesus the True Vine (Jn 15:4-5) helps to manifest the fruits of the Spirit (Gal 5:22-23).
- Recognize that in Heaven there will be a profound unity and harmony between the soul and the body.

Ruah Woods curriculum materials

The Body Matters curriculum materials
by *TOBET*

3RD GRADE STANDARDS

SUGGESTED RESOURCES

Virtue:

- Explain the effect of grace in enabling Christians to choose virtue.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

Task 4: Prayer

- Spend time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Pray through Lectio Divina with Scripture.
- Pray the Rosary together as a class.
- Understand and write Prayers of the Faithful.

Task 5: Life, Community, and Church History

- Select and explain the lives of at least ten saints associated with the following sacraments: Marriage, Holy Orders, and Anointing of the Sick.
- Celebrate at least three saint feast days in the classroom.
- Retell details of the early Church: St. Stephen (first martyr), Saul becoming Paul, the Council of Jerusalem, and the martyrdom of Peter and of Paul.
- Discuss how Christians in the Middle Ages established Christian culture to live out Christianity with intention and importance, ordering their lives toward living as Christians: monasteries, towns/villages built around cathedrals, the rise of religious life in mendicant form, and the Church's role in building culture through universities and schools.
- Identify a picture of the Archbishop of Portland, and learn his episcopal motto (Archbishop Sample's episcopal motto is "Vultum Christi Contemplari", which means "To Contemplate the Face of Christ").
- Explain why a bishop would choose a motto, and why Archbishop Sample would choose Vultum Christi Contemplari.

Teacher Resource:
**School Year, Church Year: Customs
And Decorations For The
Classroom**
by Peter Mazar

**Archbishop Sample explaining his
motto, minute 12:15**



3RD GRADE STANDARDS

SUGGESTED RESOURCES

Task 6: Mission & Service

- Define vocation as a call from God revealed through prayer to the priesthood / religious life, marriage, or to being single. Every person has a vocation to love and to holiness.
- Demonstrate understanding that parents have a vocation to serve God and the Church by helping their children to grow close to God.
- Illustrate understanding that a priest, bishop, and deacon are called to special vocations to preach the Gospel and administer sacraments.
- Using Matthew 28:16-20, identify discipleship as sharing the Good News of Jesus with others.
- Reflect on Matthew 25:40 and identify that when we help those in need, we are actually helping Jesus.
- Engage with ministries that help those in need (e.g. St. Vincent de Paul, funeral ministry, Communion for the homebound).



FOURTH GRADE

4TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Define natural law, which is written in the hearts of every person to help them do good and avoid evil.
- Identify Christian faith as Trinitarian, and that this is unique to Christian faith.
- Know that the Trinity models for us how to be in relationship with God and others.
- Explore the meaning of several names of Jesus: Savior, Redeemer, Son of God, Lamb of God, Light of the World, Messiah, Holy One, Logos, Bread of Life.

Scripture:

- Identify that God desires to reveal himself to us through Scripture and Tradition.
- Know and demonstrate understanding of the Ten Commandments.
- Define the Psalms as the prayers of Jewish and Christian people.
- Memorize two Psalms that speak of God's mercy and forgiveness of sin.
- Define evangelist and know the names of the four evangelists who wrote the Gospels.
- Identify the story of humanity as continuous – just as the Bible contains a continuous story.
- Locate stories in the New Testament in which Jesus forgave someone.

Task 2: Liturgy

- Understand the obligation to attend Mass on Sundays and holy days of obligation.
- Sequence the composition of the Liturgy: Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, and Concluding Rite.
- State that during the Introductory Rite of the Mass we ask for forgiveness and praise God.
- Understand that the Liturgy of the Word includes readings from the Old Testament, the Responsorial Psalm, and the Gospel from the New Testament.
- Understand that the Holy Spirit is called upon during the Liturgy of the Eucharist to change the bread and wine into the Body and Blood of Christ.
- Define the term transubstantiation and associate it with the Real Presence of Christ in the Eucharist.
- State that in the Concluding Rite we thank God for the Eucharist, are blessed, and are sent forth to be disciples and announce the Gospel (Matthew 28:19-20).

Teacher Resource:
A Biblical Walk Through The Mass
by Edward Sri

Teacher Resource:
Archdiocese Of Portland Liturgical Handbook



4TH GRADE STANDARDS

SUGGESTED RESOURCES

Sacraments:

- Define how God's gift of grace will help the students live a moral life, which means a life of joy.

Task 3: Morality and Life in Christ

Christian Anthropology:

- Interpret the significance of Genesis 2:18: "It is not good for man to be alone. I will make a helper fit for him."
- Compare Adam's joy at the creation of Eve to his response to the creation of the animals.
- Extrapolate how man is created in God's image through the communion of persons.
- Connect how virtues (which have to do with man's inner life) are expressed through the body.
- Recognize that suffering is a result of the Fall and that suffering can make it difficult for us to see the gifts of God.
- Relate how Christ nourishes communion through the gift of himself in the Eucharist.
- Demonstrate that through our work we make a gift of ourselves.
- Relate how work helps us fulfill a mission.
- Discuss how at the Resurrection we will experience the most perfect communion with God and others.
- Identify ways where God is or has been present in our own lives.

Ruah Woods curriculum materials

The Body Matters curriculum materials
by *TOBET*

4TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 4: Prayer

- Spend significant time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Engage in a frequent Examen, especially to grow the habit of noticing God's movements throughout the day.
- Pray Lectio Divina frequently.
- Memorize the decades of the Rosary and how to pray the Rosary.

Task 5: Life, Community, and Church History

- Identify and recall simple details about the lives of at least 15 saints, including the school's patron, the Blessed Mother, and St. Joseph.
- Review and articulate titles of Mary: e.g. The Immaculate Conception, Our Lady of Guadalupe, Our Lady of Notre Dame (Resource: Litany of Loreto).
- Define "fiat" and understand the invitation to imitate Mary's yes to God.
- Learn the Magnificat.

Special Topic:

As students learn about Oregon history, identify key points in the history of the Archdiocese of Portland, including:

- 1838 arrival of Fr. Blanchet and Fr. Demers
- The first Mass said in Oregon in St. Paul in 1839
- The establishment of the Archdiocese of Oregon City in 1846
- Our role as the second oldest archdiocese in the USA
- Bishop Blanchet as the first bishop in 1846
- The interactions of the native populations and the missionaries
- The establishment of St. Joseph's College in St. Paul in 1843
- The 1844 establishment of the St. Francis Xavier Mission outside of St. Paul
- The financial trouble of the 1850s
- The decrease of clergy to seven in 1855 during anti-Catholic bigotry
- The first Mass in Portland in 1852
- Bishop Blanchet's 1857 focus on Catholic education
- Mother Joseph Pariseau S.P.'s establishment of hospitals/schools/orphanages in 1856
- Pierce v. the Society of Sisters Supreme Court case in 1925
- The establishment of St. Mary's Cathedral of the Immaculate Conception in 1926

Teacher Resource:
Archdiocese Of Portland History

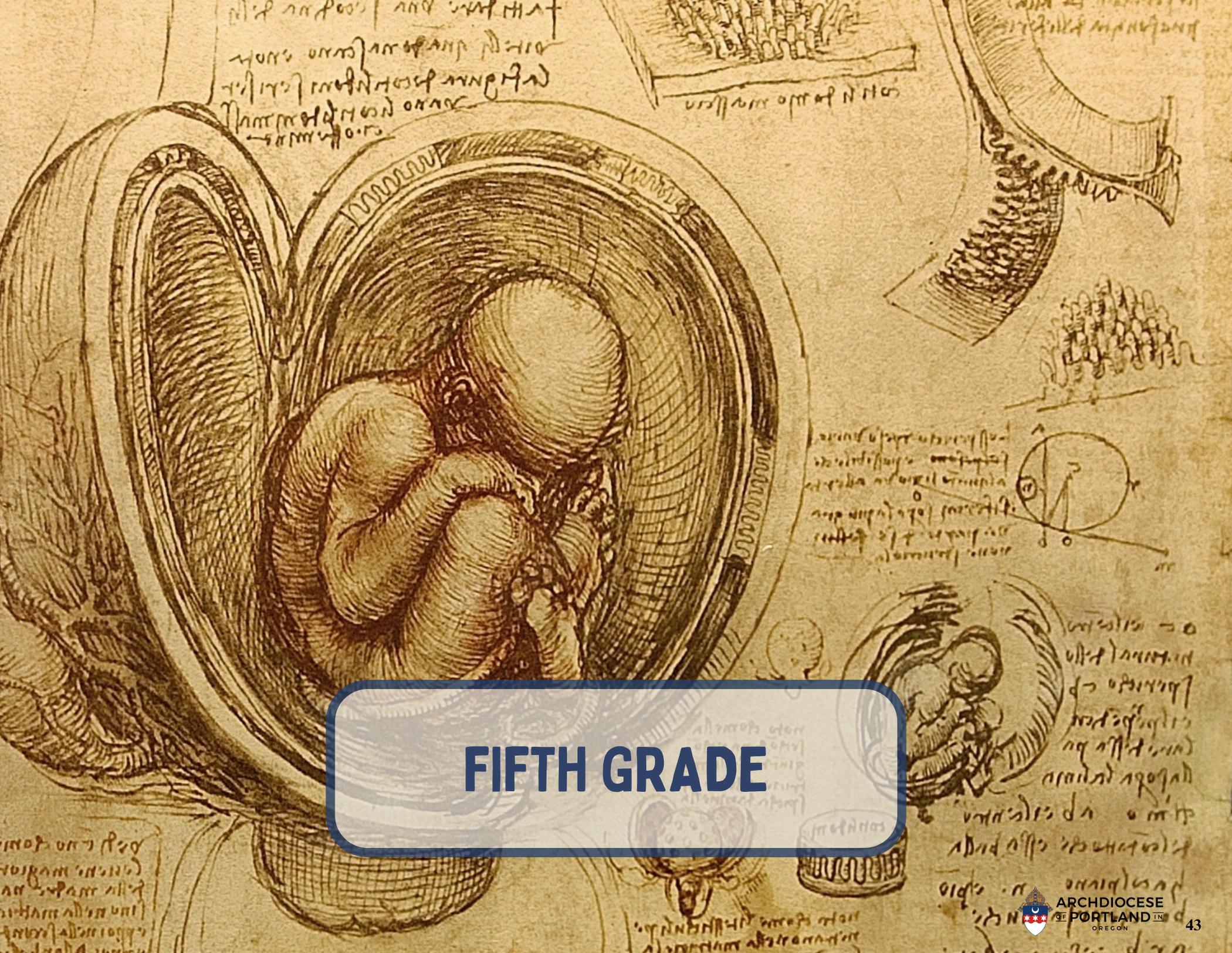


4TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 6: Mission & Service

- Reflect on Matthew 25:31-46.
- Develop awareness of the needs of the poor in local areas.
- Design service to the poor in local areas.
- Distinguish between the terms poor and vulnerable.



FIFTH GRADE



5TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Define the term “salvation history” as the way that, from the beginning, God revealed himself and his plan to pursue us because of his deep love of us. Analyze times in your life when God has pursued you in relationship.
- Retell events from salvation history in a chronological and connected story: Creation, Exodus, Covenant, Incarnation, Passion, Crucifixion, Resurrection, the establishment of the Church, and our own holiness as part of this story.
- Recite the basic message of the kerygma: God created us out of love, but we were enslaved by the Devil in sin and death by the Fall in the garden. Jesus Christ came to rescue us from that slavery, and because of that Good News, we respond to him by loving him and following his message from the Gospel.

Scripture:

- Analyze and reflect weekly on the Sunday Gospel readings, highlighting especially the relationship Jesus desires with you.

Task 2: Liturgy

- Participate regularly in the planning and celebration of the Eucharist with reverence (e.g. acting as lector, cantor, acolyte, gift bearers, ushers, etc.)
- Outline the order of the Mass and how to pray at the different times.
- Review the sacred objects used in the Mass, and the colors of the vestments used during each of the liturgical seasons and special celebrations.
- Define sacramentals as special prayers, actions, or objects that turn our attention towards God, and prepare us to receive grace, give some examples of sacramentals (holy water, rosary, statues, medals, scapulars, holy cards, etc.), and describe their effects.

Great Adventure Bible
by Jeff Cavins

5TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 3: Morality and Life in Christ

Christian Anthropology:

- Compare and contrast ancient myths of creation to Sacred Scripture and God's goodness in creating. Identify our God as the one true God.
- Explain how Original Nakedness refers to seeing the world and others as God sees; as gift.
- Demonstrate that man comes to know himself through a gift-of-self.
- Recognize that Jesus reveals the love of the Father.
- Articulate how virtue is part of "life according to the Spirit" (cf. Eph. 6:13-17).
- Discuss how at the Resurrection we will see as God sees and our bodies will perfectly reveal his love.

Virtue:

- Define virtue as the habit of choosing good, and state which virtues are necessary for sharing the Good News to others.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

Task 4: Prayer

- Spend significant time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Pray through spontaneous prayer: praise, thanksgiving, sorrow, and petition.
- Analyze the meaning of the Our Father and of the Hail Mary.
- Create a plan of personal daily prayer.
- Memorize the following prayers:
 - Apostle's Creed
 - Hail Holy Queen
 - Prayer to the Holy Spirit
 - Eternal Rest
 - Memorarae

Ruah Woods curriculum materials

The Body Matters curriculum materials
by *TOBÉT*

5TH GRADE STANDARDS

Task 5: Life, Community, and Church History

- Examine the apparition of Our Lady of Guadalupe, patroness of the Americas, who appeared in 1531 to St. Juan Diego (the first Indigenous American saint).
- Using the apparition of Our Lady of Guadalupe, illustrate God's intentionality in creating a diversity of cultures, races, traditions, talents, and gifts.
- Analyze the life of St. Isaac Jogues, killed in 1646.
- Retell the story of St. Kateri Tekakwitha (the first Native American saint).
- Study the presence of anti-Catholicism in the 13 colonies.
- Write the biographies of some of the Florida martyrs killed between 1549 and 1715, including Servant of God Antonio Cuipa (d. 1704), and determine their reason for choosing martyrdom.
- Study the life of St. Junipero Serra and his establishment of missions in California beginning in 1769.
- Explore the role of Bishop John Carroll as first bishop in the United States in 1789.
- Map the travel and work of St. Frances Cabrini who arrived in the USA in 1889.
- Compare the lives of St. Elizabeth Ann Seton and St. Katharine Drexel in establishing Catholic schools for the underprivileged.
- Research the life of Servant of God Nicholas Black Elk's service to the indigenous people of the United States.
- Compare the lives of St. Martin de Porres, Servant of God Julia Greeley, Sr. Thea Bowman, Fr. Augustus Tolton, Ven. Pierre Toussaint, Mother Mary Lange and the Oblate Sisters of Providence, and their joyful relationships with God amid intense racism and discrimination.

SUGGESTED RESOURCES

Personal Letters Of Servant Of God Nicholas Black Elk



America's Catholic Heritage by Judith Cozzens

Our Lady Of Guadalupe by Carmen Bernier-Grand

Juan Diego by Barbara Yoffie

Our Lady Of Guadalupe And Her Dear Juanito by MaryIn Monge

St. Isaac Jogues: With Burning Heart by Mary Tebo

Mother Cabrini: A Heart For The World by Claudia McAdam

Florida Martyrs



Junipero Serra: Founder Of The California Missions by Linda Gondosch

Elizabeth Ann Seton by Barbara Yoffie

Light of the Saints by Cory Heimann

Teacher Resource **Black Catholics On The Road To Sainthood** by Michael Heinlein

Teacher Resource **Servant Of God Nicholas Black Elk**



5TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 6: Mission & Service

- Define a disciple as a student, and a disciple of Christ as someone who's a student and follower of Jesus. Using examples of people from your own life or the lives of the saints, illustrate the joy found in discipleship.
- Define the kerygma as an announcement of the Gospel message (kerygma: We were created by God, enslaved by the Devil through sin and death, God came to rescue us in the Incarnation of his son Jesus, and we each give a response to this free gift of being rescued from death).
- Name that the Great Commission commands us to share the Good News of Jesus Christ and the kerygma with others, and reflect on people in your life with whom you could share the Good News.
- Know and provide examples of the Seven Corporal Works of Mercy and Seven Spiritual Works of Mercy, and illustrate how the saints listed in the previous section found happiness through their works of mercy.
- Using Catholic Social Teaching, define the injustices that occur against the hungry, the poor, migrants, refugees, the unborn, the elderly, and the disabled.
- Identify ways to demonstrate concern for the hungry, the poor, migrants, refugees, those treated unjustly, the unborn, the elderly, and the disabled.
- Reflect on Matt 25:40 naming that when we care for others, we care for Jesus himself.



SIXTH GRADE

6TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Analyze Genesis 1:1-5 to find the three Persons of the Trinity in the creation story.
- Describe how Jesus fulfills the promises made in the Old Testament.
- Describe how Jesus is always present with the Father.
- Articulate how the Holy Spirit helps us understand God's presence within each person, and listen to a witness story from an adult about the presence of the Holy Spirit.
- Understand the concepts of inerrancy, Canon of Scripture, and inspiration of the Holy Spirit with Sacred Scripture.
- Understand that by Apostolic Tradition the Church discerned which books to include in the Bible.
- Show understanding of the reality of sin and its consequences in the world naturally and supernaturally.
- Understand the concept of hell as the state of self-exclusion from God because of the lack of contrition for and absolution from mortal sin.
- Understand purgatory as a process after death for a person who has died in God's grace, but was not entirely free from venial sins, or has not fully been healed of their transgressions; those experiencing purgatory are certain of Heaven.

Scripture:

- Memorize at least five Scripture verses.
- Use Scripture to pray Lectio Divina.
- Memorize the names of the 46 books of the Old Testament & 27 books of the New Testament.
- Identify instances of suffering and the promise of a redeemer in the Old Testament (e.g. Moses, Joseph). Write a list of Scripture verses of promises God makes to you.
- Identify moments of typology between the Old and New Testament: Adam as a type of Christ and Christ as the "last Adam", the Passover lamb foreshadowing Jesus as the sacrificial lamb, the Ark of the Covenant foreshadowing Mary's womb, or others.
- Understand that the prophets formed God's people in the hope of salvation of a new and everlasting covenant.
- Examine Old Testament Scripture passages where the Israelites chose or failed to choose to be in right relationship with God (e.g. Exodus, Joshua, Judges, Ruth).
- Trace God's promise of a Savior, from the Fall of Adam and Eve to King David.
- Compare the books of the Bible written in different genres/types: narrative/historical, wisdom, poetry, myth, prophecy, parable, apocalyptic, and learn the purpose of each.

Great Adventure Bible
by Jeff Cavins

6TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 2: Liturgy

- Attend Mass with the school regularly.
- Celebrate the liturgical seasons: Advent, Christmas, Lent, Easter, and the feast days of at least three saints.
- Show reverence during the Mass by participating fully.
- Engage in weekly Gospel reflections before and after school Masses, highlighting especially the relationship Jesus desires with you.
- Describe the biblical foundations for each sacrament: Connect Baptism to Noah's Ark and the Crossing of the Red Sea. Connect the Eucharist to Passover. Connect Confirmation to the anointing of the Kings and Prophets of Israel.
- Detail Old Testament events that prefigure the sacraments, such as Tobit/Anointing of the sick, Noah/Baptism, Levitical priesthood/Holy Orders, manna/Eucharist.
- Explain how sacramental actions of the Church originated from Jewish rituals.
- Explain how the following narratives from the Bible relate to the sacraments:
 - Jesus and Nicodemus
 - The Beatitudes
 - The Baptism of Jesus
 - Jesus teaching the Our Father
 - Jesus heals the paralytic (Mark 2:9-12)
 - Jesus gives the disciples the power to heal (Mark 16:17-18)
 - Jesus gives the power to forgive (John 20:19-23)
 - The conversion of Lydia

Task 3: Morality and Life in Christ

Christian Anthropology:

- Exhibit wonder and awe at the generosity of God in the gifts of his abundant and beautiful creation.
- Explain how creation is a good gift created from nothing.
- Define Original Experience as the most basic human experience that all of humanity has in common: Original Solitude, Original Unity, Original Nakedness.
- Explain how Original Solitude means the experience of man's being alone-with-God; his unique relationship to God.

Ruah Woods curriculum materials

The Body Matters curriculum materials
by *TOBET*

6TH GRADE STANDARDS

SUGGESTED RESOURCES

- Differentiate how man - the pinnacle of creation - is both similar and dissimilar to God.
- Define Original Unity as man's experience as unity-in-difference; the unique relation between male and female.
- Identify the two ways of being human: male and female.
- Discuss why it is good that God created man as male and female.
- Define Original Nakedness as experiencing the true and clear vision of the person; as gift, and in God's image.
- Exhibit the virtue of reverence for God, his creation, and other people by treating them with respect and honor, for God is all good and his creation is a good gift.
- Explain how man, in the image of the Trinity, learns about himself through a gift of himself.
- Give examples of gift-of-self as thoughts, words, or actions that place oneself at the service of others to seek the true good of the other.
- Describe how the body-soul unity reveals man's special dignity.
- Explain how the human body is a visible sign (a "sacrament") of God's invisible love.
- Describe how the human body is the "temple of the Holy Spirit" (1Cor 6:15) and why it is necessary to "glorify God in your body" (1Cor 6:20).

Virtue:

- Define virtue as the habit of choosing good.
- Explain the cardinal virtues (prudence, fortitude, justice, and temperance).
- Explain the theological virtues (faith, hope, and love).
- Discuss the necessity of growing in the cardinal and theological virtues to live an excellent life, using examples from the lives of the saints.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

6TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 4: Prayer

- Spend significant time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Create a plan of personal daily prayer.
- Pray through spontaneous prayer: praise, thanksgiving, sorrow, and petition.
- Identify the Psalms as a collection of hymns and poetry collected over several centuries and used as the public prayer of the Church (CCC 2585 ff). Keep a journal of Psalms said in the Mass that are personally meaningful.
- Compose and pray personal prayers based on the model of Old Testament prayers.
- Identify some places where the Catholic Church uses the Psalms (at Mass, in the Liturgy of the Hours, etc.)
- Identify forms of prayer in the Old Testament: blessing, adoration, petition, intercession, thanksgiving, and praise.
- Recognize canticles in the Bible (e.g. Magnificat, Luke 1:46-55, A Song of the Blessed, Matthew 5:3-1).
- Analyze the meaning of the Our Father and of the Hail Mary.
- Know the invitatory and opening refrains for Morning Prayer, Evening Prayer, and the Doxology used with the Liturgy of the Hours.

Task 5: Life, Community, and Church History

- Trace the history of ancient civilizations through their touchpoints with the Jewish people in the Old Testament.
- Define and understand the Ark of the Covenant and the temple.
- Examine the relationship of the church building, candles, incense, and vestments to Old Testament worship.
- Explain why Christians create sacred art even though the Old Testament prohibited images (because of the Incarnation of Jesus).
- Explore great works of art that depict the Old Testament (Michelangelo's Sistine Chapel paintings and statue of Moses; Bernini's statue of David; Rembrandt's Sacrifice of Abraham, etc.).
- Identify roles of Old Testament leaders and associate them with the roles of the hierarchy/magisterium (e.g. Abraham, Moses, Isaac).

Teacher Resource:
**School Year, Church Year: Customs
And Decorations For The
Classroom**
by Peter Mazar

Youth Prayer Book
by Youcat Foundation

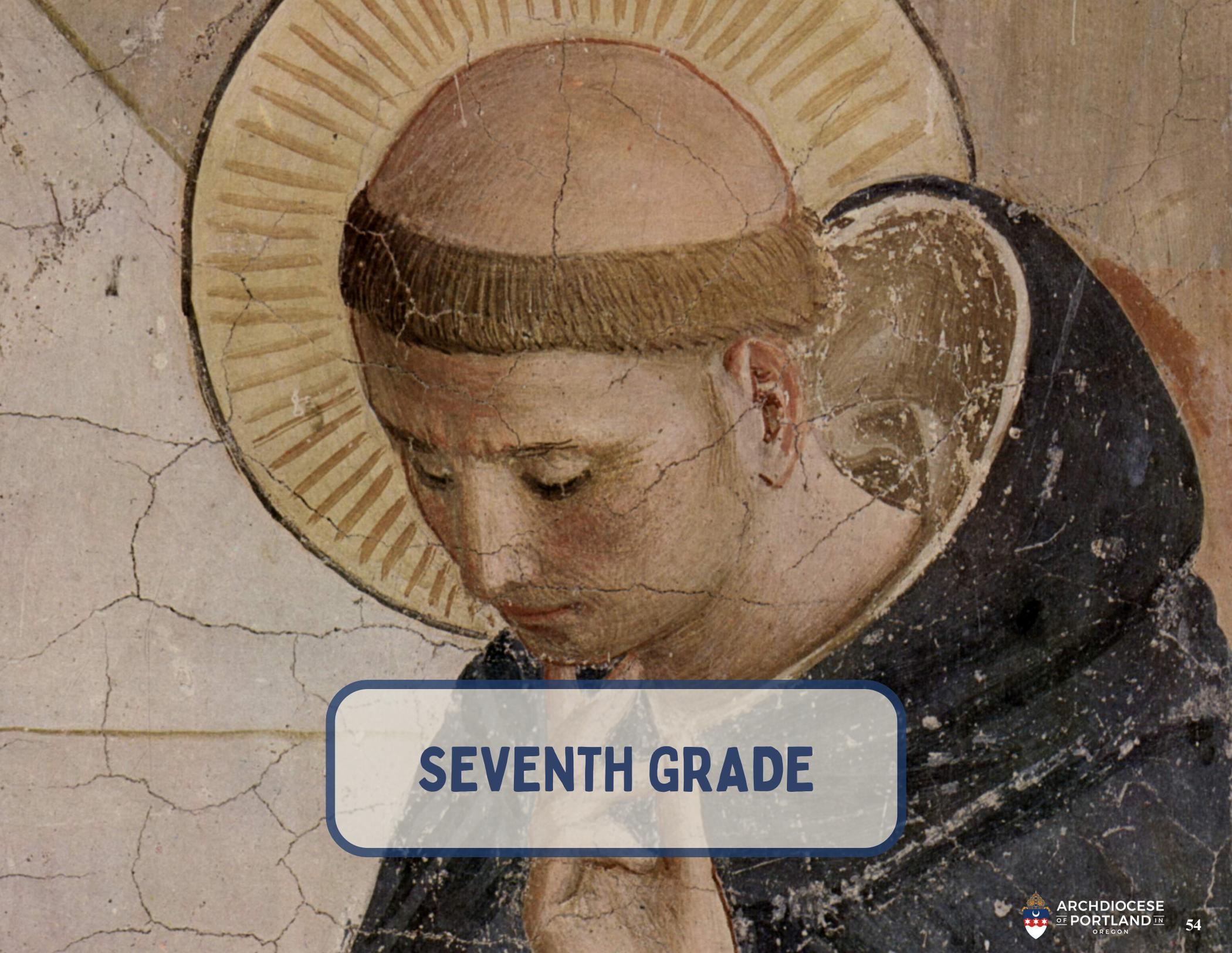
Bible Lands
by Jonathan Tubb

6TH GRADE STANDARDS

SUGGESTED RESOURCES

Task 6: Mission & Service

- Study Matthew 28:19 (The Great Commission).
- Define a disciple as a student, and that a disciple of Christ is someone who is a follower of and student of Christ.
- Recite the kerygma as an announcement of the Gospel message (kerygma: we were created by God, enslaved by the Devil through sin and death, God came to rescue us in the Incarnation of his son Jesus, and we each give a response to this free gift of being rescued from death).
- Name that the Great Commission commands us to share the Good News of Jesus Christ and the kerygma with others.
- Using Catholic Social Teaching, define the injustices that occur against the hungry, the poor, migrants, refugees, the unborn, the elderly, and the disabled.
- Identify ways to demonstrate concern for the hungry, the poor, migrants, refugees, those treated unjustly, the unborn, the elderly, and the disabled.
- Based on the ideas in the previous standard, and as a class or with the school, engage in service to the community.



SEVENTH GRADE

7TH GRADE STANDARDS *focus on Jesus*

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Understand the importance of the genealogy of Jesus found in Matthew 1.
- Understand the role of John the Baptist as the precursor to Jesus.
- Compare accounts of the suffering, death, and Resurrection of Jesus in the Gospels.
- Retell stories from the New Testament in which Jesus is acknowledged as both divine and human (hypostatic union).
- Review and understand the appearances of Jesus after his Resurrection that are found in the Gospels and in the Acts of the Apostles.
- Understand the purpose of parables in the ministry of Jesus.
- Use the Gospels to understand Jesus' ministry as one in which he teaches, forgives, and heals in the name of the Father.
- Unpack C.S. Lewis' Trilemma.

Scripture:

- Memorize at least two Scripture verses that illustrate Jesus' love for us.
- Choose a story of Jesus that resonates with your heart and commit it to memory.
- Learn Ignatian imaginative prayer and spend time praying with the Gospel narratives of Jesus, imagining yourself with Jesus in the miracles, teachings, and healings.
- Learn to talk to Jesus in prayer as a friend.
- Read John 6 and identify the parts of the Bread of Life discourse.

Task 2: Liturgy

- Attend Mass with the school regularly.
- Celebrate the liturgical seasons: Advent, Christmas, Lent, Easter.
- Celebrate the feast days of at least three saints.
- Reflect on why we show reverence to Jesus during the Mass when we make the Sign of the Cross, genuflect before the tabernacle, recite the Kyrie, bow before receiving the Eucharist, and pray after reception of Holy Communion.
- Engage in Gospel reflections before and after school Masses.
- Meaningfully reflect on Jesus' presence in the Eucharist as a gift of unity.
- Write a prayer to Jesus asking him to come to you during Mass in a meaningful way.
- Write a prayer to recite after receiving the Eucharist in gratitude to Jesus for coming to you in the Eucharist.

Great Adventure Bible
by Jeff Cavins

7TH GRADE STANDARDS *focus on Jesus*

SUGGESTED RESOURCES

Sacraments:

- Meaningfully reflect on Jesus' presence in the Eucharist as a gift of unity with us.
- Reflect on quotes from the saints about the necessity of the Eucharist.
- Define and explain Confirmation as the "sacrament that completes the grace of Baptism by a special outpouring of the gifts of the Holy Spirit which seal or confirm the baptized in union with Christ and equip them for active participation in the worship and apostolic life of the church." (CCC 1285)
- Relate the account of Pentecost to Confirmation.
- List the Gifts and the Fruits of the Holy Spirit.
- List and explain the signs and symbols of Confirmation.

Task 3: Morality and Life in Christ

Christian Anthropology:

- Explain that even after the Fall, creation remains a good gift and is not totally corrupted; it is able to be redeemed.
- Provide examples of rightly ordered desire - given by God - and of disordered desire.
- Propose how a communion of persons involves the loving gift-of-self (e.g. the Trinity, the unity of the Church, the family, and the unity of man and woman).
- Evaluate actions for self-mastery and describe how actions of self-mastery free one to make a full gift-of-self.
- Explain the body-soul unity in the human person from the standpoint of the "language of the body."
- Describe how the body, by its mere existence, communicates that the human person is a gift just by the fact that it exists.
- Point out that as a result of original sin man experiences concupiscence and needs to bring emotions and desires into harmony with what is truly good.
- Explain how Christ does not accuse, but instead appeals to the human heart to be pure.
- Describe what "life according to the spirit" is, and how following the law of God leads to true freedom and happiness.
- Evaluate how love, as an act, is a participation in the love of God himself: how it is total, how it is faithful, how it is fruitful, how it is generous.

Ruah Woods curriculum materials

The Body Matters curriculum materials
by *TOBET*

7TH GRADE STANDARDS *focus on Jesus*

SUGGESTED RESOURCES

Virtue:

- Define virtue as the habit of choosing good.
- Name the cardinal virtues (prudence, fortitude, justice, and temperance), and the necessity of growing in them to live a free life.
- Give examples of saints who exhibited the cardinal virtues to live a free life.
- Name the theological virtues (faith, hope, and love) as the virtues that draw us into relationship with God.
- Give examples of saints who exhibited the theological virtues and grew in relationship with God through them.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

Task 4: Prayer

- Spend significant time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Learn methods of prayer: Ignatian Imaginative Prayer, Lectio Divina, ARRR method.
- Create a plan of personal daily prayer.
- Pray through spontaneous prayer: praise, thanksgiving, sorrow, and petition.
- Study how and when Jesus prayed by citing passages from the New Testament.
- Maintain a personal prayer journal as a conversation with Jesus.

C.S. Lewis' Trilemma



Youth Prayer Book *by Youcat Foundation*

7TH GRADE STANDARDS *focus on Jesus*

SUGGESTED RESOURCES

Task 5: Life, Community, and Church History

7th grade Church History standards are a historical tracing of how the Church has viewed the Eucharist over time.

- Explain Apostolic Succession as coming from Jesus through St. Peter, by identifying New Testament leaders, and describe Apostolic Succession as it was established in the New Testament starting from Matt 16:18.
- Explain the connection between the sacrament of Holy Orders and Apostolic Succession. Define Magisterium.
- Trace the history of the Eucharist through Church history: Didache, St. Ignatius of Antioch's Letter to the Smyrnaeans, St. Justin Martyr's First Apology 66:1–20, Origen's homilies on Exodus 13:3, St. Cyril of Jerusalem's Catechetical Discourses: Mystagogic 4:22:9, St. Ambrose of Milan (On the Mysteries 9, 53-54), Fourth Lateran Council, Thomas Aquinas on transubstantiation, the establishment of the Feast of Corpus Christi in 1264, the Council of Trent on the Real Presence, and St. Alphonsus of Liguori's visits to the Blessed Sacrament.
- Describe the notion of unity in the Eucharist.

Task 6: Mission & Service

- Recite the kerygma in your own words as an announcement of the message of Jesus that is worthy of sharing as Good News (kerygma: we were created by God, enslaved by the Devil through sin and death, God came to rescue us in the Incarnation of his son Jesus, and we each give a response to this free gift of being rescued from death).

Jesus Shock
by Peter Kreeft

The Christian Cosmic Narrative
by John Riccardo

Mere Christianity
by C.S. Lewis

What Are We To Make Of Jesus?
by C.S. Lewis

Why Jesus
by Joel Stepanack



EIGHTH GRADE

8TH GRADE STANDARDS *focus on freedom and conscience*

SUGGESTED RESOURCES

Task 1: Knowledge of the Faith

Profession of the Faith:

- Define “truth” as the conforming of the mind to reality. Define “reality” as that which is. Distinguish between subjective truth and objective truth.
- Unpack the truth that the Church is the place to encounter the living God, to grow in knowledge and understanding of Christ, and to experience Christian witness of others, all pointing to the objectiveness of truth and the ultimate truth about our own lives.
- Analyze the history and beliefs of relativism. Compose a response to the claims of relativism using the Catholic understanding of truth.
- Explain Aquinas’ Five Proofs for the Existence of God.
- Examine the reasonability of the Catholic Church, what it is to be a human person, that faith is an act of the intellect, that God gives us reason to come to understand the truth of things, and that this reason leads to joy.

Scripture:

- Analyze John 14:6.

Task 2: Liturgy

- Participate reverently in the Mass.

Task 3: Morality and Life in Christ

Freedom and Conscience:

- Define conscience.
- Describe free will and the corresponding responsibilities to choose wisely, and to form our conscience throughout our lives.
- Explore the notion of “freedom” in American history, define freedom using Catechism of the Catholic Church #1730-1748. Explore the notion of freedom by applying it to moral dilemmas.
- Illustrate the choice of freedom by analyzing the freedom chosen and experienced by St. Pier Giorgio Frassati, St. John Paul II, Fr. Wladyslaw-Lohn, and/or Mother Teresa.
- Define conscience and explore the notion of conscience by reading the Catechism of the Catholic Church #1749-1776.
- Illustrate the use of conscience by analyzing the life of Franz Jägerstätter, Sophie Scholl, Rosa Parks, and Dorothy Day.

Aquinas' Five Proofs For The Existence Of God (for youth)



Truth Be Told by Mark Hart

Ethics for Beginners by Peter Kreeft

Confessions Of A Cafeteria Catholic by Peter Kreeft

Who Am I To Judge: Responding To Relativism by Edward Sri

Absolute Relativism by Chris Stefanick

Fides et Ratio #24-34 by St. John Paul II

Fr. Mike Schmitz Video On Truth



8TH GRADE STANDARDS *focus on freedom and conscience*

SUGGESTED RESOURCES

Christian Anthropology:

- Propose that creation should be received as a gift and not manipulated, dominated, or controlled.
- Compare how the loving communion of man and woman is like that of the Trinity: a communion of persons who are love, and who in giving and receiving, are fruitful.
- Give examples of how a person is pure in heart, that is, when he/she perceives and respects others as a gift and seeks to make a gift of him/herself to others.
- Explain that living out the spousal meaning of the body can occur through marriage or through virginity for the sake of the Kingdom. Explain the Church's teachings regarding family planning and birth control.
- Evaluate the beatitude, "blessed are the pure in heart, because they will see God."
- Describe the idea of a vocation and how it is the way one makes a total gift-of-self.
- Compare and contrast the sacrament of Marriage to celibacy for the sake of the Kingdom. Examine married life, consecrated life, the priesthood, and single life and understand how each person is free to respond to these choices.
- Describe how responding to the call of the consecrated life is a radical imitation of the life of Christ and is chosen by some to work for the Kingdom of God on Earth.
- Explain that when God calls a man and a woman to the vocation of Marriage, he is inviting them into a special sacrament of his love (Ephesians 5).
- Explain what will happen to the body at the Resurrection.
- Articulate why all life is deserving of reverence, demonstrate an understanding of the Church's stance on the sanctity of life, and how this is consistent with Scripture, Tradition, and human freedom.
- Describe how the Church's opposition to abortion and capital punishment is consistent with the belief that all life is sacred. Discuss abortion, the history of abortion in the United States, and the personal, economic, moral, and legal devastation of abortion.
- Discuss appropriate responses to pornography and explain how pornography denigrates the human condition.

Ruah Woods curriculum materials

The Body Matters curriculum materials
by *TOBET*

8TH GRADE STANDARDS *focus on freedom and conscience*

SUGGESTED RESOURCES

Virtue:

- Recall virtue as the habit of choosing good.
- Evaluate the necessity of exemplifying the cardinal virtues (prudence, fortitude, justice, and temperance) to live a free life.
- Describe examples of saints who exhibited the cardinal virtues to live a free life.
- Explain a time in your life when you exhibited a cardinal virtue and experienced freedom.
- Evaluate the necessity of exemplifying the theological virtues (faith, hope, and love) in order to live in relationship with God.
- Describe examples of saints who exhibited the theological virtues and grew in relationship with God through them.
- Explain a time in your life when you exhibited a theological virtue and grew in relationship with God through it.
- Diagram and describe the virtues in relation to their corresponding vices.
- Describe examples of people who exhibited vice and did not live freely because of it.
- Explain a time in your life when you exhibited a vice and experienced a lack of freedom and/or a strain in your relationship with God.
- *Note: Every school needs an articulation of the virtues taught specifically at each grade level. See recommended curriculum section for the approved virtue curriculum.*

Task 4: Prayer

- Spend significant time in prayer in Adoration of the Blessed Sacrament, in the classroom, and in the Church.
- Use methods of prayer: Ignatian Imaginative Prayer, Lectio Divina, and ARRR.
- Understand how to pray Liturgy of the Hours.
- Create a plan of personal daily prayer.
- Maintain a personal prayer journal as a conversation with Jesus.

8TH GRADE STANDARDS *focus on freedom and conscience*

SUGGESTED RESOURCES

Task 5: Life, Community, and Church History

- Define an ecumenical council of the Church as a gathering of all the bishops of the world in union with the Pope to meet in response to a doctrinal or pastoral need. Know that from a council, a teaching is issued to the Universal Church. Explain how the past councils have been occasions for renewal in the Church.
- List the major ecumenical councils of the Catholic Church and the corresponding doctrine that each council clarified.
- Explore moments of transition in the life of the Church, including: 1054 Schism, Avignon Papacy, Mendicant Orders; Reformation, and infallible statements of the Church.
- Show understanding of the causes of the Reformation, the rise of Protestantism, and the Counter-Reformation of the Catholic Church. Know that these prompted the Council of Trent and the inner work of reform from 1517 to 1891 CE.

Task 6: Mission & Service

- Recite the kerygma in your own words as an announcement of the Gospel message (kerygma: we were created by God, enslaved by the Devil through sin and death, God came to rescue us in the Incarnation of his son Jesus, and we each give a response to this free gift of being rescued from death).
- Recite the message of the story of your relationship with God to share with others.
- Define Jesus' calling for our lives as one meant to be a response to him and to truth, to pray for the world, and to be a missionary for truth and Jesus.
- Analyze this quote to gain clarity on the mission Jesus gives us to act in truth, goodness, kindness, and reconciliation: "The story of Christianity is the story of how the rightful King has landed, landed in disguise. And he calls us to engage in a great campaign of sabotage," by C.S. Lewis in *Mere Christianity*.
- Define the enemy properly through analyzing 1 Peter 5:8-9, and distinguish the enemy from other people (other people are never the enemy).
- Explain what it is to preach the Gospel and live in mission based on the truth of Jesus' rescue of fallen humanity.

Fr. John Riccardo Video: Getting Clarity On The Mission





HIGH SCHOOL

9TH-12TH GRADE CURRICULUM FRAMEWORK

The framework for the high school core content of catechesis & theology is given in the USCCB document *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*.

The standards for high school catechesis & theology in the Archdiocese of Portland are tied to the USCCB framework. The structure whereby courses in catechesis & theology are taught in Catholic secondary schools should be framed using this document.

Catechesis & Theology I: The Revelation of Jesus Christ in Scripture (Divine Revelation)

Catechesis & Theology II: The Person of Jesus Christ (Christology)

Catechesis & Theology III: The Mission of Jesus Christ (the Paschal Mystery)

Catechesis & Theology IV: Jesus' Mission Continues in the Church (Ecclesiology)

Catechesis & Theology V: Sacraments as Privileged Encounters with Christ

Catechesis & Theology VI: Life in Jesus Christ (Morality)

Catechesis & Theology VII: Church History

Catechesis & Theology VIII: Options:

- A.** Living as a Disciple of Jesus Christ in Society (Social Doctrines of the Catholic Church)
- B.** Sacred Scripture
- C.** Responding to the Call of Christ (Vocations - married, single, religious, priesthood)
- D.** Ecumenical and Interreligious Studies

9TH-12TH GRADE CURRICULUM FOUNDATIONS (C.H.E.K.)

In our change of age, many new challenges impede the formation of the young as disciples of Christ. Because of this, focus on four curricular foundations are particularly needed: Christian anthropology, healing, evangelization, and preaching the kerygma. These four curricular foundations constitute the core of the standards, drawn from Archbishop Sample's direction for renewal in Catholic education, and are informed by the Office for the Mission of Catholic Education's unifying mission statement for schools:

Catholic schools in the Archdiocese of Portland in Oregon exist to give witness to the Gospel of Jesus Christ. As an apostolate of the Church, Catholic schools proclaim the salvation of Jesus Christ, exercising His mission to teach (Mt. 28:19-20) by providing Mission Passionate Catholic Education in support of the family.

A SOLID CHRISTIAN ANTHROPOLOGY

In our time, the fundamental understanding of the human person has been obscured and confused, and is consequently leading youth away from objective truth and reality found most clearly in Jesus Christ, to a self-definition of 'reality' and humanity.

Because what is objectively true about our humanity and dignity in Christ is becoming more and more obscured, "...we can and must immediately reach and display to the world our unity in proclaiming the mystery of Christ, in revealing the divine dimension and also the human dimension of the Redemption, and in struggling with unwearying perseverance for the dignity that each human being has reached and can continually reach in Christ, namely the dignity of both the grace of divine adoption and the inner truth of humanity."¹⁷

A Christian anthropology sees the human person through the lens and life of Christ. This Christocentric view of the human person is necessary to understand ourselves, our relationship with God, our relationship with others, and our relationship to the world around us. Adequately teaching history, liturgy, morality, justice or any other theological subject is impossible apart from a well-formed Christian anthropology because, "...only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to himself and makes his supreme calling clear."¹⁸

17. *Redemptor Hominis* 11
18. *Gaudium et Spes* 22

The most recent and comprehensive articulation of the Catholic understanding of Christian anthropology is found in Pope St. John Paul II's *Theology of the Body*. Aspects of this work are appropriate and essential to incorporate into any theological study of the human person. It is particularly relevant for teaching about: creation, revelation, man made in the image of God, the Fall and sin, God's plan of salvation, Scripture, the Incarnation, the Paschal Mystery, morality, sacraments, social justice and stewardship of creation.

A FOCUS ON HEALING

Jesus' entire ministry was a ministry of healing. Unfortunately, students today live in a world which bombards them with distraction (distracting even from the need to be healed), encourages the anesthetization of discomfort, and affords a myriad of technological means to disengage from any pain in the real world.

“
*Jesus' entire ministry
was a ministry of healing.*
”

Pope Benedict XVI wrote, “healing is an essential dimension of the apostolic mission and of Christianity. When understood at a sufficiently deep level, this expresses the entire content of redemption.”¹⁹ To what are all our prayers, worship, and theology directed toward in the Church if not our healing and restoration? This restoration is brought about by Jesus and through a deeper intimacy with, and knowing of, the Holy Trinity.

If healing is the “essential dimension of the apostolic mission,” and the Catholic school is part of that mission, then it is the work of the school to foster an environment whereby the students have a greater opportunity to know the healing of Jesus. Whether the focus of the theological subject is revelation, Scripture, sacraments, or morality, the intent underpinning all of them should be both helping the student become aware of his/her need for healing from Jesus, as Jesus himself did at the pool of Bethesda,²⁰ and revealing the way in which they can draw near to Jesus and therefore access that healing.

19. Pope Benedict XVI, *Jesus of Nazareth*, 176
20. Cf. John 5:6

EVANGELIZATION

Many students today attending Catholic schools have not had a significant and life-changing encounter with Jesus Christ, whether or not they are baptized Catholic. In the past it was often assumed that students in a Catholic catechesis & theology class have some working personal knowledge of Jesus and the Catholic faith, but this is an assumption that often no longer holds true. Although our schools do not proselytize, as authentic and unapologetically Catholic, we are responsible to evangelize. Believing that all educated citizens benefit from understanding Christianity, we share the treasures of our Catholic faith with our students and their families.

The evangelization of students begins in the heart of the teacher. It is not enough for the educator to teach about the person of Christ as an observer of his words and deeds, the educator is called to teach about the person of Christ as a beloved friend. “The primary motive of evangelization is the love of Christ for the eternal salvation of all. The sole desire of authentic evangelizers is to bestow freely what they themselves have freely received...”²¹

Evangelization is not a thing done once or occasionally throughout the class, but rather the heart of the educator must have a constant desire for the student to know Jesus Christ, “... evangelizing means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself. At its essence are the proclamation of salvation in Jesus Christ and the response of a person in faith, which are both works of the Spirit of God.”²²

The life, example, and pedagogy of the instructor, as well as the content delivered, should together be a sign always pointing the student to Jesus Christ. “There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.”²³

In a Catholic school, it is not enough to teach students about Jesus, nor to simply expose them to his teachings. Active evangelization requires the instructor to go further. Evangelization necessarily includes an invitation to follow Jesus. Without such an invitation there is no evangelization.

21. Pope Benedict XVI, *Doctrinal Note on Some Aspects of Evangelization*, 8

22. USCCB, *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States*, 10

23. Paul VI, *Address to the College of Cardinals*, 22 June 1973

KERYGMA

As with the past assumption regarding some basic relationship with Jesus Christ, it can also no longer be assumed that the student has a fundamental understanding of the kerygma, nor how he/she is part of the Father's plan of salvation.

Those teaching in a Catholic school are in a privileged place to carry out Christ's Great Commission to hand on the faith. "The Lord's missionary mandate includes a call to growth in faith: 'Teach them to observe all that I have commanded you'... Education and catechesis are at the service of this growth."²⁴

The initial and primary work of evangelization is the proclamation of the kerygma. This proclamation introduces the listener to the Paschal Mystery and invites him/her to share in it. St. Paul models this for us in much of his preaching, "for [St. Paul] the Gospel is what he preaches, what is called the kerygma, that is, the proclamation. And what proclamation? That of the death and resurrection of Jesus as the source of salvation. A Gospel that is expressed in four verbs: 'Christ died for our sins in accordance with the scriptures, he was buried, that he was raised on the third day in accordance with the scriptures, and he appeared to Cephas, then to the twelve' (I Cor 15: 3-5). This is Paul's proclamation - the proclamation that gives life to all. This Gospel is the fulfillment of the promises and the salvation offered to all men. Whoever accepts it is reconciled to God, is welcomed as a true son, and receives the inheritance of eternal life."²⁵

The kerygma is the first proclamation of the Gospel. It is not first as in the first step in a set of directions, but it is first as in the first step in building a house is to lay the foundation. With many sets of directions, it is possible to take a different first step and end up at the same point, but with a house you cannot change the order else you end up with a foundation on the roof. The kerygma is first because, like a house, all that comes after it in the faith, everything learned in prayer or through sacraments or the life of the community is built on this sure foundation. "This first proclamation is called 'first' not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment."²⁶

24. Pope Francis, Apostolic Exhortation *Evangelii Gaudium* 160, 163

25. Pope Francis, *General Audience*, Wednesday, 4 August 2021

26. Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, 164

Those “four verbs” regarding Jesus’ Paschal Mystery which Pope Francis highlights should enter again and again the teaching of every subject in a Catholic school, and in a particular way in catechesis & theology - died, buried, risen, appeared. “All Christian formation consists of entering more deeply into the kerygma, which is reflected in and constantly illumines, the work of catechesis, thereby enabling us to understand more fully the significance of every subject...”²⁷

————— “ —————
*Those four verbs - died, buried, risen, appeared -
should enter again and again the teaching
of every subject in a Catholic school.*
————— ” —————

The kerygma, however, is more than simply conveying the message of the Gospel, “but is first of all sharing the life that comes from God and communicating the joy of having met the Lord.”²⁸ The importance of the instructor’s personal and growing relationship with Jesus Christ cannot be overestimated in effectively preaching of the Gospel. This living relationship and example is, in itself, a Gospel offered to students.

APPLICATION OF STANDARDS

All catechesis & theology classes in a Catholic high school in the Archdiocese of Portland shall contain, therefore, in a variety of ways appropriate to the individual course of study, each of the four universal curricular foundations articulated here. Ensuring these curricular foundations are incorporated into every course is one way the Premise of Catholic Education #5 is accomplished; it is how we develop a Catholic worldview in this age. The teacher of catechesis & theology should regularly C.H.E.K (Christian Anthropology, Healing, Evangelization, Kerygma) that these are present throughout the course.

27. Ibid. 165

28. *Directory for Catechesis*, 2020, no. 68

C HRISTIAN ANTHROPOLOGY

How we understand ourselves, others & God comes from an understanding of the gift of the human person through the lens & life of Jesus Christ.

H EALING

Jesus' entire ministry was one of healing, always directed toward redemption. Students ought to become aware of the need for healing as well as ways to access it.

E VANGELIZATION

The heart, life & example of the teacher invites students to really *know* & follow Jesus by providing opportunities for a life-changing encounter with Him, who is a beloved friend.

K ERYGMA

The sharing of the Gospel, in particular the Paschal Mystery, is *the* foundation of all catechesis. The teacher's personal & growing relationship with Jesus makes the kerygma come alive for students.

“The human person receives from God its essential dignity and with it the capacity to transcend every social order so as to move toward truth and goodness.”²⁹

- **Pope St. John Paul II**

“Healing is more than the relieving of human suffering. Healing is an essential dimension of the apostolic mission and of the Christian faith in general. When understood at a sufficiently deep level, it expresses the entire content of redemption.”³⁰ - **Pope Benedict XVI**

“An evangelizing community knows that the Lord has taken the initiative, he has loved us first and therefore we can ... go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast.”³¹ - **Pope Francis**

“The proclamation of the Gospel, peace, human dignity, dialogue: these are the coordinates through which you can be a Church that incarnates the Gospel and is a sign of the Kingdom of God.”³²

- **Pope Leo XIV**

29. Pope St. John Paul II, *Centesimus Annus*, 38

30. Pope Benedict XVI, *Jesus of Nazareth*, 176

31. Pope Francis, *Apostolic Exhortation Evangelii Gaudium*, 24

32. Pope Leo XIV, *Address to the Italian Episcopal Conference*, 17 June 2025

9TH-12TH GRADE FOUNDATIONAL TEXTS

BIBLE AND CATECHISM OF THE CATHOLIC CHURCH

The way in which the Bible is read or how the Catechism is used will vary as the needs of each class dictate. Every course, however, should be steeped in Scripture such that each subject is taught through a scriptural and specifically Christocentric lens. *The Catechism of the Catholic Church* should also be used regularly, not only to connect the student with the beauty of revealed truth therein, but also to teach the student how to use it so it may be an ongoing source of learning for them even after high school.

“
*Ignorance of Scripture is
ignorance of Christ.*³³ - St. Jerome
”

SPIRITUAL CLASSICS

In addition to the Bible and Catechism, the Church is graced with a great body of writing that can deepen our faith along with our understanding of catechesis & theology. These spiritual classics add richness to our understanding of the Catholic faith and are expressions of how the Church has lived in Christ throughout its history. A student graduating from a Catholic high school in the Archdiocese of Portland should be familiar with and have read many of the following works and authors. While there are many more works a teacher of catechesis & theology could add to this list, these are some of the key texts that he/she should introduce to the students:

- **Confessions** (*St. Augustine of Hippo*)
- **Desert Fathers** [excerpts]
- **Didache**
- **Divine Comedy** (*Dante*)
- **Documents of Vatican II** [selections]
- **Humanae Vitae** (*Pope St. Paul VI*)
- **Introduction to the Devout Life** (*St. Francis de Sales*)
- **Jesus of Nazareth** (*Pope Benedict XVI*)
- **Summa Theologica** [excerpts] (*St. Thomas Aquinas*)
- **Orthodoxy** (*G.K. Chesterton*)
- **The Imitation of Christ** [excerpts] (*Thomas a Kempis*)
- **Theology of the Body** [excerpts] (*Pope St. John Paul II*)
- **The Rule of St. Benedict** (*St. Benedict of Nursia*)
- **The Story of a Soul** (*St. Therese of Lisieux*)
- **Veritatis Splendor** (*Pope St. John Paul II*)
- **Mere Christianity, Screwtape Letters, or The Abolition of Man** (*Lewis*)

33. From his Commentary on the book of Isaiah, *Ignoratio enim Scripturarum, ignoratio Christi est*

9TH-12TH GRADE RECOMMENDED TEXTBOOKS & SUPPORT MATERIALS

- **Spirit of Truth** for high school by *Sophia Institute For Teachers*
- **Didache Series** by *Midwest Theological Forum*
- **Ave Maria Press** high school curriculum textbooks by *Ave Maria Press*

OTHER SUPPORT MATERIALS

- **What to Say and How to Say It** by *Ave Maria Press* (Volumes 1,2,3)
- **Catholic Essentials** student text by *Ave Maria Press*
- **Called to Be More** Theology of the Body curriculum for high school by *Ruah Woods*
- **YOU. Life, Love, and the Theology of the Body**, 10 part series by *Ascension*:



9TH-12TH GRADE CHEK STANDARDS

The following standards are what the student should know, understand, be able to articulate, and meaningfully respond to throughout the course (a meaningful response is personal, reflective, and honest).

In a Catholic school, the primary reasons for a student to take any course in catechesis & theology are:

1. *To come to a deeper understanding of themselves through Jesus (Christian anthropology)*
2. *To understand their own need for healing and Jesus' offer to heal (Healing)*
3. *To be invited to follow Jesus and live for him (Evangelization)*
4. *To know deeply the basic message of the Gospel (Kerygma)*

These standards do not necessarily require the instructor to teach all new content but rather to teach all content from a viewpoint of the four curricular foundations. This is a new way of seeing and thinking about catechesis & theology courses as part of the Church's mission. These standards may challenge the instructor to teach in a new way with a new emphasis. The instructor should infuse his/her lessons with these four categories of standards.

If you would like to teach a catechesis & theology course in your school that is outside the USCCB framework but conforms to a particular charism in your school, please work with the Office for the Mission of Catholic Education to formulate CHEK standards for the course.



I DIVINE REVELATION

CATECHESIS & THEOLOGY I *Revelation of Jesus Christ in Scripture (Divine Revelation)*

CHRISTIAN ANTHROPOLOGY

1. I am made to know God, and in him find joy.
2. God inspires but does not control his people, including the human writers of Scripture.
3. Communing and communicating with God in prayer is an essential aspect of my humanity, and the use of Scripture is central to Christian prayer.
4. God reveals the mission, purpose, and end of man to me in Scripture.
5. The Incarnation of the Son is the greatest affirmation of man's dignity and goodness.

HEALING

1. At the heart of the Good News of Jesus Christ is an offer to be healed from the wounds of sin.
2. The Sermon on the Mount is a life prescription for healing and wholeness.
3. All of Jesus' miracles and signs are ordered toward healing: physical healing, spiritual healing, relational healing, and healing between man and nature.
4. The particular and regular way Jesus invites me to be healed and to have life abundant is through the Eucharist. This is most clearly articulated in the Bread of Life discourse in John 6.
5. One way God works to heal our relationship with him is by establishing covenants.

EVANGELIZATION

1. Jesus, as the definitive Word of revelation, calls me to himself.
2. God reveals himself to me through Scripture.
3. The Old and New Testaments together reveal a single covenantal narrative, the story of what an all-powerful God would do for those he loves, and he loves me.
4. The Son became flesh so all could draw near to him and enter an intimate relationship with him.

KERYGMA

1. With the use of reason, I can come to know that God exists.
2. God made us good and we long for him because he is good and made us in his image.
3. The Fall and cycles of sin in the Old Testament reveal how God's people have been captured by sin through the works of Satan.
4. The Paschal Mystery reveals how God offers to rescue me from my sin.



II CHRISTOLOGY

CATECHESIS & THEOLOGY II *The Person of Jesus Christ (Christology)*

CHRISTIAN ANTHROPOLOGY	HEALING	EVANGELIZATION	KERYGMA
<ol style="list-style-type: none"> 1. Faith in Jesus includes trusting in what he teaches me about myself. 2. To be fully human is to accept and be the person God created me to be, a person who reflects God's immortality, intellect, free will, and ability to love. 3. Jesus' revelation of God as Trinity discloses the relational nature of God. As creatures made in his image, it also reveals that man, too, is essentially relational. 4. Jesus is the son of Mary, receiving his humanity from her. He acted with a human mind/will and became like us in all things but sin, perfecting our humanity. Therefore, in all his words and deeds, he reveals to me my highest calling as a human being. 5. Mary is the mother of Jesus and mother of the Church. She models perfect discipleship that I am called to emulate. 	<ol style="list-style-type: none"> 1. The Greek word for "save" also means "heal." Jesus (a name that means "God saves") came to save me from sin, which also means he came to heal me from sin. When he tells his disciples that faith has saved them it also means that their faith has healed them. 2. Revealing our dignity to ourselves not only heals our view of ourselves but also our view of others. 3. Jesus shows me the way to repentance and conversion (turning from death to life) by leaving sin behind. The reason he gives power and grace to overcome sin is to heal my broken and fallen humanity. 4. Jesus gave the Church the Holy Spirit to sanctify her and continue his healing work through her. 	<ol style="list-style-type: none"> 1. God's revelation of himself through Jesus requires my personal response to discipleship. 2. God ordered his revelation to come through, and be stewarded by, the Catholic Church. The fullness of his Good News is found herein. 3. Jesus invites me to believe in him, to invite him into my heart, and to follow him. 4. Jesus calls me to be baptized because through Baptism I become an adopted son/daughter of the Father. 	<ol style="list-style-type: none"> 1. God is eternally Father, Son, and Spirit. He is perfect and complete in himself. He did not need to create us but wanted to make us in order to love us and share himself with us. 2. Jesus, as the Word in the beginning, is the fulfillment of God's promise to Adam and Eve. 3. The Incarnation affirms that I am created good (as God could not become something that was evil), and that I am meant for eternal glory. Through the Incarnation, God continues to sanctify the world. 4. Jesus' offer of salvation from sin - his offer to restore me - requires my response. He calls me to choose what is good and to resist sin.



III. PASCHAL MYSTERY

CATECHESIS & THEOLOGY III *The Mission of Jesus Christ (the Paschal Mystery)*

CHRISTIAN ANTHROPOLOGY

1. Man is made in God's image as male and female.
2. Because they are made in God's image, men and women are equal in dignity not because of what they can do, but because of who they are in relation to God.
3. Human persons are both body and soul; physical and spiritual.
4. Jesus, fully God and fully man, ascended into Heaven. This opens the way for me to be united to the Father, through the Son, and in the Holy Spirit for all eternity. Jesus' Ascension reveals my end and gives meaning to the whole of my life.
5. Developing intimacy and communion with Jesus through prayer is essential for me because it is only in Christ that I learn to be fully human.

HEALING

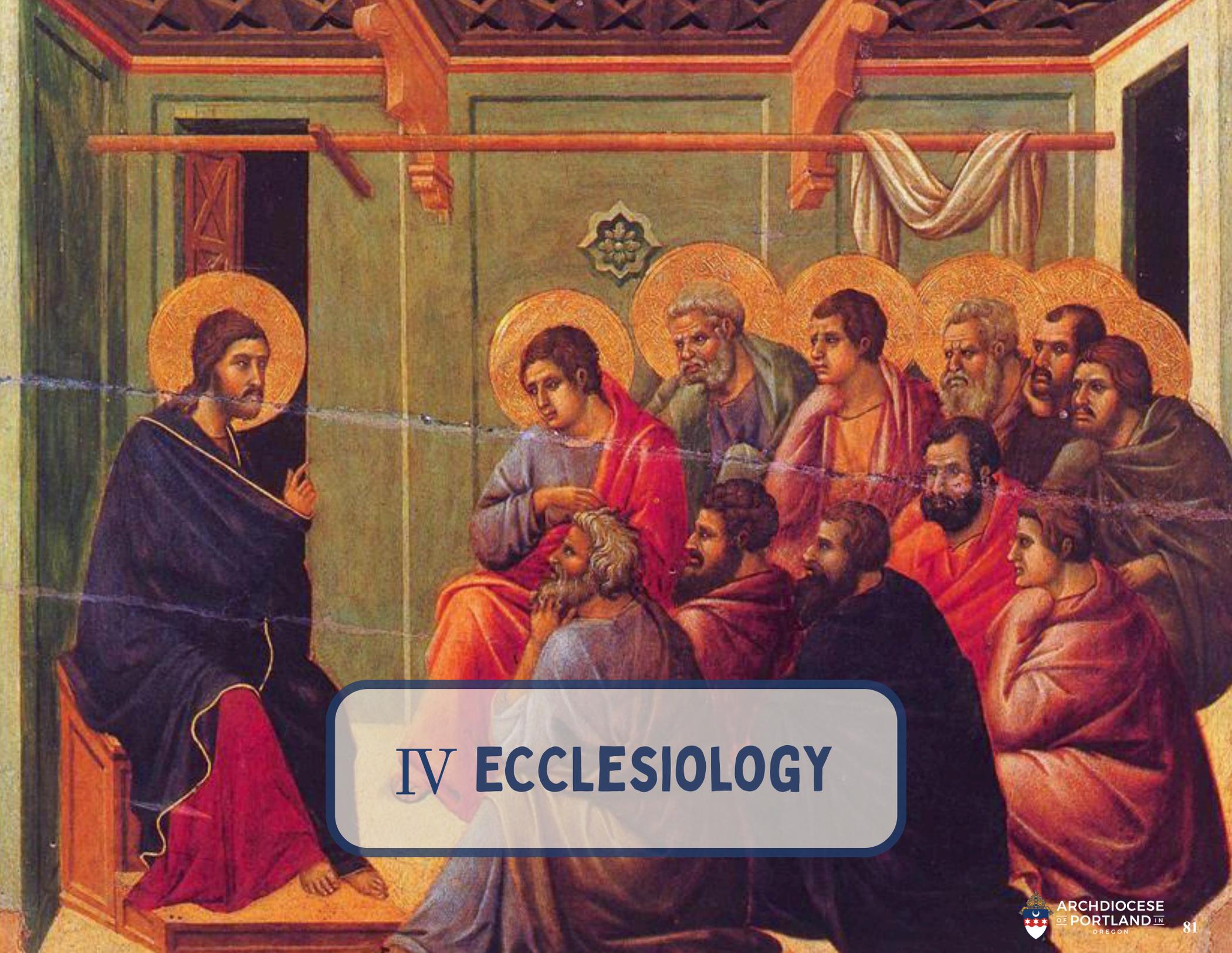
1. The origin of my need for healing is Original Sin. Everyone has been impacted by this sin not through direct personal fault, but through inheritance.
2. The Word became flesh to heal me and reconcile me with God. In this, I know God's love for us.
3. The healing offered by Jesus Christ is most efficaciously accessed through the sacramental life of the Church.
4. A healed heart is one converted to Christ, which in turn forms the conscience of the disciple.

EVANGELIZATION

1. God's promise to Adam and Eve to save them from their Fall is the first proclamation of the Good News.
2. The Son became man to let me partake in Divine Life. This is an invitation to know him and become like him.
3. Jesus instituted the sacrament of the Eucharist, giving himself to the apostles. Like the apostles, I too am called to continue receiving him today.
4. Many testified to the truth of the risen Christ. This demands a response from those who have heard this testimony.
5. The grace of redemption is offered to all, but to receive it, I must accept it freely.
6. I show that I have received the grace of God by my way of life: putting Jesus' teaching into practice through service and active evangelization.

KERYGMA

1. God created the world, and it was good. God created man (male and female) and they were very good.
2. The Devil captured our first parents' imagination, and they chose to sin against God.
3. In his goodness and mercy, God promised redemption to Adam and Eve.
4. This promise of redemption is fulfilled in Jesus Christ.
5. Jesus' victory over the Devil and sin happens on the Cross and through his Resurrection.
6. God's plan for me is eternal life with him in Heaven.



IV ECCLESIOLOGY

CATECHESIS & THEOLOGY IV *Jesus' Mission Continues in the Church (Ecclesiology)*

CHRISTIAN ANTHROPOLOGY

1. The Spirit, present in the Church, bestows grace and gifts. There are certain aspects of humanity, therefore, that man only has access to in the Holy Spirit.
2. Our understanding of the Church is intimately connected to our understanding of our own humanity. The Church is the living covenantal relationship between God and his people. She is the Body of Christ, the Temple of the Holy Spirit, and the Bride of Christ because of who we are individually in relation to Christ.
3. A mark of the Church is that she is holy and as such, her members are called to be holy. This is seen most clearly in Mary and the lives of the saints.

HEALING

1. From the Fall, and highlighted in the Flood and Tower of Babel, man has been fractured and disunited. A mark of the Church is that she is One: a sign of healing from what was broken, a sign of unity. Primary wounds to this unity are heresy, schism, and apostasy.
2. The Church continues Jesus' ministry of healing by preserving and handing on his teaching and the sacraments.
3. Christ willed that the Church is the ordinary means of salvation and healing. Because of this, belonging to the Church is essential and not merely one option among many choices.

EVANGELIZATION

1. The fullness of the Good News and the Holy Spirit are found in the Catholic Church.
2. Part of discipleship is continuing the Great Commission and preaching the Good News in this day and age. I am called to share the Gospel.
3. A mark of the Church is that she is Catholic. This means no one is outside her care and in all times she is called to preach Jesus and invite others to union with him.
4. The Church is called to ever renew her message to the world and to a new evangelization to reach the hearts of modern man with the message of Christ.
5. Disciples are called to live in Christ through a variety of vocations: married, single, religious, and ordained.
6. I am called to actively respond to Jesus in holiness at home, in the workplace, and in all areas of life.

KERYGMA

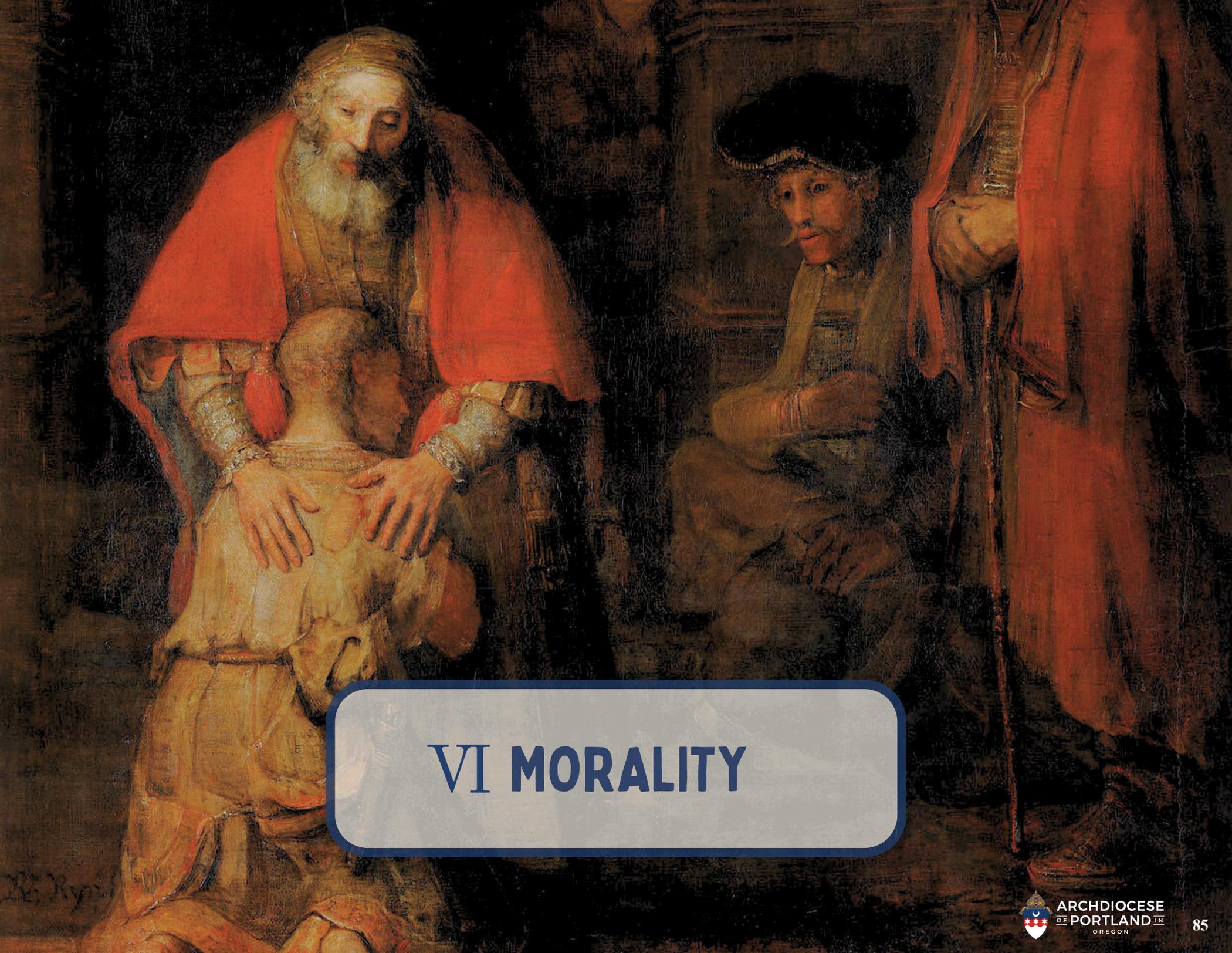
1. The Church is perennially called to preach the basic Gospel message to both believers and unbelievers: that we were created good, captured by sin, rescued through the sacrifice of Jesus, and are called to respond with lives dedicated to him.
2. God's covenantal relationships with Noah, Abraham, Moses, King David, and others throughout the Old Testament are a revelation of God's eternal plan to save me.



V SACRAMENTS

CATECHESIS & THEOLOGY V *Sacraments as Privileged Encounters with Christ*

CHRISTIAN ANTHROPOLOGY	HEALING	EVANGELIZATION	KERYGMA
<ol style="list-style-type: none"> 1. The Church has a sacramental view of all reality, including the human person. The visible reality of man also points to the invisible and spiritual reality, as well as his/her eternal destination. 2. Communing and communicating with God in prayer is an essential aspect of my humanity, and the use of Scripture is central to Christian prayer. Prayer is my foundation for knowing and following the will of the Holy Spirit. 3. Some sacraments leave an indelible mark on the disciple, particularly Baptism - a mark born for the rest of eternity. 4. The sacraments cannot be taken; they can only be received. In this we recognize an aspect of our need for communal life. 	<ol style="list-style-type: none"> 1. Humans are fallen and wounded by sin. Redemption, and therefore healing, is mediated through the seven sacraments. 2. Through the Eucharist I am forgiven/healed of venial sin, strengthened to avoid grave/future sin, and united with Jesus - our source of life. 3. While all sacraments reveal Jesus' mission to heal, the sacraments of Reconciliation and Anointing the Sick are particularly powerful signs of healing. 4. A disciple walks into the confessional like a sick person walks into a hospital to be cured. The words of absolution are the Divine Physician's declaration that you are healed. 5. The Holy Spirit has given the gift of healing to the Church. Anointing of the Sick is particularly meant for spiritual healing and strength. 	<ol style="list-style-type: none"> 1. The Church is the universal sacrament of Jesus Christ; the role of a disciple is to receive the Church and her sacraments and respond with a life that is a lived witness of Jesus. 2. With Baptism, as with other sacraments, comes a decision point whether to be docile to the Holy Spirit and the grace of God or not. Sacraments never work for my salvation, healing, or sanctification against my will. 3. Baptism is a necessary choice for me, for "no one can enter the kingdom of God without being born of water and Spirit" (Jn. 3:5). 4. The gifts of grace and the Holy Spirit in Confirmation are to enable me to live life in Christ & share the faith with others. 5. At the conclusion of every Mass I am exhorted to go and manifest Christ everywhere. 6. The necessity to receive Communion and Confession over and over reveals my ongoing need for conversion. 	<ol style="list-style-type: none"> 1. Although we were made good, we are fallen. The sacrament of Baptism is the way in which Christ rescues me, and I become an adopted child of the Father. 2. Baptism is necessary, for God significantly implements his rescue project in my life at the point of Baptism. 3. God's plan to save us through water is prefigured in the Old Testament and comes to fulfillment in the New Testament. 4. Every Eucharistic liturgy is a representation of the whole Gospel message: recognizing my dignity as a child of God, repenting of my sin, receiving the healing and forgiveness of Christ, and being sent to be Christ in the world.



VI MORALITY

CATECHESIS & THEOLOGY VI *Life in Christ (Morality)*

CHRISTIAN ANTHROPOLOGY

1. God created man in his image and likeness and so has bestowed on me a remarkable dignity by endowing me with reason, intellect, and free will. The whole of the moral life is predicated on this truth of the human person and the equality among people that it necessitates.
2. The fifth commandment calls me to respect human life and dignity in all its stages.
3. The sixth commandment is rooted in the Theology of the Body and the right use of the body especially in the sacramental sign of sexual union.
4. To act with virtue is to act as a human. The root of virtue literally means “man”, so to act without virtue would be to act un-manlike or inhuman. I ought to stay away from vice not just because it is bad, but because it is a less human way to live.

HEALING

1. The Beatitudes are the antidote to the particular spiritual, social, communal, and intellectual ills I face today. While paradoxical, they reveal that the ways of the world will never heal the wounds of the human heart and soul.
2. To live a whole and restored life, God continually bestows his grace on me, especially through the seven sacraments.
3. The more I conform to the moral life that Christ calls me to, the more I will experience healing, wholeness, and freedom.

EVANGELIZATION

1. God invites me into his plan of salvation and calls me to respond to that plan in love. The whole of the moral life is summed up in choosing to love God and my neighbor.
2. God has ordered the universe (eternal and natural law) and I am called to obey this order.
3. The fourth commandment calls me to obedience in the divine order of the family.
4. The sixth commandment calls me to obedience to the order of marriage and chastity.
5. Because Jesus gave the Church his authority to teach, I am called to obey Church law.
6. The universal vocation of discipleship in Christ is the call to holiness. Just as sin is a choice, so too is holiness.

KERYGMA

1. A necessary aspect of preaching the Good News of the kerygma is first preaching the bad news. Sin is real, the effects of sin are real, sin keeps me from divine life, and enables me to act in a way beneath the dignity for which I was created.
2. God has a plan for me and has placed in me a longing for him. Unfortunately, sin obscures and obstructs that plan in my life, which is why Jesus came to save me from sin.
3. The first and second commandments reveal who God is, and my relationship to him.



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VII CHURCH HISTORY

CATECHESIS & THEOLOGY VII *Church History*

CHRISTIAN ANTHROPOLOGY

1. The Church is the Body of Christ, and Christ gave himself fully to her. I come to know who I am through this gift of the Son.
2. Many heresies about Jesus Christ resulted from a poor Christian anthropology. Ecumenical councils clarified Christian anthropology by clearly articulating who Jesus is as fully man, and therefore who I am in relation to him.
3. In the Americas, the Gospel was preached not just to settlers, but slaves and Native Americans, revealing the fundamental belief in the equal value of all persons.

continued on next page

HEALING

1. The Church and her members find healing through blood: first through Christ's blood on the Cross, continually through receiving his blood in Communion, and additionally through the blood of the martyrs: "the seed of the Church."
2. Heresies and schisms are wounds in the Body of Christ which find healing in Church councils and doctrinal development.
3. Much of the pastoral approach of Vatican II was an effort to heal real and perceived roadblocks (in the world and in the Church) to receiving the message of the Gospel.

EVANGELIZATION

1. The Church was inaugurated by the preaching of the Good News and by being imbued with the Holy Spirit. The apostles, especially St. Paul, then evangelized the Mediterranean people.
2. Monks and the monastic life were a great evangelizing force in the early Church by giving a living witness to faith in Jesus Christ.
3. The Renaissance saw a rise in evangelization through art and architecture revealing Jesus and his life with paint and canvas, as well as the Kingdom of Heaven in stone and glass.
4. Since Vatican II, the Church has called her members to share Jesus with the world through a new evangelization so that he might be more accessible in the modern age.

KERYGMA

1. The early Church faced great persecution and a worldly attempt to capture her, but by the grace of God she continually survived persecution, and at times even thrived.
2. The expanded practice of Eucharistic Adoration is a continual sign to me that I have been rescued from sin and death.
3. The period of the Reformation, with a broken and divided Church, is one example of the reality of being captured (or recaptured) by sin, and of man's continual need for Jesus' salvation.

CATECHESIS & THEOLOGY VII *Church History*

CHRISTIAN ANTHROPOLOGY

HEALING

EVANGELIZATION

KERYGMA

4. The Enlightenment brought with it flawed philosophies, such as rationalism and utilitarianism, which led to false understandings of the human person. This was countered at Vatican I with its teaching on faith and reason and the necessity of revelation.
5. Because of her fundamental convictions about the human person, and because of injustices faced by workers, during the Industrial Revolution the Church taught expansively about social justice, the common good, private property, and subsidiarity.
6. Pope St. John Paul II's *Theology of the Body* is the clearest modern articulation of a Christian anthropology.
7. The belief inherent in Catholic education, that every child of God is worthy to be educated, is born from her anthropology.



VIII MORE

CATECHESIS & THEOLOGY OPTION VIII: OPTION 1 *Sacred Scripture*

CHRISTIAN ANTHROPOLOGY

1. The stories of Creation and the Incarnation of the Son fully reveal man to himself, what I am meant to be, how I am meant to be, and what I am made for.
2. The fundamental aspects of the moral law and how we ought to treat one another are found in the Pentateuch, particularly in the Ten Commandments.
3. The Wisdom books teach the truth of the whole range of human experience, from joy, hope, and gladness, to fear, anxiety, and desperation.
4. The Gospels reveal who I am in Jesus Christ, both in how he lived and in what he taught. Both his words and deeds are instructive in being fully human.
5. The New Testament letters explain how to live out the moral law given by Jesus.

HEALING

1. The origin of my need for healing is Original Sin. I have been impacted by this Sin not through direct personal fault, but through inheritance.
2. The call of Abraham to sacrifice his son, and God's cessation of the act by replacing the son with a ram, reveals man's inability to heal the wound of sin himself. The Incarnation reveals that only through the sacrifice of the Father's Son - the Lamb of God - can I be healed.
3. The celebration of Passover from the times of Moses to Jesus reveals the need for sacrifice in order to be saved, but also that the sacrifice of animals alone is insufficient. The only expiatory sacrifice that can save me is Jesus' sacrifice of himself.
4. The Holy Spirit is given to the Church to continue the healing work of Jesus.

EVANGELIZATION

1. The divine method of evangelization starts small and expands to include the whole world. God reveals himself to, and enters a covenantal relationship with: one holy couple (Adam & Eve), one holy family (Noah), one holy tribe (Abraham), one holy nation (Moses), one holy kingdom (David), and one holy Church (Jesus).
2. Part of preaching the Good News is preaching the bad news: that we have sinned and need a savior. The prophets consistently preach the bad news to Israel in order to reveal their ultimate reliance on God and nothing else.
3. The heart of Scripture is the Gospels; therefore, the Gospels are at the heart of evangelization. In the Gospels I see the fulfillment of God's promise to save me.
4. Christ commanded his disciples to preach the Gospel to the whole world: Jews and Gentiles.

KERYGMA

1. The whole of scripture is a single story: how God created us good out of love, how we were captured by Satan and sin, the Father's pursuit of us through the saving actions of his Son, and the call of disciples to respond to the grace offered in salvation.
2. The suffering of Job makes clear the consequence of the Fall: being captured by sin. His faith reveals the hope that with God, sin and death are not the end of the story.
3. The Acts of the Apostles & the ministry of St. Paul reveal the necessity & importance of preaching the Gospel message; through this kerygma the Mediterranean world came to know Jesus.
4. The book of Revelation indicates my need for a definitive response to Jesus' invitation to be saved.

CATECHESIS & THEOLOGY VIII: OPTION 2 *Living as a Disciple of Jesus Christ in Society (Social Doctrines of the Catholic Church)*

CHRISTIAN ANTHROPOLOGY

1. While there are differences between individuals and groups, there is only one human race. Our nature makes us equal in dignity.
2. Because of our nature, all humans should be treated with justice.
3. Working toward justice is the work of building a culture of life in the midst of a culture of death.
4. The human person is called to family and to community - from the natural family to adoption into God's divine family. "[God] calls together all men, scattered and divided by sin, into the unity of his family, the Church" (CCC 1).
5. The Ten Commandments indicate that all sin is social (no sin is purely private), in relation to neighbor and/or God.

HEALING

1. The call for justice is to facilitate social, emotional, physical, and spiritual healing, and to prevent further wounds from being inflicted.
2. Wounded people tend to wound people and healed people tend to help heal people. Catholic Social Teaching is a call to live as healed people.
3. Because the poor tend to be disproportionately impacted by social injustices, I ought to give them preferential treatment in the work of restoration and healing, as did Christ.

EVANGELIZATION

1. The Good News about who I am in Christ and my destiny in him is reflected in the social teaching of the Catholic Church.
2. Catholic Social Teaching is fundamentally Good News, especially to the poor and outcast. The salvation of Jesus is meant for them as much as anyone.
3. A disciple of Christ follows the Lord's example by acting justly and striving to increase justice in society.
4. The Beatitudes are the ways in which I am called to respond to Jesus' gift of salvation.

KERYGMA

1. The underlying message of Catholic Social Teaching, as well as any call for justice, is that the individual was made good by a good God.
2. The fundamental goodness of the human person calls me to turn out from myself and have concern for the other.
3. The need for Catholic Social Teaching, as well as any teaching about the moral law, is necessary because we are fallen and sometimes that fallenness manifests itself not only individually, but communally.
4. Jesus' teaching, including the teaching that continues through the Magisterium of the Church today, aims at rescuing me from both individual and social ills.

CATECHESIS & THEOLOGY OPTION VIII: OPTION 3 *Responding to the Call of Christ (Vocations- married, single, religious, priesthood)*

CHRISTIAN ANTHROPOLOGY

1. No matter the state in life, everyone is called to holiness.
2. “Man, who is the only creature on Earth God willed for itself, cannot fully find himself except through a sincere gift of himself” (*Gaudium et Spes* 24). Answering my vocational call is the way God has ordained for me to make “a sincere gift of [my]self.”
3. Masculinity and femininity are equally good and dignified in married, single, and religious life, but are manifested differently.
4. Parents in the Domestic Church are the first teachers of how to be human.
5. Having only male priests is not just a discipline in the Church but an ontological reality. Jesus, while God, is a male human being and so priests acting in Persona Christi are also male.

HEALING

1. There has been a great wounding in modern society to the vision and understanding of marriage, sexuality, and gender. This can only be healed in light of the truth of marriage, sexuality, and gender as God has authored it.
2. Conversely, it is an impediment to healing when individuals or communities threaten the true meaning of marriage or make any sin easier and more acceptable to attain or to do (e.g. contracepting or cohabitating).
3. Holy Orders exist to continue Jesus’ work of healing and sanctification.

EVANGELIZATION

1. The priesthood and married life are two primary responses to the call of Christ. They are sacraments at the service of communion because they foster the good of the spiritual family, the Church, & the human family.
2. Part of the Good News of the Theology of the Body is that God made us male and female so that, in the context of marriage, we could co-create with him and generate new human life.
3. Christian marriage is a particular response to Christ’s call to be holy. The purpose of marriage is the sanctification of the couple.
4. Holy Orders exist to carry out Jesus’ Great Commission to make disciples.
5. The evangelical councils are evangelical because they reveal a lived witness of the call to holiness, and, through their witness, lay men and women are also challenged to grow in holiness.

KERYGMA

1. Because I am made for God, I long for God.
2. In the beginning, God created man as male and female & at that time instituted marriage.
3. Creation - making something new from nothing - ended on the sixth day. Only through the gift of marriage in begetting children does creation continue today - something made that never was before, but will be forever.
4. Although Jesus is already victorious over sin and death, the Devil is always hard at work to dismantle families by dividing husbands and wives, and children from parents.
5. Deacons preach the Good News at key moments in the disciple’s life - Baptism, Mass, wedding, funeral.
6. Marriage is a covenant of love reflecting Jesus’ love for the Church.

CATECHESIS & THEOLOGY VIII: OPTION 4 *Ecumenical and Interreligious studies*

CHRISTIAN ANTHROPOLOGY	HEALING	EVANGELIZATION	KERYGMA
<ol style="list-style-type: none"> 1. Through valid Baptism, Catholics, Orthodox, and Protestants are all part of the Body of Christ. 2. The basis of both our moral theology and fundamental understanding of the human person comes from the Jews. 3. There is a significant difference between a Judeo-Christian view of the human person and that of other religions. This accounts for the difference in the treatment of persons, the view of the afterlife, and in moral teaching. 4. The difference in the understanding of the human person's relationship with God (e.g. Jews and Christians see it as familial, Muslims as master and servant), produces different anthropologies and, consequently, views of morality. 	<ol style="list-style-type: none"> 1. Primary wounds to unity are heresy, schism, and apostasy. 2. Because the Church has experienced wounds of disunity, the ecumenical movement seeks to heal those wounds and restore communion. 3. The healing needed between the Orthodox and Catholic faiths is centered in the person of the pope. Therefore, it is essential for the pope to fulfill his roll as Pontifex Maximus (greatest bridge builder) in ecumenical endeavors. 4. In relation to the Jews, Catholics are called to heal wounds of antisemitism. 5. Restorative ecumenism calls for renewal in faith and conversion of heart. 6. One aim of ecumenical dialogue is the healing of division. 	<ol style="list-style-type: none"> 1. The Church is called to evangelize because the only way to salvation is through Jesus and the ordinary way to Jesus is through the Catholic Church. The Church possesses the fullness of the means of salvation. 2. The Church is called to ever renew her message to the world. She is called to a new evangelization in order to reach the hearts of modern man with the message of Christ. 3. One aim of ecumenical dialogue is to lead the other to an encounter with Jesus Christ. 	<ol style="list-style-type: none"> 1. The whole of Scripture is a single story: how God created us good, how we were created out of love, how we were captured by Satan and sin, about the Father's pursuit of us through the saving actions of his Son, and how he calls me to respond to the grace offered in salvation. 2. Because the Jews have carried the Covenant throughout history, we know from the Hebrew Scriptures the truth of who we are and how we have been captured by sin.

9TH-12TH GRADE ASSESSMENT INFORMATION:

THE GOAL OF A GOOD ANSWER TO A GOOD ASSESSMENT QUESTION IS FOR STUDENTS TO:

- know
- understand
- be able to articulate
- meaningfully respond

SIMILARITIES TO OTHER COURSES:

Assessing whether standards are met in Catechesis & Theology is in some ways similar to assessing, for example, history or literature:

- Does the student understand the order of events?
- Can the student articulate connections between characters and actions/choices?
- Is the student able to compare and contrast different authors or genres of writing?
- Can the student answer basic “what” questions:
 - *What was she doing then?*
 - *What happened next?*
 - *What took place here?*
- Can the student make moral assessments about what is read:
 - *Was he a good leader?*
 - *Should she have gone there?*
 - *Was there a better way to handle that?*
 - *What would be the consequences of these actions beyond the end of the story?*

DIFFERENCES FROM OTHER COURSES:

Other aspects of assessing Catechesis & Theology, however, are more challenging because what is being assessed is qualitatively different from other courses. Asking “what is 2 + 2?” in math and, “how do I respond to Jesus’ offer to heal me?” in Catechesis & Theology are not questions different only in degree, but in kind.

Some of the standards in Catechesis & Theology may be more challenging to assess than mathematics, but not impossible. For those questions regarding belief, personal encounter, faith in what is unseen, and response to Jesus’ invitation to follow him, the goal of the educator is not to look for the student to reproduce a set of facts, but to meaningfully respond to divine revelation.

It is possible to assess a meaningful response: it is personal, reflective, and honest. The goal with assessing the more challenging standards is not necessarily that the student personally agree with everything taught, but that he/she has been given the chance, and taken the time, to reflect deeply on those things which matter most: the meaning and purpose of life, the end for which we are made, our relationship with God, eternity, the question of being loved, and what happens after this life.

————— “ —————
*The goal is to know, understand, be able to
articulate, and meaningfully respond to a question.*
————— ” —————

Within the mission of Catholic education is the hope that every student will come to know, believe in, and follow Jesus Christ. Because of this, assessment in matters of faith may seem to be judging whether the student personally believes in God or is living as a disciple well enough. This is not the case in the classroom (and, in fact, is only in the rightful purview of God himself). It is the rightful purview of the instructor, and, in fact, is necessitated by the work of catechesis, that he/she continually makes available the offer to follow Jesus and gives the student opportunities to respond to that offer in a variety of ways.

9TH-12TH GRADE ASSESSMENT QUESTION EXAMPLES:

The following are examples of assessment questions for each course in each of the curricular foundations (CHEK). These questions are intended to give the instructor a model to follow when designing assessment questions for each standard. The number in each column corresponds to the number of the related standard in the previous section.

CATECHESIS & THEOLOGY I *Revelation of Jesus Christ in Scripture (Divine Revelation)*

CHRISTIAN ANTHROPOLOGY

1. I am made to know God and in him find joy.

- How are happiness and pleasure different from joy?
- In what ways does God make himself known?
- How does Scripture reveal that we are made to know God?
- If we were meant to find our ultimate fulfillment in this world apart from God, it would be reasonable to conclude that the happiest and most fulfilled people would be those who have the most wealth, fame, and worldly success. Why, then, are there so many stories of those with wealth, fame, and success who are unhappy, addicted, and in broken relationships?

HEALING

1. At the heart of the Good News of Jesus Christ is an offer to be healed from the wounds of sin.

- Explain how the Good News is an offer to be healed.
- How does sin wound us?
- What are some examples that show that healing is central to Jesus' message?
- Explain how and why you would respond if Jesus approached and asked, "do you want to be healed?"

EVANGELIZATION

4. The Son became flesh so all could draw near to him and enter an intimate relationship with him.

- What is the Incarnation?
- How does the Incarnation allow for a new closeness between God and man?
- What are examples of ways Jesus related to others during his ministry?
- What would it mean for my life if I grew closer to Jesus?

KERYGMA

2. God made us good and we long for him because he is good and made us in his image.

- Where do we learn that God made us good?
- If everyone is made in the image of God, what does that mean for how we treat others?
- What does it mean to say that a quality of God is that he is good?
- What are ways in which I long for what is good in my life? How might that longing point to a longing for God?

CATECHESIS & THEOLOGY II *The Person of Jesus Christ (Christology)*

CHRISTIAN ANTHROPOLOGY	HEALING	EVANGELIZATION	KERYGMA
<p>5. Mary is the mother of Jesus and mother of the Church. She models perfect discipleship that I am called to emulate.</p> <ul style="list-style-type: none"> • What does it mean that Mary is the mother of the Church? • What are examples of Mary's discipleship? • In what way was Mary perfect? • What are qualities of Mary that I admire and why? 	<p>4. Jesus gave the Holy Spirit to the Church to sanctify her and continue his healing work through her.</p> <ul style="list-style-type: none"> • When did Jesus give us the Holy Spirit? • What is the role of the Holy Spirit in the Church? • What is the connection between the Holy Spirit and sacraments? • How is the Holy Spirit made available to me? In what way is this availability an offer of healing? 	<p>4. Jesus calls me to be baptized because through Baptism I become an adopted son/daughter of the Father.</p> <ul style="list-style-type: none"> • How and why did Jesus establish Baptism? • Why was Jesus baptized and by whom? • Why did Jesus instruct his disciples to go "to all the world" and baptize others? • To be adopted is to really become a son or a daughter of the Father. What does the offer to be in the family of God mean to me? 	<p>1. God is eternally Father, Son, and Spirit. He is perfect and complete in himself. He did not need to create us but wanted to make us in order to love us and share himself with us.</p> <ul style="list-style-type: none"> • When did the Trinity begin? • What does God need and why? • Why did God make us? • God does not need me, but he wants me. What does it mean to me that I am wanted by God?

CATECHESIS & THEOLOGY III *The Mission of Jesus Christ (the Paschal Mystery)*

CHRISTIAN ANTHROPOLOGY

1. Man is made in God's image as male and female.
- Which genders did God make?
 - Do men and women reflect God equally? Why?
 - What is the difference between equality and sameness when it comes to men and women?
 - God made you in a particular way as a particular gender on purpose. He wants and accepts you as he created you. What does it mean to you to be wanted and accepted as God has made you?

HEALING

3. The healing offered by Jesus Christ is most efficaciously accessed through the sacramental life of the Church.
- Where and how does Jesus offer healing in the Church today?
 - In what way are all sacraments oriented toward healing?
 - There are other ways to receive grace and healing than through the sacraments, but what does it mean that the sacraments are the "most efficacious" way?
 - Do I want the sacraments for myself? Why/not?

EVANGELIZATION

4. Many testified to the truth of the risen Christ. This demands a response from those who have heard this testimony.
- What are several different accounts of people who witnessed the risen Christ?
 - Where and how did Jesus predict he would rise again after his death?
 - How did people respond who heard about Jesus' Resurrection but did not see it?
 - If Jesus really did rise from the dead, why would that require a response from me? Now that I have heard testimony of the Resurrection, what is my response?

KERYGMA

2. The Devil captured our first parents' imagination, and they chose to sin against God.
- What led to Adam and Eve's Fall?
 - What role does Satan play in the story of Creation?
 - Which lies did Satan convince Adam and Eve were true about them and about God?
 - Where do I find temptation to do what I ought not to do in my own life? What might I believe about God that is not true if I find myself giving into temptation?

CATECHESIS & THEOLOGY IV *Jesus' Mission Continues in the Church (Ecclesiology)*

CHRISTIAN ANTHROPOLOGY

2. Our understanding of the Church is intimately connected to our understanding of our own humanity. The Church is the living covenantal relationship between God and his people. She is the Body of Christ, the Temple of the Holy Spirit, and the Bride of Christ because of who we are individually in relation to Jesus.

- Which Scripture teaches that the Church is the Body of Christ?
- How does the Covenant connect the early Church to the present Church?
- How is the Church the Temple of the Holy Spirit?
- Where do I see myself in the Body of Christ and why?

HEALING

1. From the Fall, and highlighted in the Flood and Tower of Babel, man has been fractured and disunited. A mark of the Church is that she is One: a sign of healing from what was broken, a sign of unity. Primary wounds to this unity are heresy, schism, and apostasy.

- How do the Fall, Flood, and Tower of Babel show broken relationships between people?
- What does it mean in the Creed that the Church is One?
- Define and give examples of heresy, schism, and apostasy.
- Where and how can I be a unifying agent in the Church?

EVANGELIZATION

1. The fullness of the Good News and the Holy Spirit are found in the Catholic Church.

- What does it mean that the fullness of the Good News is found in the Catholic Church?
- In what ways does the Spirit work uniquely in the Church?
- What does the Catholic Church offer that is found nowhere else?
- How and where have I seen the work of the Church have a positive impact on my life and/or the lives of others?

KERYGMA

2. God's covenantal relationship with Noah, Abraham, Moses, King David, and others throughout the Old Testament is a revelation of God's eternal plan to save me.

- What is a covenant?
- How is God's relationship with his people covenantal?
- How does the Covenant connect the Old and New Testaments?
- How am I connected to Jesus' Covenant in the New Testament? How can I participate in it?

CATECHESIS & THEOLOGY V *Sacraments as Privileged Encounters with Christ*

CHRISTIAN ANTHROPOLOGY

1. The Church has a sacramental view of all reality, including the human person. The visible reality of man also points to the invisible and spiritual reality, as well as his eternal destination.
- Explain what a “sacramental view of reality” is.
 - In what way does creation reveal God?
 - Give the definition of a sacrament.
 - How do my words, body, and choices (all of which can be seen or perceived) reveal what is unseen about me?

HEALING

3. While all sacraments reveal Christ’s mission to heal, the sacraments of Reconciliation and Anointing the Sick are particularly powerful signs of healing.
- What are the sacraments of healing?
 - Why do we need sacraments of healing?
 - Who can give the two sacraments of healing?
 - If you were in a position to need it, would you want to receive the sacrament of Anointing the Sick? Why/not?

EVANGELIZATION

3. Baptism is a necessary choice for me, for “no one can enter the kingdom of God without being born of water and Spirit” (Jn. 3:5).
- Why is Baptism necessary?
 - Where do we find the necessity of Baptism in Scripture?
 - What does it mean to be born of water and spirit?
 - (If baptized) what does my Baptism mean to me and why? (If not baptized) what would lead me to want Baptism? Why?

KERYGMA

3. God’s plan to save us through water is prefigured in the Old Testament and comes to fulfillment in the New Testament.
- Where do we find types of Baptism in the Old Testament?
 - Describe the theme of salvation through water found throughout the Bible.
 - If Jesus was without sin, why did he get baptized?
 - How do I understand the dying and rising that happens in Baptism? How did/would I die and rise in Baptism?

CATECHESIS & THEOLOGY VI *Life in Christ (Morality)*

CHRISTIAN ANTHROPOLOGY

1. God created man in his image and likeness and thus has bestowed on me a remarkable dignity by endowing me with reason, intellect, and free will. The whole of the moral life is predicated on this truth of the human person and the equality among men that it necessitates.
- From where does man's dignity come?
 - In which ways is the human creature different from other creatures as a result of being made in God's image and likeness?
 - How is the belief that all people are made in God's image the foundation for Catholic moral thinking?
 - Where/when do I find it most challenging to see everyone as equal in dignity?
Where/when am I glad that I am seen as equal in dignity to others?

HEALING

1. The Beatitudes are the antidote to the particular spiritual, social, communal, and intellectual ills I face today. While paradoxical, they reveal that the ways of the world will never heal the wounds of the human heart and soul.
- Name the Beatitudes.
 - How are the Beatitudes paradoxical?
 - Which spiritual, social, communal, and intellectual ills do the Beatitudes speak to today?
 - Which Beatitude do I find the easiest to live? Why? Which Beatitude do I find the most difficult to live? Why?

EVANGELIZATION

2. God has ordered the universe (eternal and natural law) and I am called to obey this order.
- What is eternal law?
 - What is natural law?
 - How are the Commandments an articulation of eternal and natural law?
 - Why should I obey the order and law which God has established? How is obedience better and freer than disobedience?

KERYGMA

1. A necessary aspect of preaching the good news of the kerygma is first preaching the bad news. Sin is real, the effects of sin are real, sin keeps me from divine life and enables me to act in a way beneath the dignity for which I was created.
- Why is it important to know the "bad news" about sin?
 - What are the effects of sin?
 - How is sinning beneath the dignity of the human person?
 - What evidence do I see for the reality of sin?

CATECHESIS & THEOLOGY VII *Church History*

CHRISTIAN ANTHROPOLOGY

2. Many heresies about Jesus Christ resulted from a poor Christian anthropology. Ecumenical councils clarified Christian anthropology by clearly articulating who Jesus is as fully man, and therefore who I am in relation to him.

- What was problematic about the gnostic view of Jesus Christ?
- Give examples of how Justin Martyr, Origen, Tertullian, or Chrysostom argued in favor of Jesus against heresies.
- Why was the Council of Nicaea named that, and what did it definitively articulate about Jesus?
- Why do I think it is important that Jesus was fully man? What would it mean for me if Jesus did not become fully human?

HEALING

1. The Church and her members find healing through blood: first through Christ's blood on the cross, continually through receiving his blood in Communion, and additionally through the blood of the martyrs: "the seed of the Church."

- What is the significance of blood in the Christian faith?
- How are we healed by the blood of Jesus?
- Explain the phrase, "the blood of the martyrs is the seed of the Church."
- If the blood of Christ received in the Eucharist is one way Jesus wants to heal me, do I want and expect to be healed through Communion? Why/not?

EVANGELIZATION

3. The Renaissance saw a rise in evangelization through art and architecture revealing Jesus and his life with paint and canvas, as well as the Kingdom of Heaven in stone and glass.

- How can the Church evangelize through art?
- How do gothic cathedrals draw the individual toward God?
- Why do you think the faith of the artist is significant in the art that is created?
- Which example of Christian art or architecture do I find truly beautiful? Why? Does such beauty help me think more deeply about God? Why/not?

KERYGMA

2. The expanded practice of Eucharistic Adoration is a continual sign to me that I have been rescued from sin and death.

- What is Eucharistic Adoration?
- Why do Catholics adore the Eucharist?
- What is the difference between Eucharistic Adoration and idolatry?
- What do I think about Eucharistic Adoration? How has it impacted me? What has been good? What is challenging?

CATECHESIS & THEOLOGY OPTION VIII: OPTION 1 *Sacred Scripture*

CHRISTIAN ANTHROPOLOGY

3. The Wisdom books teach the truth of the whole range of human experience: from joy, hope, and gladness, to fear, anxiety, and desperation.

- What does the Song of Songs reveal about human love?
- What is Solomon's conclusion in Ecclesiastes about pursuing a life of worldly goods apart from God? Why did he come to this conclusion?
- Why do you think both David and Solomon included their many mistakes and sins in their writings instead of omitting them?
- Meditate upon one psalm of praise and one of lamentation. Compare and contrast them. What is God speaking to you about the human condition?

HEALING

1. The origin of my need for healing is Original Sin. I have been impacted by this sin not through direct personal fault, but through inheritance.

- What is Original Sin?
- How does one receive Original Sin?
- What can be done to remove Original Sin?
- If Original Sin is like pollution around all of us, how do I contribute more or less to the pollution? How does Jesus rescue me from this sin?

EVANGELIZATION

2. Part of preaching the Good News is preaching the bad news: that we have sinned and need a savior. The prophets consistently preach the bad news to Israel in order to reveal their ultimate reliance on God and nothing else.

- Why do prophets preach the bad news?
- What are examples of positive and negative responses to the prophets?
- How do the fall of Israel and Judah, as well as the diaspora, reveal the Israelites relying on things/gods other than the one true God?
- If God sent a modern prophet today who warned me about some of my behavior, would I listen? Why/not?

KERYGMA

2. The suffering of Job makes clear the consequence of the Fall: being captured by sin. Job's faith reveals the hope that with God, sin and death are not the end of the story.

- Summarize the story of Job.
- How is Job's suffering connected to the Fall?
- How does God respond to Job's trust and faith?
- Why do you think Job's friends responded the way they did? Have you ever had friends like that? Have you ever been a friend like that? Why is it so difficult to spend time with someone who is suffering?

CATECHESIS & THEOLOGY VIII: OPTION 2 *Living as a Disciple of Jesus Christ in Society (Social Doctrines of the Catholic Church)*

CHRISTIAN ANTHROPOLOGY	HEALING	EVANGELIZATION	KERYGMA
<p>3. Working toward justice is the work of building a culture of life in the midst of a culture of death.</p> <ul style="list-style-type: none"> • What are signs that we live in a culture of death? • What did St. John Paul II mean when he spoke about a culture of life? • What is culture and how does it impact our understanding of the value (or lack of value) of human life? • What can I do in my thoughts, words, actions, and choices that can work to promote a culture that values the unborn, sick, poor, and elderly? 	<p>3. Because the poor tend to be disproportionately impacted by social injustices, I ought to give them preferential treatment in the work of restoration and healing, as did Christ.</p> <ul style="list-style-type: none"> • Explain the preferential option for the poor. • How and why are the poor impacted the most by social injustice? • What are examples of social evils that disproportionately impact the poor? • Should the poor be given preferential treatment? Why? Where am I most challenged to treat the poor with love and justice? Why? 	<p>1. The Good News about who I am in Christ and my destiny in him is reflected in the social teaching of the Catholic Church.</p> <ul style="list-style-type: none"> • In what way does Catholic Social Teaching assume the inherent goodness of the individual? • How does the hope for Heaven drive all action connected to social justice? • How would the Church's activities around justice issues be impacted if she didn't act because of the hope for Heaven? • What aspect of Catholic Social Teaching do I find difficult to live? Why? 	<p>4. Jesus' teaching, including the teaching that continues through the Magisterium of the Church today, aims at rescuing me from both individual and social ills.</p> <ul style="list-style-type: none"> • What are examples of positive consequences in society that occurred as a result of Catholic teaching? • What are several ways in which the Catholic Church promotes the protection of human life? • How does injustice done to others impact me? • Do I see social justice work as a participation in Jesus' ministry? Why/not?

CATECHESIS & THEOLOGY OPTION VIII: OPTION 3 *Responding to the Call of Christ (Vocations- married, single, religious, priesthood)*

CHRISTIAN ANTHROPOLOGY	HEALING	EVANGELIZATION	KERYGMA
<p>2. “Man, who is the only creature on earth God willed for itself, cannot fully find himself except through a sincere gift of himself” (Gaudium et Spes 24). Answering my vocational call is the way God has ordained for me to make “a sincere gift of [my]self.”</p> <ul style="list-style-type: none"> • What does it mean to make “a sincere gift of self”? • What does it mean that a vocation is a calling? Why don’t I choose my own vocation? • What is the difference between being a “self-made man” and responding to a vocation? • At this point in my life, what do I believe God’s vocational call is for me? How and why can heeding that call help me to grow in holiness? 	<p>1. There has been a great wounding in modern society to the vision and understanding of marriage, sexuality, and gender. This can only be healed in light of the truth of marriage, sexuality, and gender as God has authored it.</p> <ul style="list-style-type: none"> • How has the understanding of marriage, sexuality, and gender been wounded in modern society? • What does Scripture teach about sexuality and gender? • Why is it that God, instead of individuals, determines the truth of human gender? • How and in what ways have I been impacted by the culture’s vision of marriage, sex, and gender? 	<p>1. The priesthood and married life are two primary responses to the call of Jesus, and they are sacraments at the service of communion because they foster the good of the spiritual family, the Church, and the human family.</p> <ul style="list-style-type: none"> • What are the sacraments in the service of communion? • What goods for the family and society do the sacraments in the service of communion foster? • How do Holy Orders and Marriage serve the community differently? • Have you considered a vocation other than marriage, like a vocation to religious life? Why/not? 	<p>6. Marriage is a covenant of love reflecting Jesus’ love for the Church.</p> <ul style="list-style-type: none"> • What is a covenant? • How/why is marriage a covenant rather than a contract? • What is the connection between a husband’s love for his wife and Christ’s love for the Church? • Do I want my spouse to love me like Jesus loves the Church? What choices and decisions would I need to make in order to increase the chances of finding such a spouse?

CATECHESIS & THEOLOGY VIII: OPTION 4 *Ecumenical and Interreligious studies*

CHRISTIAN ANTHROPOLOGY

3. There is a significant difference between a Judeo-Christian view of the human person and that of other religions. This accounts for the difference in the treatment of persons, the view of the afterlife, and in moral teaching.

- How does Islam view the human person and his/her relationship with God?
- How does Buddhism view the human person and his/her ultimate end?
- Why are there Catholic hospitals, orphanages, and schools all over the world, even in places without many Catholics?
- Compare and contrast a Catholic, Buddhist, and Muslim anthropology in the treatment of unbelievers. What are the differences? Why are there differences?

HEALING

6. One aim of ecumenical dialogue is the healing of division.

- What is ecumenical dialogue?
- What does *Nostra Aetate* teach about ecumenical dialogue and relations?
- How has the Church worked to heal divisions between it and the Orthodox? Lutherans? Other Protestants?
- How could I benefit from talking with people of other faiths? What approach could I take to share my faith respectfully with them?

EVANGELIZATION

1. The Church is called to evangelize because the only way to salvation is through Jesus and the ordinary way to Jesus is through the Catholic Church. The Church possesses the fullness of the means of salvation.

- What does it mean that the Catholic Church has the fullness of the means of salvation?
- Where does Scripture say that Jesus is the only way to salvation?
- What is the primary mission of the Church?
- Why and how are you called to share the Gospel of Jesus Christ with others, even those of other faiths?

KERYGMA

2. Because the Jews have carried the Covenant throughout history, we know from the Hebrew Scriptures the truth of who we are and how we have been captured by sin.

- Who is responsible for carrying the Covenant throughout history?
- What does Scripture teach about man's origin and ultimate end?
- How are Jews and Christians connected? How are Catholics called to see Jews?
- What do I know about, and how have I witnessed antisemitism? What can I do about antisemitism?

PRE-KINDERGARTEN - 8TH GRADE CURRICULUM RECOMMENDATIONS

BEST

The following recommendations have the highest percentage of overlapping content grade-by-grade, include easy-to-use materials, have available/inexpensive professional development, orient catechesis toward an evangelizing relationship with Jesus, and have beautifully presented material:

- **Sophia Institute: Spirit and Truth series** for grades K-8
- **Augustine Institute: Word of Life series** for grades K-8
- **Ignatius Press: Faith and Life series** for grades 1-8
- **Into the Deep: catechesis series** is designed for homeschooling families but has beautiful materials and would be suitable for use in a school
- **Ruah Woods: curriculum materials** for fulfilling the Christian Anthropology standards for grades K-8

GOOD

The following have a decent percentage of overlapping content grade-by-grade, and easy-to-use materials:

- **Ascension Press: Renewed and Received series** for First Reconciliation and First Communion preparation
- **TOBET: The Body Matters curriculum materials** for fulfilling the Christian Anthropology standards for grades K-8

FAIR

The following have a smaller percentage of overlapping content grade-by-grade, a less rigorous explanation of content, and less attractive materials:

- **Our Sunday Visitor: Alive in Christ series**
- **Sadlier: Christ in Us series**
- **Loyola Press: Christ Our Life series**
- **RCL Benzinger: Be My Disciples series**

VIRTUE EDUCATION RESOURCE

- **Openlight Media: Education in Virtue**

RESOURCES FOR TEACHERS

- ***Openlight Media: Echoing the Mystery*** This is a *top* recommended resource for teachers. This text is an all-encompassing source for the doctrines of the Faith. It provides a clear, systematic, and living understanding of each doctrine of the Faith. This is incredibly well-organized, substantial, and supports the catechist in preparing to teach any age group in any setting. It is fully compatible with any curriculum series and our Archdiocesan standards and includes a helpful “Common Errors” section.
- ***School Year, Church Year: Customs and Decorations for the Classroom*** by Peter Mazar. Leaves in September, pumpkins in October, pilgrims in November, baby Jesus in December, snowflakes in January, hearts in February, shamrocks in March, bunnies in April. But why? Do you ever long for something a little different and think, “instead, maybe I could ...”? This amazing book will walk you through the school year, give you a crash course on the Church year, and suggest customs you can use with children of all ages from Advent to Easter, fall to summer. You'll learn how to set up and decorate a classroom that will form your students in the tradition of biblical and liturgical images, as well as how to make spectacular bulletin boards and table top displays. You'll also have an invaluable resource to turn to when questions arise. Peter Mazar is the author of the best-selling book *To Crown the Year: Decorating the Church Through the Seasons*. The wisdom and practicality of that book led teachers and catechists to ask if there was anything similar for them. This is it! A must-have for any teacher, catechist, classroom aide, principal, director of religious education, liturgy coordinator, and parish or school secretary.
- ***Following God’s Pedagogy: Principles for Children’s Catechesis***, by Sr. Mary Michael Fox, O.P.. Bringing decades of experience in catechesis, Sr. Mary Michael offers a unique and proven model for children’s catechesis. She draws upon her deep catechetical experience and thorough research of the nature of the child, divine revelation, and catechetical methodology. She offers timely insight into how the Catechesis of the Good Shepherd (CGS) offers an approach to children’s catechesis that forms the mind and heart of the child, leading them into a deeper relationship with Christ and a life of discipleship. Bishops, catechetical directors, and all catechists will discover a way of faith formation for children that is sure to renew and strengthen catechesis for years to come.

QUESTIONS FOR CONSIDERATION WHEN SELECTING CURRICULUM

It would not be possible to review every curriculum material available. As such, we ask pastors, principals, and teachers to use the following questions³⁴ when looking at curriculum materials for use in the school. Ask these questions as you review the materials and then analyze the materials based on your answers.

1. Are we choosing this because it is inherently good, or as a means to an end? If the latter, what end?
2. Does it encourage the student to think of the study of the faith itself as a high and noble enterprise?
3. Does it encourage the student to encounter Jesus personally and to choose him to be the Lord of his/her life?
4. Is it beautiful?
5. Is it excellent? Does it demand the best that students and teachers have to offer, and hold them to the highest standard they are capable of achieving? Or does it give in to the gravitational pull of mediocrity? Is excellence the highest standard, or is excellence subordinate to lower standards such as convenience, popularity, or marketing (e.g. consumer appeal)?
6. Does it encourage reverence for the mystery of God and the splendor of his creation?
7. Does it encourage reverence for the mystery of the human person and respect for the student's own human dignity?
8. Does it encourage the student to desire truth, to understand such virtues as courage, modesty, prudence, and moderation and to cultivate these within?
9. Does it help the student to see God's influence throughout time and space, or does it make God's existence seem irrelevant, trivial, small, or private?
10. Does it assist in passing on the received wisdom of the Christian tradition, or does it create obstacles to reception of the tradition?
11. Does it encourage real searching and thinking? Does it provoke the student to ask "why?" Does it stir up a desire for understanding?
12. Does it encourage conversation between and across generations or does it hinder it?
13. Does it help to develop what is uniquely human in the student: the powers of attending, deliberating, questioning, calculating, remembering, and loving?
14. Does it encourage the student to become patient, to take time, and if necessary, to contemplate the truth of things, or does it subordinate excellence to speed, ease, and efficiency?
15. Does it deepen the role of the family in the life of the school, and the role of education in the life of the family, or does it place a barrier between family and school?

34. Some questions borrowed with permission from the *Educational Plan of St. Jerome*

HELPFUL TIPS FOR TEACHERS



Place your grade level standards in the front of your planner so you can plan other subjects through the lens of Catechesis & Theology too (located on various pages).



Make copies of the Scripture verses to cut into squares and distribute to your students. Have students locate the verses in their Bibles and use art, music, or writing to aid reflection on them (see page 116).



Do you have a wishlist for Christmas/Teacher Appreciation? Add the books from the recommended supplementary resources (located next to grade level tasks on various pages) and the Resources For Teachers (see page 109) to your wishlist.



Fill out the Questions For My Reflection (see page 112) and share your answers with another teacher in your school.



Are you a high school teacher (of any subject)? Post the CHEK graphic in your classroom so you can refer to it often (see page 71) .



In what ways is the Eucharist the center of my school?

Why is the Kerygma, in particular the Paschal Mystery, foundational to all catechesis?



How are dignity & gift-of-self vital marks of the human person according to Christian Anthropology?

QUESTIONS FOR MY REFLECTION

an optional activity to help take these standards to heart

How do Art of Word & Art of Number encourage students to grapple with the harmony of faith & reason?



How can my witness of mission lead my students to an encounter with & discipleship of Jesus?

What experiences of prayer guide me to a Christian life of virtue & morality?





ADORATION

APPENDIX A: TAKING YOUNG CHILDREN TO ADORATION

Taking the youngest children in our Catholic schools to Adoration is incredibly important for their relationship with Jesus. We can trust that if we cultivate attention and silence, the Lord will speak to the students' hearts and minds during Adoration.

PREPARE

- Share with children that Jesus is present in the Eucharist in Adoration.
- Cultivate wonder in them by asking who Jesus is to them, and asking if they are excited to spend time with him in the Eucharist.
- Share ideas on how to pray: we can tell God all the things we are thankful for, we can talk to God like a friend and share with him what happened to us that day, we can ask God to help us be saints, we can name all the people we love and ask Jesus to be with them, or we can write or draw holy things. We can also pray by just looking at the monstrance and the Eucharist, and staying very quiet while we look. We can also be very quiet and Jesus may speak to our minds and our hearts.
- Share when to genuflect: before entering pew, when the monstrance has Jesus in the center, when the priest exposing the Blessed Sacrament is kneeling, and when leaving the pew after Adoration.
- Share that we allow others to spend time with Jesus when we remain quiet.
- Teach key vocabulary related to Adoration; Adoration, altar, benediction, Blessed Sacrament, Eucharist, exposition, genuflect, humeral veil, incense, tabernacle, vestments.

“If we get in front of the sun, we get suntans. . .
but when we get in front of Jesus in the
Eucharist, we become saints.” - St. Carlo Acutis

DURING

- Keep the time in Adoration brief, increasing it slowly over time to build stamina of attention to the Blessed Sacrament.
- Children could be encouraged to bring spiritual reading with them or to draw the monstrance and Jesus in it.
- Encourage the children to bring prayer journals and to write a letter to Jesus. They can even begin to imagine what Jesus is saying back to them and write that down.

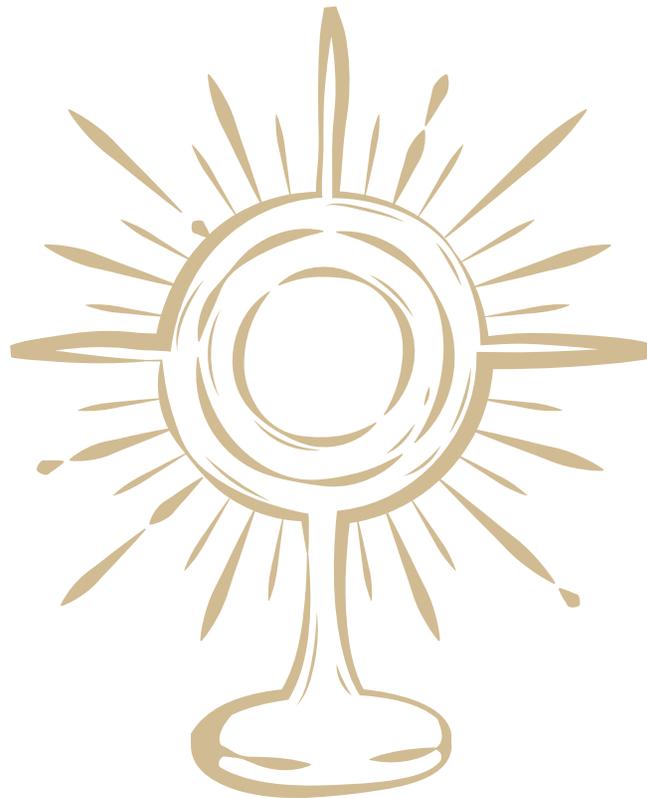
AFTER

- Encourage children to journal about what they saw or heard during their time in Adoration.

CULTIVATING ATTENTION

- Spend 1-2 minutes in silent prayer in the classroom every day. This cultivates the stamina for sustained silence and stillness. One benefit of Adoration is to help students develop an attention span for silence which is increasingly threatened in today's culture.
- Incorporate more questions of contemplation: ask the students questions, then give significant time for silently considering an answer. Again, this builds the child's stamina for thinking and wondering.

See also: *Adoration For Children Leader's Guide*





MEMORIZATION

APPENDIX B: MEMORIZABLE SCRIPTURE VERSES

Children as young as preschool can memorize Scripture. Below you will find Scripture verses that vary in length and complexity to meet the needs of children in different grade levels. Teachers can also choose their own Scripture passages.

<p>Genesis 1:1 In the beginning, when God created the heavens and the earth.</p>	<p>Exodus 14:14 The Lord will fight for you; you have only to keep still.</p>	<p>Numbers 6:24 The Lord bless you and keep you!</p>
<p>Deuteronomy 6:5 Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength.</p>	<p>Joshua 1:5 I will be with you: I will not leave you nor forsake you.</p>	<p>Joshua 1:9 I command you: be strong and steadfast! Do not fear nor be dismayed, for the Lord, your God, is with you wherever you go.</p>
<p>Jeremiah 29:13-14 When you look for me, you will find me. Yes, when you seek me with all your heart, I will let you find me.</p>	<p>Genesis 1:28: God blessed them, and God said to them, "Be fruitful and multiply."</p>	<p>Jonah 2:3 Out of my distress I called to the Lord, and he answered me.</p>



<p>Isaiah 6:3 And they called out to one another, “Holy, holy, holy is the Lord of hosts. The entire earth is filled with his glory.”</p>	<p>Isaiah 6:8 I then heard the voice of the Lord saying, “Whom shall I send? Who will go for us?” I said, “Here I am. Send me!”</p>	<p>Psalms 27:1 The Lord is my light and my salvation; whom should I fear? The Lord is my life’s refuge; of whom should I be afraid?</p>
<p>Psalms 33:4 For the Lord’s word is upright; all his works are trustworthy.</p>	<p>Psalms 56:11 I praise the word of God, I praise the word of the Lord.</p>	<p>Psalms 103:8 Merciful and gracious is the Lord, slow to anger, abounding in mercy.</p>
<p>Psalms 119:105 Your word is a lamp for my feet, a light for my path.</p>	<p>Psalms 145:9 The Lord is good to all, compassionate toward all your works.</p>	<p>Psalms 150:6 Let everything that has breath give praise to the Lord! Hallelujah!</p>





<p>Matthew 11:28 Come to me, all you who labor and are burdened, and I will give you rest.</p>	<p>Matthew 26:26 While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat; this is my body.”</p>	<p>Matthew 28:19 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.</p>
<p>Luke 2:14 Glory to God in the highest, and on earth peace to those on whom his favor rests.</p>	<p>Luke 7:50 But He said to the woman, “Your faith has saved you; go in peace.”</p>	<p>Luke 19:10 For the Son of Man has come to seek and to save what was lost.</p>
<p>Luke 22:19 Then he took the bread, said the blessing, broke it, and gave it to them, saying, “This is my body, which will be given for you; do this in memory of me.”</p>	<p>John 3:16 For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.</p>	<p>John 1:29 The next day he saw Jesus coming toward him and said, “Behold, the Lamb of God, who takes away the sin of the world.”</p>





<p>John 14:27 Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.</p>	<p>John 16:33 I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world.</p>	<p>John 20:21 [Jesus] said to them again, “Peace be with you. As the Father has sent me, so I send you.”</p>
<p>1 Corinthians 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?</p>	<p>1 Corinthians 11:26 For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.</p>	<p>2 Corinthians 9:15 Thanks be to God for his indescribable gift!</p>
<p>Ephesians 4:32 [And] be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ.</p>	<p>Philippians 4:4 Rejoice in the Lord always. I shall say it again: rejoice!</p>	<p>Philippians 4:6 Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God.</p>



APPENDIX C: ART CREDITS

Cover: *The Death of Jesus Christ on Calvary* by Jean-Hippolyte Flandrin*

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