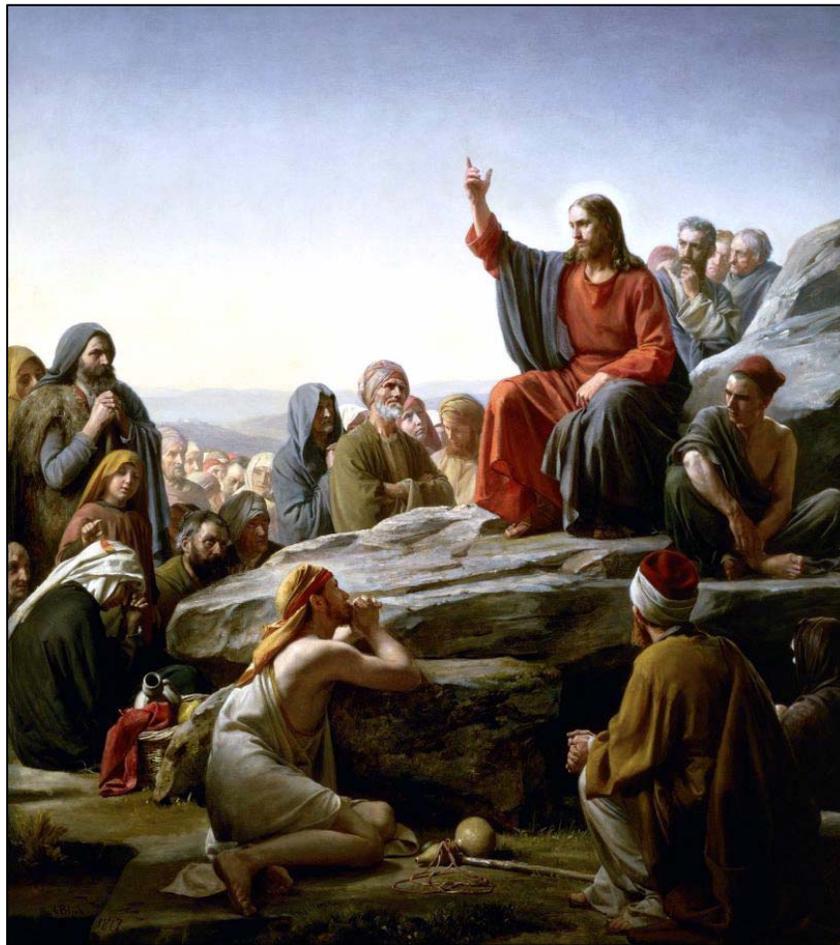


Diocese of Madison
CATECHETICAL STANDARDS
& BENCHMARKS



Grades PreK—8
Promulgated June 8, 2012
Office of Evangelization & Catechesis
Office of Catholic Schools



June 6, 2012

Dear Friends in Christ,

As we in the Diocese of Madison participate in the Universal Church's preparation for the Year of Faith, it is joyfully fitting that we promulgate our new Catechetical Standards for grades pre-K through 8. I am grateful to the staffs of the Office of Evangelization & Catechesis and the Office of Catholic Schools, along with the many pastors, parents, directors, coordinators, principals, and catechists working in our Catholic schools and parish programs who have taken part in developing these solid standards based on the *Catechism of the Catholic Church*.

In calling for a Year of Faith, Pope Benedict XVI echoes the words of Blessed John Paul the Great in declaring the Second Vatican Council "the great grace bestowed on the Church in the twentieth century," and the *Catechism of the Catholic Church* as "one of the most important fruits" of this Council which "will make a very important contribution to that work of renewing the whole life of the Church." In the *Catechism*, our Holy Father declares, we have "a precious and indispensable tool" for all people to not only "arrive at a systematic knowledge of the content of the faith," but to authentically encounter the person of Jesus Christ "who lives within the Church" (*Porta Fidei*, 5, 11).

In drawing generously and systemically from Sacred Scripture and the *Catechism of the Catholic Church*, these new standards offer an excellent foundation for drawing all participants, catechists and students alike, into deeper communion and intimacy with Jesus Christ, for "only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity" (Bl. John Paul II, *On Catechesis in Our Time*, 5).

My sincere gratitude also extends to all of our catechetical instructors in schools and parishes who have accepted this call of Jesus Christ, and the significant challenge that goes with it, to hand on the faith in our current culture which often sends a confusing message contrary to the truth of the Gospel. In accepting this challenge and privilege, our catechists follow in the footsteps of all of those who came before us and taught the faith fully revealed by Jesus Christ and professed and guarded by the Apostles and their successors. This mission is one of inestimable importance which naturally calls the individual to a special discipleship of deeper formation and communion with Jesus Christ, for only in this way "will catechists find light and strength for an authentic, desirable renewal of catechesis" (*On Catechesis in Our Time*, 9).

Asking God's blessings upon all our parish and school catechists in this vital Christian mission, I remain,

Sincerely yours in Christ,

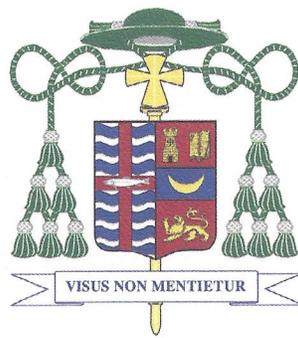
A handwritten signature in black ink that reads 'Robert C. Morlino'.

The Most Rev. Robert C. Morlino
Bishop of Madison

O F F I C E O F T H E B I S H O P

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**DECREE
PROMULGATING NEW NORMS FOR CATECHESIS**

Re: DIOCESAN NORMS FOR CATECHESIS
Protocol #: 115-2012

Conscious of my duty as moderator of the entire ministry of the Word in my territory (c. 756 §2), I, the Most Reverend Robert C. Morlino, Bishop of Madison, in accord with canon 775 §1 hereby promulgate the attached norms for catechesis to be binding on all catechetical programs in parishes and schools in the Diocese of Madison.

In order to assist in a continual improvement of catechesis in our diocese, I hereby delegate to the Vicar General the habitual faculty to revise and modify these norms.

Given at Madison on the 8th day of June, in the Year of our Lord 2012

+ Most Rev. Robert C. Morlino
Bishop of Madison

Kevin R. Phelan
Chancellor

cc: Patrick Delaney, Office of Evangelization and Catechesis
Michael Lancaster, Office of Catholic Schools
William Yallaly, Office of the Bishop
Brent King, Office of Communications

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Introduction

Thank you for answering the call of God to be a teacher of the Faith, which involves leading children closer to Christ! Catechesis is the art of teaching the Faith in order to facilitate a personal encounter with Jesus Christ. The teaching should lead to understanding who Christ is in light of God's word (what He has revealed to us in Sacred Scripture and Sacred Tradition) in order to be changed through His grace to become more and more like Him. Transformed by the working of grace, *"the Christian thus sets himself to follow Christ and learns more and more within the Church to think like Him, to judge like Him, to act in conformity with His commandments, and to hope as He invites us to"* (*On Catechesis in Our Time*, Bl. John Paul II, 20. Hereafter CT). *"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity"* (CT, 5).

How are catechists to teach in a way that leads children and young people into communion with Jesus Christ?

1. Holiness of life is essential in order for the catechist's teaching to bring others into intimacy with Jesus Christ. Catechists must first and foremost be witnesses. *"Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses"* (Pope Paul VI, EN, 41). *"When one practices first and preaches afterwards, one is really teaching with power. Doctrine loses credibility, if conscience tethers the tongue"* (Pope St. Gregory the Great, d. 604 A.D.). Thus, a parish or school catechist must first be a practicing Catholic, that is, *"a Catholic in good standing who participates fully in the worship and life of the Church, and who understands and accepts the teachings of the Church and moral demands of the Gospel, as articulated in the Catechism of the Catholic Church"* (*Standards For Educators in Catholic Parishes and Schools*, Wisconsin Catholic Conference, 2008, 3). They must also be *"prepared for their apostolate by appropriate catechetical training (Diocesan Certification) and their spiritual life should be characterized by a "love of God—Father, Son, and Holy Spirit—and of Christ's Church, our Holy Father, and God's holy people," a personal prayer life, missionary zeal, and devotion to the Blessed Virgin Mary (See The National Directory for Catechesis, pp. 228-229, 231).*
2. An overview of Salvation History is to be presented at the beginning of each grade. Each and every teaching of the Faith that follows should be presented in light of this Story of God's Plan for us (The General Directory for Catechesis, 128. Hereafter, GDC). This gives students the context for all the content of our catechesis. See Appendix B, page 3.
3. The doctrinal content of our standards and thus our overall catechesis is found in the *Catechism of the Catholic Church*, which is the *"sure norm for teaching the Faith"* (GDC, 121). All Catholic School administrators, teachers, DRE's, CRE's, catechists and Youth Ministers should regularly utilize the Catechism when teaching the Faith (GDC, 121).
4. The generous utilization of Sacred Scripture should have a pre-eminent position in all of our catechesis. The students need to know that the teachings of the Church flow from Sacred Scripture and Sacred Tradition which together constitute the *"supreme rule of faith"* (*Dei Verbum*, 21). When the word of God is spoken, grace is given, and students authentically encounter Jesus Christ.

While forming our children in the Catholic faith is an honor and a privilege, we must also acknowledge that this task cannot be accomplished solely through the dedicated efforts of parish priests, catechists, and Catholic school teachers, but resides most importantly in the amount of time and effort parents devote to learning and practicing the faith at home.

Catechetical standards and benchmarks identify the expectations for the formation of Catholic youth and include specific grade level competencies that every youth should know and be able to demonstrate. They are intended to strengthen the partnership between the primary educators of children—the parents—and the supporting educators of children, Catholic parish and school personnel. These standards and benchmarks will assist parents and catechists to work together toward these learning competencies and the creative developing of different curriculum to ensure successful catechesis and thus, most naturally, a deeper *communion and intimacy with Jesus Christ* the Savior of the World.

CATECHETICAL STANDARDS AND BENCHMARKS

Profession of Faith - We begin our profession of faith by saying: "I believe" or "We believe." Before expounding the Church's faith, as confessed in the Creed, celebrated in the liturgy and lived in observance of God's commandments and in prayer, we must first ask what "to believe" means. Faith is man's response to God, who reveals himself and gives himself to man, at the same time bringing man a superabundant light as he searches for the ultimate meaning of his life (CCC 26).

*** Catholic school/religious education students in the Diocese of Madison will know and understand the fundamental teachings of Jesus Christ in His Church, according to the articles of our Profession of Faith.**

- A. Understand revelation as God's action to make Himself known; in creation, in his relationship with Israel, and in the Person of Jesus Christ.
- B. Understand Faith as an assent to God who reveals Himself.
- C. Understand Sacred Scripture as witness to God's Self-Revelation.
- D. Be familiar with the structure and contents of Sacred Scripture and be able to use it.
- E. Know and understand the articles of the Apostles' Creed.

Liturgy and Sacraments - Jesus instituted the seven sacraments so that we could receive sanctifying grace, a share in God's divine life. The sacraments give birth to and nourish all the stages of Catholic Christian life. (After CCC 1210)

*** Catholic school/religious education students in the Diocese of Madison will know and appreciate the centrality of the Eucharist and the importance of the sacraments in the life of Catholics.**

- F. Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1145-1199, 1273)
- G. Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66)
- H. Understand the Eucharist has a special and central place in the life of the Church and in their own lives because it contains the very act of redemption which Jesus accomplished in his life, death, and resurrection. (CCC: 1322-1419)

Life in Christ - Catholic school/religious education students in the Diocese of Madison will understand and reflect the dignity of the human person and his vocation to freely know, love and serve God and neighbor. With the help of grace, they will seek holiness by avoiding sin, growing in virtue, and entrusting themselves to the mercy of God.

- I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (1691-1876)
- J. Understand that the human person is made for communion, both with God and the human community. (1877-1948)
- K. Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (1949-2051)
- L. Understand how to judge the morality of acts and how the conscience is properly formed. (1730-1802)
- M. Understand the Ten Commandments. (2052-2557)

Christian Prayer - Christian prayer is the covenant relationship between God and man in Christ. (CCC 2564)

*** Catholic school/religious education students in the Diocese of Madison will understand the revelation and tradition of the Catholic life of prayer.**

- N. Understand what prayer is and the revelation of prayer (CCC 2558 – 2649)
- O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696)
- P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758)
- Q. Understand the Lord's prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865)

| PreK-Kindergarten | | | Bl | Grade 1 | | | Bl | Grade 2 | | | Bl |
|---|---|--|----|---|---|---|----|---|---|--|----|
| Catholic school/religious education students in the Diocese of Madison will know and understand the fundamental teachings of Jesus Christ in His Church, according to the articles of our Profession of Faith. | | | | | | | | | | | |
| CAT.K.A. Understand revelation as God's action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | | CAT.1.A. Understand revelation as God's action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | | CAT.2.A. Understand revelation as God's action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | |
| | 1 | Know and retell the Story of Salvation History. | 3 | | 1 | Know and retell the Story of Salvation History. | 3 | | 1 | Know and retell the Story of Salvation History. | 3 |
| | 2 | God is a family; he is a communion of persons - Father, Son & Holy Spirit. (CCC 237) | 1 | | 2 | Illustrate how we can know God through his creations, "... from the greatness and beauty of created things comes a corresponding perception of their creator." (CCC 41) | 4 | | 2 | Connect how the goodness of creation reflects the perfect truth, goodness, and beauty of the creator. (CCC 41) | 3 |
| | | | | | | | | | 3 | Explain why and give examples of how God speaks to us and tells us about himself. He does this so that we can know and love him. (CCC 50, 52) | 2 |
| CAT.K.B. Understand Faith as an assent to God who reveals Himself. | | | | CAT.1.B. Understand Faith as an assent to God who reveals Himself. | | | | CAT.2.B. Understand Faith as an assent to God who reveals Himself. | | | |
| | | | | | 1 | Explain that there is only one God ; He has no beginning and no end. He is 3 persons - Father, Son, and Holy Spirit. (CCC 232, 234, 237) | 2 | | | Not assessed at this level. | |
| | 1 | Recognize that we all have a desire to know God and be friends with him. (CCC 27) | 1 | | 2 | Explain why God made us. (CCC 27) | 2 | | | | |
| | 2 | Name things for which they are grateful to God. (CCC 224) | 1 | | 3 | Explain that God loves everyone and wants everyone to know him. (CCC 52) | 2 | | | | |
| CAT.K.C. Understand Sacred Scripture as witness to God's Self-Revelation. | | | | CAT.1.C. Understand Sacred Scripture as witness to God's Self-Revelation. | | | | CAT.2.C. Understand Sacred Scripture as witness to God's Self-Revelation. | | | |
| | 1 | Listen and generally retell the Bible stories of: | | | 1 | Listen and generally retell the Bible stories of: | | | 1 | Retell and explain the Bible stories of: | |
| | a | --the Nativity (Lk. 2: 1-20; CCC 525), | 2 | | a | -- Easter (Jn 20:1-20, Lk. 24:13-35: 1-20; CCC 1169) | 2 | | a | --Jesus instituting the sacrament of Baptism (Mk 28: 16-20) (CCC 2) | 2 |
| | b | --Jesus blessing the children (Lk. 18: 15-17, Mk 10: 13-16, Mt. 19: 13-15). | 2 | | b | -- creation of the world, and of man and woman (Gen. 1-3; CCC 290-91), | 2 | | b | --Jesus instituting the sacrament of Holy Eucharist (Lk. 22:14-20, Mt. 26: 26-29, Mk 14:22-25) (CCC 1323) | 2 |
| | | | | | | | | | c | --Jesus instituting the sacrament of Reconciliation. (Jn. 20: 19-23) (CCC 1461) | 2 |
| | | | | | 2 | Identify that God speaks to us in Sacred Scripture. (CCC 104) | 1 | | 2 | Give examples of how the Church uses Scripture to nourish and find strength, "in the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them," especially in the Liturgy of the Word. (CCC 104) | 2 |
| | | | | | 3 | Explain that Sacred Scripture is the story of God's people. (CCC 101-104) | 2 | | | | |

| PreK-Kindergarten | | | Bl | Grade 1 | | | Bl | Grade 2 | | | Bl |
|--|---|---|----|---|-----------------------------|---|--|--|---|--|----|
| CAT.K.D. Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | | | CAT.1.D. Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | | | CAT.2.D. Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | | |
| 1 | Recognize the Bible as the book that God gave us to tell us about his love. (CCC 81, 105). | 1 | | | Not assessed at this level. | | 1 | Explain that in the bible ". . . The Father who is in Heaven comes lovingly to meet his children, and talks with them. (CCC 104) | 2 | | |
| | | | | | | | 2 | Explain that Sacred Scripture is made up of an Old Testament and a New Testament. | 2 | | |
| CAT.K.E. Know and understand the articles of the Apostles' Creed. | | | | CAT.1.E. Know and understand the articles of the Apostles' Creed. | | | | CAT.2.E. Know and understand the articles of the Apostles' Creed. | | | |
| "I Believe in God the Father" | | | | | | | | | | | |
| 1 | Express that God created all things. (CCC 290) | 1 | 1 | Recognize that God is Love, He never stops loving us. (CCC 218-21) | 1 | 1 | Realize that God is our beginning and our end. (CCC 229) | 1 | | | |
| 2 | Tell that God loves us and gave us the gift of life. (CCC 218-221) | 1 | 2 | Recognize that God is our Father. (CCC 239-40) | 1 | 2 | Explain that Jesus is the Son of God, one with the Father. (CCC 242, 262) | 2 | | | |
| 3 | Recognize that God always was and will be (God has no beginning and no end). (CCC 212-213, 220) | 1 | 3 | Recognize that God is our creator and created all things. (CCC 295) | 1 | 3 | Recognize that God made all creation good. (CCC 299) | 1 | | | |
| | | | 4 | Recognize and explain how God takes care of all that he has made. (CCC 301) | 2 | 4 | Explain how sin harms or breaks our friendship with God. (CCC 386) | 2 | | | |
| | | | 5 | Recognize and explain that every person has a guardian angel. (CCC 336, 352) | 2 | | | | | | |
| | | | 6 | Express how we sometimes do something wrong and have to admit to our actions without making excuses. (CCC 387, 386) | 2 | | | | | | |
| "I Believe in Jesus Christ, the Only Son of God" | | | | | | | | | | | |
| 4 | Identify Jesus as God's only Son. (CCC, 423, 430 - 451) | 1 | 7 | Explain that Jesus Christ is the Son of God. (CCC 457) | 2 | 5 | Explain the Son of God became man so that we could know God's love and so that Jesus could save us from our sins. (CCC 430, 458) | 2 | | | |
| 5 | Recognize that God sent his Son, Jesus, to teach us how to live good lives. (CCC 459) | 1 | 8 | Discuss that Jesus showed us how to live. (CCC 459) | 2 | | | | | | |
| 6 | Identify Mary as Jesus' Mother. (CCC 488) | 1 | 9 | Recognize that Mary is the mother of Jesus and our mother. (CCC 501) | 1 | 6 | Realize that we adore God hidden in the weakness of a newborn child, Jesus, especially at Christmas. (CCC 525-26, 563) | 1 | | | |
| | | | 10 | Describe Jesus' Holy Family - Joseph, foster father of Jesus; Mary, Jesus' mother; and, the child Jesus. (CCC 532) | 2 | 7 | Articulate and explain the meaning of "Christ died for our sins" and that Jesus' resurrection is at the heart of our faith. (CCC 601, 619, 638, 802) | 2 | | | |
| | | | 11 | Describe how Jesus teaches us the truth about God. Jesus performed miracles, healed the sick, fed the hungry, and rose from the dead. (CCC 547-49, 639) | 2 | | | | | | |

| PreK-Kindergarten | | Bl | Grade 1 | | Bl | Grade 2 | | Bl |
|---|---|----|----------|---|----|----------|--|----|
| CAT.K.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.1.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.2.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | |
| "I Believe in the Holy Spirit." | | | | | | | | |
| 7 | Identify the Holy Spirit as the Third Person of the Holy Trinity. (CCC 151, 243) | 1 | 12 | Explain how Holy Spirit is the expression of God's love for us. (CCC 733) | 2 | 8 | Explain the meaning of "God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!'" (CCC 683, 742) | 2 |
| | | | | | | 9 | State that the Holy Spirit teaches us to pray. (CCC 741) | 1 |
| "I believe in the Holy Catholic Church" | | | | | | | | |
| 8 | Recognize that those who follow God are a part of his family, the Church. (CCC 764) | 1 | 13 | Recognize that those who follow Jesus form his true family. (CCC 764) | 1 | 10 | Describe how the Church is the People of God and the Body of Christ. (CCC 753, 777) | 2 |
| 9 | Recognize that our families, class and parish are part of the Church. | 1 | 14 | Articulate that God forms his family that we may together grow and serve him in holiness. (CCC 781) | 1 | 11 | Articulate that Mary is the Mother of God and our mother. (CCC 963, 973) | 1 |
| | | | 15 | Explain how we are initiated into God's family through Baptism. (CCC 1213) | 2 | 12 | Listen to and retell stories of the lives of the saints (CCC 2030) | 2 |
| 10 | Recognize the name of the parish priest and the diocesan bishop. | 1 | 16 | Recall the parish priest and the diocesan bishop. | | | | |
| "I Believe in the Forgiveness of Sins." | | | | | | | | |
| | Not assessed at this level. | | | Not assessed at this level. | | 13 | Explain that God forgives our sins in Baptism and Penance. (CCC 977, 980) | 2 |
| "I Believe in the Resurrection of the Body." | | | | | | | | |
| | Not assessed at this level. | | | Not assessed at this level. | | 14 | Explain that after Jesus comes back to earth we will all be given glorified bodies. (CCC 989) | 2 |
| "I Believe in Life Everlasting." | | | | | | | | |
| 11 | Express that God wants all people to be with him in heaven. (CCC 1023-24, 1716-29) | 2 | 17 | Explain that God made us to be perfectly happy with him in heaven. (CCC 1023 – 24) | 2 | 15 | Explain how God intends for all of his children to be with Him in Heaven. (CCC 1020) | 2 |

| Grade 3 | | | Bl | Grade 4 | | | Bl | Grade 5 | | | Bl |
|---|---|---|----|---|---|--|----|---|---|--|----|
| Catholic school/religious education students in the Diocese of Madison will know and understand the fundamental teachings of Jesus Christ in His Church, according to the articles of our Profession of Faith. | | | | | | | | | | | |
| CAT.3.A. Understand revelation as God’s action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | | CAT.4.A. Understand revelation as God’s action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | | CAT.5.A. Understand revelation as God’s action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | |
| | 1 | Know and retell the Story of Salvation History. | 3 | | 1 | Know and retell the Story of Salvation History. | 3 | | 1 | Know and retell the Story of Salvation History. | 3 |
| | 2 | Explain that God speaks to us by sending his beloved Son, through Holy Scripture, and through the Church. It is through these sources that we know about him and his will. (CCC 50) | 2 | | 2 | Demonstrate how God communicated himself to us gradually. (CCC 53) | 3 | | 2 | Explain the meaning of: “You have made us for yourself, and our heart is restless until it rests in you”- St. Augustine’s prayer. (CCC 30) | 2 |
| | | | | | | | | | 3 | Explain how “The Father’s self-communication, made through his Word in the Holy Spirit, remains present and active in the Church.” (CCC 79) | 2 |
| | | | | | | | | | 4 | Explain that the Church finds her nourishment in the Scriptures as well as in the Eucharist. (CCC 103, 131, 141) | 2 |
| | | | | | 3 | Articulate the meaning of covenant as God's response to sin as a promise of salvation, and explain God's covenants with his people throughout salvation history. Examples: Noah (Gen. 9:1-3); Abraham (Gen. 17: 1-9); Moses (Ex. 19: 1-8) (CCC 56-64). | 1 | | | | |
| | | | | | 4 | Recall that on Mt. Sinai God gave his law to Moses and the people of Israel so that they might serve him as the one true God. (CCC 62) | 1 | | | | |
| CAT.3.B. Understand Faith as an assent to God who reveals Himself. | | | | CAT.4.B. Understand Faith as an assent to God who reveals Himself. | | | | CAT.5.B. Understand Faith as an assent to God who reveals Himself. | | | |
| | 1 | Demonstrate how Mary is the perfect model of faith. (CCC 144, 148, 149, 165) | 3 | | | | | | 1 | Explain how Abraham's obedience is the great Old Testament model of faith. (CCC 144-46, 165) | 2 |
| | | | | | | | | | 2 | Realize that by revelation, the invisible God, out of love, addresses us as his friends in order to invite and receive us into his life. (CCC 142) | 1 |
| | | | | | | | | | 3 | Explain that as believers in Christ we accept in faith all that God has revealed, as taught by the Church. (CCC 182) | 2 |
| | | | | | 1 | Explain that Christian faith is Trinitarian: in the Father, through the Son, by the assistance of the Holy Spirit. Therefore our faith is not an isolated act either. No one can believe alone or live alone. (CCC 150-53, 182) | 2 | | | | |

| | | Grade 3 | | Bl | | | Grade 4 | | Bl | | | Grade 5 | | Bl | | |
|----------|---|---|--|----|---|----------|--|---|----|---|---|--|--|---|---|--|
| CAT.3.C. | | Understand Sacred Scripture as witness to God's Self-Revelation. | | | | CAT.4.C. | | Understand Sacred Scripture as witness to God's Self-Revelation. | | | | CAT.5.C. | | Understand Sacred Scripture as witness to God's Self-Revelation. | | |
| | 1 | Retell and explain the Bible stories of: | | | | | | | | | | Not assessed at this level. | | | | |
| | a | --The Lord's Passion, Death, and Resurrection (Mt. 27-28; Mk. 15-16; Lk. 23-24; Jn. 18-20) | | | 2 | | | | | | | | | | | |
| | | | | | | 1 | Explain that Scripture is God's Word. Since God is the author, the saving message he shares with us must be true. (CCC 105, 107, 135) | | | 2 | | | | | | |
| CAT.3.D. | | Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | | | CAT.4.D. | | Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | | | CAT.5.D. | | Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | |
| | 1 | Locate passages in the Bible according to books, chapters, and verses. | | | 3 | 1 | Illustrate how the following Scriptural passages are experiences of God's love for us, our duty to love our neighbor, and our need for mercy and forgiveness: | | | | | Not assessed at this level. | | | | |
| | 2 | Describe the Old Testament as God's relationship with his chosen people, the Hebrews, as a preparation for Jesus Christ while the New Testament as a witness to Jesus, the fullness of all revelation. (CCC 121, 124) | | | 1 | a | --Ten Commandments (Exodus 20: 2-17), | | | 4 | | | | | | |
| | | | | | | b | --Sermon on the Mount (Mt. 5: 1-12), | | | 4 | | | | | | |
| | | | | | | c | --Good Samaritan (Luke 10: 25-37), | | | 4 | | | | | | |
| | | | | | | d | --Prodigal Son (Luke 15: 11-24) | | | 4 | | | | | | |
| | | | | | | e | --Temptation of Christ (Matthew 4: 1-11) | | | 4 | | | | | | |
| | | | | | | 2 | Articulate the meaning of covenant and explain God's covenants with his people throughout salvation history. Examples: Noah (Gen. 9:1-3); Abraham (Gen. 17: 1-9); Moses (Ex. 19: 1-8) (CCC 56-64). | | | 3 | | | | | | |
| CAT.3.E. | | Know and understand the articles of the Apostles' Creed. | | | | CAT.4.E. | | Know and understand the articles of the Apostles' Creed. | | | | CAT.5.E. | | Know and understand the articles of the Apostles' Creed. | | |
| | 1 | Recognize and articulate that the Apostles' Creed is divided into three parts: the first speaks of the Father and creation; the second of the Son and redemption; the third of the Holy Spirit and sanctification. (CCC 190, 197) | | | 4 | | | | | | 1 | Recognize that to say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit and with the whole Church. (CCC 197) | | | 1 | |

| | | Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
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| CAT.3.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | | CAT.4.E. | | | CAT.5.E. | | |
| | | | | | | | | | | |
| "I Believe in God the Father" | | | | | | | | | | |
| | 2 | Recognize and acknowledge that God is Holy, that he is everlasting and the he is present to everyone/everything he has made. (CCC 208, 212, 300) | 1 | | 1 | Identify that God is truth and God is all-knowing. (CCC 215-17) | 1 | 2 | Recognize that the Old Testament concerns belief in one God: "Hear, O Israel: The Lord our God is one LORD." (CCC 200-01, 228) | 1 |
| | | | | | | | 1 | 3 | Explain how our final destiny is to enjoy the Trinity in heaven, in the light of eternal glory. (CCC 260, 265) | 2 |
| | 3 | Recognize that the Holy Spirit is the third person of the Trinity, worshiped with the Father and the Son. (CCC 243, 245,263) | 1 | | 2 | Recall "Christians are baptized in the name of the Father and of the Son and of the Holy Spirit." (CCC 232, 265) | 1 | | | |
| | | | | | 3 | Demonstrate how our heavenly Father takes care of everything in his creation; we trust in his providence. (CCC 303-05, 321-22) | 3 | 4 | Know and express: "God created the universe and keeps it in existence by the Word, the Son 'upholding the universe by his word of power' and by his Creator Spirit, the giver of life." God is all Powerful. (CCC 320) | 2 |
| | 4 | Explain how "The beauty of creation reflects the infinite beauty of the Creator." (CCC 341) | 2 | | 4 | Explain how we celebrate the new creation of redemption on Sunday. (CCC 349) | 2 | 5 | Recall God made the world good. And explain how we must respect and protect creation. (CCC 339) | 3 |
| | 5 | Demonstrate how "Sin is selfishness; it is to prefer ourselves to God." (CCC 398) | 3 | | | | | | | |
| | | | | | 5 | Recall that at the beginning of history, Adam and Eve, tempted by Satan, disobeyed God and fell into sin. (CCC 390, 396) | 1 | | | |
| | | | | | 6 | Explain how Satan and the other devils are fallen angels who freely refused to serve God; they try to tempt man to disobey God and fall into sin. (CCC 391-94, 414) | 2 | 6 | Recognize humanity is unified due to original parents and that "Adam and Eve transmitted to their descendents human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called 'original sin.'" (CCC 360 – 61,404, 416, 417) | 1 |
| | | | | | | | | 7 | Recognize that "As a result of original sin, human nature is weakened in its powers; subject to ignorance, suffering, and the domination of death; and inclined to sin." (CCC 400-02, 418) | 1 |

| | | Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
|--|----|---|---|----|----------|---|----|----------|---|----|
| CAT.3.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | | CAT.4.E. | | | CAT.5.E. | | |
| "I Believe in Jesus Christ, the Only Son of God" | | | | | | | | | | |
| | 6 | Communicate that the Good News is that God has sent his beloved Son and that, he the Word became flesh to save us from our sins. (CCC 422, 457) | 2 | | 7 | Summarizes that during his earthly life and sufferings, Jesus knew, loved and gave himself up for each one of us. (CCC 478) | 6 | | | |
| | | | 2 | | 8 | Recall that the Father's only Son was conceived in the Blessed Virgin's womb by the power of the Holy Spirit. (CCC 486, 497) | 1 | 8 | Articulate that "Jesus" means "God saves." and explain that we only find salvation in him, Jesus Christ. (CCC 430, 452) | 1 |
| | 7 | Name women of the Old Testament who prefigure Mary (e.g.. Eve, Sarah, Hannah, Deborah, Ruth, Judith and Esther) (CCC 489) | 1 | | 9 | Discuss how in everything Jesus did, he is our model. (CCC 520-21, 562) | 2 | | | |
| | 8 | Explain that Jesus' obedience to Mary and Joseph in their family life at Nazareth is a model for us. (CCC 531-33, 564) | 2 | | 10 | Restate that it is true that Jesus experienced death. But after his death is body did not decay in the tomb (CCC 624, 627, 630) | 2 | | | |
| | 9 | Define the Paschal mystery, the death and Resurrection of Jesus who died and rose for everyone. (CCC 571, 605, 629) | 1 | | | | | 9 | Identify that "Mary is truly 'Mother of God' since she is the mother of the eternal Son of God made man, who is God himself." (CCC 495, 509) | 2 |
| | 10 | Demonstrate that we share in the Paschal mystery by dying to sin and selfishness and living in union with the risen Jesus. (CCC 618) | 3 | | | | | 10 | Explain and give examples of how everything in the Old Testament converges on Christ. (CCC 522) | 2 |
| | 11 | Identify the Ascension as the return of Jesus to the Father, 40 days after his resurrection. (CCC 659, 665) | 1 | | 11 | Explain that the Paschal mystery includes the death and the resurrection of Jesus. (CCC 654) | 2 | | | |
| | 12 | Explain that this world will come to end when Jesus returns to judge the living and dead. (CCC 682) | 2 | | | | | 11 | Describe how Christ showed himself to his disciples in the body they knew; but he had not returned to ordinary life, for his body was glorified by the Spirit. (CCC 645-46) | 1 |
| | | | | | | | | 12 | Describe where Christ, our head, has ascended, we hope one day to follow. (CCC 661, 666) | 1 |

| | Grade 3 | Bl | Grade 4 | Bl | Grade 5 | Bl | | |
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| CAT.3.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.4.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.5.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | |
| "I Believe in the Holy Spirit." | | | | | | | | |
| 13 | Explain that Jesus was born through the Holy Spirit working in Mary. (CCC 721-26) | 2 | 12 | Recall that at Pentecost, the risen Lord pours out the Holy Spirit; only then is the Holy Trinity fully revealed. (CCC 731-32, 746) | 1 | 13 | Articulate that the Holy Spirit is in the Church, the Scriptures, Tradition, the teaching office of the Church, and the sacraments; in prayer; charisms and ministries; in signs of apostolic and missionary life and in the saints. (CCC 688, 739) | 1 |
| 14 | Recalls that the title Emmanuel means "God with us." (CCC 744) | 1 | | | | | | |
| 15 | Explain that Jesus sends the Holy Spirit live in us to make us like Himself. (CCC 736, 740) | 2 | | | | | | |
| "I believe in the Holy Catholic Church" | | | | | | | | |
| 16 | Explain that through the church, God calls all people to communion with Himself. (CCC 836) | 2 | | | | | | |
| 17 | Recall that we become members of the Church through Baptism. (CCC 782, 804) | 1 | 13 | Explain how everyone in the Church shares in the Christ's role as priest, prophet and king, and that Lay people have a vocation to share this with the world. (CCC 783-86, 803, 897-99, 901-05, 909-912, 940-43) | 2 | 14 | Recall that: "The Church is the Body of which Christ is the head: she lives from him, in him, and for him; he lives with her and in her." (CCC 792-95, 805, 807) | 1 |
| 18 | Recognize that every Christian is called to take part in the Church's mission. (CCC 900, 941) | 1 | | | | 15 | Explain the Church has a great diversity of members; but sin can imperil her unity. (CCC 814) | 2 |
| 19 | Recognize that Mary models the love of God for the Church, because no one loves Jesus more than his mother does. (CCC 829) | 1 | 14 | Explain that the Church is present in local Churches, over which the Church of Rome presides in charity. (CCC 832-34) | 2 | 16 | Identify how the Church has visible bonds of unity: unity in faith, unity in worship and unity with the Church of the apostles, through the unbroken line of succession from Peter to today. (CCC 815, 857-62) | 2 |
| 20 | Recognize, the Church honors saints, and especially Mary, for their holiness. (CCC 828-29) | 1 | 15 | Recall that the Church is the Kingdom of God present in mystery. (CCC 865) | 1 | | | |
| 21 | Identify the Pope as the pastor of the entire Church. (CCC 882) | 1 | | | | 17 | State that the Pope is the visible source of unity of the Catholic Church and has full authority over her along with the bishops who we listen to because they are successors of the apostles. (CCC 857-62, 882, 936-37) | 2 |

| Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
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| CAT.3.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.4.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.5.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | |
| "I believe in the Holy Catholic Church" (cont'd) | | | | | | | | |
| 22 | Explain that the Church is the "communion of saints" which is brought about by the sacraments, especially the Eucharist. (CCC 946, 947, 950, 960) | 2 | | | | 18 | Describe how Catholics share their material goods with others. (CCC 952) | 1 |
| | | | 16 | Articulate: Mary in heaven continues to pray for us. (CCC 969, 975) | 1 | 19 | Recall that in the mystery of the Assumption, Mary, assumed body and soul, has become the Queen of Heaven. (CCC 966, 974) | 1 |
| "I Believe in the Forgiveness of Sins." | | | | | | | | |
| | Not assessed at this level. | | 17 | Explain that the Church has the power to forgive sins through the sacrament of Penance. (CCC 980, 986) | 2 | | Not assessed at this level. | |
| "I Believe in the Resurrection of the Body." | | | | | | | | |
| | Not assessed at this level. | | 18 | Explain that the resurrection of the body will take place at the last day, but in some way we are already seated with Christ in heaven. (CCC 1001-03) | 2 | 20 | Explain that the resurrection of the body is the work of the Trinity. (CCC 989) | 2 |
| | | | | | | 21 | Explain that death was not part of the Divine Creator's plan, but entered the world as a consequence of original sin. As a result, we all suffer bodily death. (CCC 1008, 1018) | 2 |
| "I Believe in Life Everlasting." | | | | | | | | |
| 23 | Explain that death will lead to union with God (heaven) or separation from God (hell). (CCC 1023-24, 1033-36) | 2 | 19 | Explain how we will be judged especially on our treatment of the poor and suffering. (CCC 1033, 1039) | 2 | 22 | Explain that after death comes the individual judgment, from which we will go to Purgatory, Heaven or Hell. And general judgment will be at the end of time for all those left on earth. (CCC 1021-24, 1030-36, 1038-41, 1051, 1054-57, 1059). | 2 |

| Grade 6 | | | Bl | Grade 7 | | | Bl | Grade 8 | | | Bl |
|--|--|---|---|--|---|---|---|---------|---|--|----|
| Catholic school/religious education students in the Diocese of Madison will know and understand the fundamental teachings of Jesus Christ in His Church, according to the articles of our Profession of Faith. | | | | | | | | | | | |
| CAT.6.A. | | | CAT.7.A. | | | CAT.8.A. | | | CAT.8.A. | | |
| Understand revelation as God's action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | Understand revelation as God's action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | Understand revelation as God's action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | | Understand revelation as God's action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. | | |
| 1 | Know and retell the Story of Salvation History. | 3 | 1 | Know and retell the Story of Salvation History. | 3 | 1 | Know and retell the Story of Salvation History. | 3 | | | |
| 2 | Explain that it is God's will that we should have access to the Father; through Christ, in the Holy Spirit so that we become sharers in his divine nature. (CCC 51) | 4 | | | | 2 | Support how we are fully human only if we live a life recognizing that God made us and that we find fulfillment only in him. Our longing for him shows of his reality and our need for him in our lives" (CCC 27,44,45) | 6 | | | |
| 3 | Identify People of God as those who obediently welcome Revelation as a light for their lives while by "deeds and words" (revelation being realized) they live and grow in that revelation more deeply. (CCC 53, 87,89,94,99) | 4 | 2 | Explain that God has revealed himself to us gradually, by communicating his own mystery in word and actions. (CCC 69) | 2 | 3 | Demonstrate that beyond what we can know of God by natural reason, through our consciences and through his creation. God has fully revealed his plan of living goodness by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit. (CCC 32-33, 46-47, 50) | 3 | | | |
| 4 | Summarize that the Old Testament covenants find their culmination in the person of Jesus Christ. (CCC 54-66, 71-73) | 5 | | | | 4 | Explain that God's Revelation is complete and definitive in Christ Jesus, and no new revelation is expected. It remains for mankind to grasp the full significance of revelation gradually. (CCC 65-66) | 2 | | | |
| 5 | Explain how God used Old Testament prophets to proclaim redemption, purification and salvation. God used them to form his people in the hope of salvation. (CCC 64) | 2 | 3 | Memorize and explain the meaning of: "The New Testament lies hidden in the Old and the Old Testament is unveiled in the New." (St. Augustine; CCC 129) | 2 | | | | | | |
| | | | | | | 5 | Explain how through Sacred Tradition, "the Church in her doctrine, life, and worship, perpetuates and transmits to every generation all that she herself is, all that she believes." (CCC 78, 98) | 2 | | | |
| 6 | Support how the Church accepts and venerates as inspired the canon of Scriptures: 46 books of the Old Testament and the 27 of the New. (CCC 120,138) | 6 | 4 | Support why "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written." (CCC 111) | 6 | 6 | Defend that the human writers of the Scriptures are true authors. To discover their intention, the reader must take into account the literary forms of that time. (CCC 106, 110) | 6 | | | |

| | | Grade 6 | | Bl | | | Grade 7 | | Bl | | | Grade 8 | | Bl |
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| CAT.6.A. | | Understand revelation as God’s action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. (cont’d) | | | CAT.7.A. | | Understand revelation as God’s action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. (cont’d) | | | CAT.8.A. | | Understand revelation as God’s action to make Himself known: in creation, in his relationship with Israel, and in the Person of Jesus Christ. (cont’d) | | |
| | 7 | List and distinguish the names of the Old and New Testament books, with particular emphasis on the four Gospels because they are the principal source for the life and teaching of the Incarnate Word, our Savior. (CCC 125-26,128,138) | | 4 | | | | | | | 7 | Explain that “Interpretation of the inspired Scriptures must be attentive above all to what God wants to reveal through the sacred authors for our salvation.” therefore, scripture is to be read and interpreted within the Sacred Tradition of the whole Church. (CCC 109-119; 137-37) | | 2 |
| CAT.6.B. | | Understand Faith as an assent to God who reveals Himself. | | | CAT.7.B. | | Understand Faith as an assent to God who reveals Himself. | | | CAT.8.B. | | Understand Faith as an assent to God who reveals Himself. | | |
| | 1 | Explain that the Church guards and transmits the truth. She is also our mother who first teaches us the language of faith. (CCC 167, 169, 171, 181) | | 2 | | | | | | | 1 | Explain that faith is a supernatural gift of God, by which we believe on the authority of God, who can neither deceive nor be deceived. It is interior helps of the Holy Spirit that are needed to help us believe. (CCC 153, 156, 179) | | 2 |
| | 2 | Generate a description of revelation: It is an invitation; it calls for a response. Recognize the adequate response is to submit one’s mind and will to God; to give oneself over completely to God. The Bible calls this submission and assent “the obedience of faith.” (CCC 142-43) | | 1 | 1 | Explain that faith is both a personal adherence to God and a free assent to the Truth that God has revealed. Faith is our response to God, who reveals himself and gives himself to us. (CCC 26, 150, 176) | | 4 | | | | | | |
| | | | | | 2 | Apply that faith always seeks to understand better what God has revealed. (CCC 158) | | 3 | | | 2 | Explain faith is also a fully free, human act, in accord with the dignity of the human person. (CCC 154-60) | | 2 |
| | | | | | | | | | | | 3 | Demonstrate that faith and science can never contradict one another, because both come from God. (CCC 159) | | 3 |
| | | | | | | | | | | | 4 | Explain that faith is a priceless gift which may be lost if it is not constantly nourished by the Word of God, work through charity and is rooted in the faith of the Church. (CCC 162) | | 2 |
| | | | | | 3 | Demonstrate that in all the cultures of our world, the Catholic faith is one and the same everywhere. (CCC 172-75) | | 3 | | | | | | |
| CAT.6.C. | | Understand Sacred Scripture as witness to God’s Self-Revelation. | | | CAT.7.C. | | Understand Sacred Scripture as witness to God’s Self-Revelation. | | | CAT.8.C. | | Understand Sacred Scripture as witness to God’s Self-Revelation. | | |
| | | Not assessed at this level. | | | | Not assessed at this level. | | | | | | Not assessed at this level. | | |

| | | Grade 6 | | Bl | | | Grade 7 | | Bl | | | Grade 8 | | Bl |
|--------------------------------------|---|--|--|----|----------|---|---|--|----|----------|---|--|--|----|
| CAT.6.D. | | Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | | CAT.7.D. | | Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | | CAT.8.D. | | Be familiar with the structure and contents of Sacred Scripture and be able to use it. | | |
| | 1 | Retell the following Scripture stories expressing their doctrinal significance in salvation history: | | | | 1 | Retell stories from Sacred Scripture that describe the person and ministry of Jesus Christ: | | | | 1 | Retell the stories from Sacred Scripture that describe the person and ministry of Jesus Christ: | | |
| | a | --Covenant with Abraham (Gen. 15) | | 5 | | a | --Baptism of the Lord (Matthew 3:13-17) | | 5 | | a | -- The Rich Man and Lazarus (Luke 16:16-31) | | 5 |
| | b | --Joseph (Gen. 37 – 45) | | 5 | | b | --Jesus Calls the Fishermen (Mark 1:16-20; Matthew 9:9-13) | | 5 | | b | --The Money Changers in the Temple (Mark 11:15-18) | | 5 |
| | c | --Moses/Exodus/Passover/Commandments (Exodus 2:1-11, 23-24; 3; 12; 20) | | 5 | | c | --Teachings of Jesus (Matthew 5-7; 25:31-46; John 3:16; 13-17) | | 5 | | c | --The Baptism of Jesus (Luke 3:13-17) | | 5 |
| | d | --David (1 Samuel; 2 Samuel) | | 5 | | d | --Good Shepherd (John 10: 1-10) | | 5 | | d | --The Last Judgment (Matthew 25:35-40) | | 5 |
| | e | --Jesus giving the keys to the kingdom to Peter (Matthew 16:13-20) | | 5 | | e | --Transfiguration (Matthew 17:1-8) | | 5 | | e | --Jesus Announces His Mission (Luke 4:14-23) | | 5 |
| | | | | | | | | | | | f | --Jesus: The Second Adam (1 Corinthians 15:47) | | 5 |
| | | | | | | | | | | | g | --The Temptation (Matthew 4:1-11) | | 5 |
| CAT.6.E. | | Know and understand the articles of the Apostles' Creed. | | | CAT.7.E. | | Know and understand the articles of the Apostles' Creed. | | | CAT.8.E. | | Know and understand the articles of the Apostles' Creed. | | |
| | | | | | | 1 | Explain why the Apostles' Creed is an ancient baptismal creed of the Church of Rome. (CCC 194) | | 2 | | 1 | Explain that communion in faith of the universal Church requires a common language. (CCC 185) | | 2 |
| | | | | | | | | | | | 2 | Recognize that the Nicene Creed comes to us from the great Councils of Nicea and Constantinople. It is prayed every Sunday at Mass. (CCC 195) | | 1 |
| "I Believe in God the Father" | | | | | | | | | | | | | | |
| | 1 | Describe and Illustrate how the fundamental Old Testament revelation comes to Moses at the burning bush: "I AM WHO I AM." And how God further reveals himself in the OT as love and fidelity. (CCC 204-05,210-11, 213-14, 231) | | 2 | | 2 | Support: Even after God reveals himself, he remains a mystery. Although something remains a mystery it is still knowable. (CCC 206,230) | | 6 | | | | | |
| | | | | | | | | | 2 | | 3 | Explain how in the mystery of the Trinity, the Father is God, the Son is God, and the Holy Spirit is God; yet the three persons are distinct from one another. This truth does not contradict the unity of one God. (CCC 202, 253-54, 266) | | 2 |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
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| CAT.6.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | | CAT.7.E. | | | CAT.8.E. | | |
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| "I Believe in God the Father" (cont'd) | | | | | | | | | | |
| | 2 | Explain that the Blessed Trinity is the central mystery of our faith: we could never have known it if God had not revealed himself as Father, Son and Holy Spirit. (CCC 234,261) | 2 | | 3 | Explain the special words the Church has found to describe the mystery of the Trinity: God is three persons in one nature. (CCC 252) | 2 | 4 | Explain how evil, especially moral evil, is a great mystery—but even this is not outside God's powerful providence, which orders all things for good. In the fullness of life and light in the vision of God, we will witness the definitive triumph of God's love and goodness over all evil and pain. (CCC 309-314, 324) | 2 |
| | | | | | 4 | Illustrate how the Father's plan uses creatures as cooperators; human beings cooperate freely with God's design. (CCC 306-08,323) | 4 | 5 | Justify the existence of spiritual, immaterial angels who praise and serve God is a truth of faith. (CCC 327-28, 350) | 6 |
| | | | | | | | | 6 | Explain that the human person is a union of body and soul. (CCC 362-65, 382) | 2 |
| | | | | | 5 | Explain how God made man and woman in his image; they are equal in dignity but complementary as masculine and feminine. Marriage is the first form of human community. (CCC 355,369,371-72,383) | 2 | 7 | Explain how original sin is a deprivation of original holiness and justice; by it human nature is wounded in its natural powers; human nature is subject to ignorance, suffering and the dominion of death; it is inclined to sin. (CCC 405) | 2 |
| | 3 | Explain the following: God made the world good. By their disobedience, Adam and Eve brought sin and death into the world; but by his obedience, Christ, the new Adam, brings life to the world. He is the son of Mary, the new Eve. (CCC 385, 402, 410-11, 421) | 2 | | 6 | Explain why the reality of sin is impossible to ignore, and any alternate explanations are inadequate. Especially the denial of original sin, such denial undermines the redemption won by Christ (CCC 386-87, 389) | 2 | | | |
| "I Believe in Jesus Christ, the Only Son of God" | | | | | | | | | | |
| | | | | | 7 | Demonstrates how when we love Christ, we want to know him better and to proclaim him. (CCC 428-29) | 3 | | | |
| | 4 | Explain that "Christ" means "Anointed One." The Father anointed his Son with the Holy Spirit; thus Jesus took on the office of priest, prophet and king. (CCC 436,438,453) | 2 | | 8 | Explain that "The title 'Son of God' signifies the unique and eternal relationship of Jesus Christ to God his Father ... To be a Christian, one must believe that Jesus Christ is the Son of God." (CCC 444,454) | 2 | 8 | Make the connection that in the Old Testament, God was addressed as "Lord"; and to call Jesus "Lord" means he is equal to the Father. Consequently, it is a title of authority, sovereignty, love and affection. (CCC 446, 448-50, 455) | 3 |

| Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
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| CAT.6.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.7.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.8.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | |
| "I Believe in Jesus Christ, the Only Son of God" (cont'd) | | | | | | | | |
| 5 | Support that "Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men." (CCC 480) | 6 | 9 | Explain how the Church has found a special way to describe this mystery: "Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's son." (CCC 481) | 2 | 9 | Explain that Jesus Christ is not part God and part man, nor a confused mixture of divine and human. Remaining truly God, he became truly a man. (CCC 464, 479) | 2 |
| 6 | Illustrate how Mary is our model of faith in giving her "Yes" at the time of the Annunciation. (CCC 494, 511) | 4 | 10 | Explain how through her Immaculate Conception, Mary, "from the first instant of her conception, was totally preserved from the stain of original sin, and she remained pure from all personal sin throughout her life." (CCC 508) | 2 | 10 | Explain how Jesus learned as we do; yet he also had an immediate knowledge of his Father and understood fully the Father's eternal plan. (CCC 472-74) | 2 |
| 7 | Defend how Jesus bestowed on Peter a special authority over his Church. (CCC 552-53) | 6 | | | | | | |
| 8 | Explain that Christ's passion and death merited justification for us. (CCC 617) | 2 | | | | 11 | Explain that Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him...[and] always a virgin." (CCC 496, 499, 510) | 2 |
| 9 | Explain that Christ is the principle of our resurrection, both now by baptism and in the future in the glorified body of heaven. (CCC 655,658) | 2 | | | | 12 | Explain: "The whole of Christ's life was a continual teaching; his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor. His acceptance of the total sacrifice on the Cross for the redemption of the world and his Resurrection are the actualization of his word and the fulfillment of Revelation." (CCC 515-17, 561) | 2 |

| Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
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| CAT.6.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.7.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.8.E. | Know and understand the articles of the Apostles' Creed. (cont'd) | |
| "I Believe in Jesus Christ, the Only Son of God" (cont'd) | | | | | | | | |
| 10 | Explain how the Kingdom of God is present in mystery in the Church which is the beginning and seed of the Kingdom on Earth. It will not come within history, but only by a final triumph of God over evil. (CCC 669, 671, 677, 680) | 2 | 11 | Explain that "By the expression 'He descended into hell,' the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil 'who has the power of death.'" (CCC 635-36) | 2 | | | |
| | | | 12 | Explain that the holy women and the disciples came to believe in Christ's Resurrection through the discovery of the empty tomb, and especially through the appearance of the Risen One. (CCC 640-42,657) | 2 | 13 | Explain: "In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him." (CCC 632-35, 637) | 2 |
| | | | | | | 14 | Explain: "Faith in the Resurrection has as its object as event which is historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God." (CCC 639, 647, 656) | 2 |
| | | | | | | 15 | Explain how it is possible to condemn oneself for eternity by rejecting grace and the Spirit of Love. (CCC 679) | 2 |
| | | | | | | 16 | Explain: Christ will come on the last day to judge every person according to their works. (CCC 681-82) | 2 |
| "I Believe in the Holy Spirit." | | | | | | | | |
| 11 | Discover where the Old Testament authors discern the Spirit in creation, the promise of the Holy Spirit, Theophanies, the law, the kingdom, the exile, the expectation of the Messiah, the Servant Songs and the anawim. (CCC 688, 702-708) | 3 | 13 | Summarize that in the New Testament in the fullness of time, the Holy Spirit prepares for the coming of Jesus Christ in special and unique ways through John the Baptist and Mary. (CCC 717-730) | 2 | 17 | Distinguish the activities of the Son and the Spirit in salvation history as distinct but inseparable. (CCC 689-90, 727,737, 743) | 4 |
| | | | 14 | Explain that the Holy Spirit is one of the persons of the Holy Trinity. The Holy Spirit has the one, same nature as the Father and Son, yet is distinct from them; with them he is adored. (CCC 685,689) | 2 | | | |
| | | | | | | 18 | Illustrate how the Holy Spirit builds up the Church. (CCC 747) | 2 |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl | | |
|--|----|--|---|----|----------|---|---|---------|---|----|---|--|
| CAT.6.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | | CAT.7.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | CAT.8.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | |
| "I believe in the Holy Catholic Church" | | | | | | | | | | | | |
| | 12 | Explain how the Church is missionary by her very nature which was manifested at Pentecost. (CCC 767) | 2 | | 15 | Explain why believing that the Church is holy, catholic, one and apostolic is inseparable from belief in God the Father, Son and Holy Spirit. (CCC 750) | 2 | 19 | Explain how the Catholic Church is an invisible communion in the Spirit, and a visible community with a hierarchical structure and the Pope at her head. These two components form but one mystery, which can be recognized only in faith. (CCC 765, 771, 779) | 2 | | |
| | | | | | | | | 20 | Describe how the Church is Trinitarian: People of God, Body of Christ, Temple of the Holy Spirit, she mirrors the very unity of the Trinity. (CCC 782, 789, 797, 810) | 1 | | |
| | 13 | Illustrate how the Church is a sign and instrument of God's communion with all humanity, gathering together people of every land and tongue. (CCC 776,780) | 2 | | 16 | Demonstrate how the Church links us in a special way to the poor and suffering. (CCC 786, 806) | 3 | | | | | |
| | 14 | Describe how the Church is the Bride of Christ and therefore the mother of God's children. (CCC 796, 808) | 2 | | 17 | Paraphrase: "The Church is the temple of the Holy Spirit. The Spirit is the soul, as it were, of the Mystical Body, the source of its life, of its unity in diversity, and the richness of its gifts and charisms." (CCC 797-98, 809) | 2 | 21 | Explain: Only the Catholic Church has the full means of salvation, but other Christians share elements of grace and truth. Those born into non-Catholic Christian communities do not share in the sin of separation. (CCC 816-19, 830, 837-38, 870) | 2 | | |
| | 15 | Memorize the four marks of the Catholic Church: she is one, holy, catholic and apostolic. (CCC 811, 813-869) | 1 | | 18 | Give examples of how the whole Church is missionary by nature, a vocation in which all her members share. (CCC 848-52,863) | 2 | 22 | Explain how the bishops form a college of which the Pope is the head. (CCC 877, 879-95) | 2 | | |
| | | | | | 19 | Recognize that the bishop is the vicar, not of the Pope, but of Christ, and is the source of unity in his own diocese. (CCC 886,895,938) | 1 | 23 | Explain how the Pope and the bishops in communion with him constitute the Magisterium of the Church. When they teach definitively, they enjoyed the Church's infallibility. When they teach authoritatively, the faithful respond with a religious assent, an assent based on the trust one places in the Church as founded by Christ. (CCC 889-92) | 2 | | |
| | | | | | 20 | Recall that the bishop's first duty is to proclaim the Word of God; he also sanctifies and governs. His faithful should be closely attached to him. (CCC 888, 893-94, 896, 935, 939) | 1 | 24 | Describe how Mary cooperated with Christ in the work of redemption. (CCC 964, 968, 973) | 2 | | |

| | | Grade 6 | | Bl | | | Grade 7 | | Bl | | | Grade 8 | | Bl |
|---|----|--|---|----|----------|---|---|--|----|--|---|---|--|----|
| CAT.6.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | | CAT.7.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | | CAT.8.E. | | Know and understand the articles of the Apostles' Creed. (cont'd) | | |
| "I believe in the Holy Catholic Church" (cont'd) | | | | | | | | | | | | | | |
| | 16 | Explain how the communion of saints includes the pilgrim Church on earth, those being purified in Purgatory, and the blessed already in heaven. (CCC 954,962) | 2 | | 21 | Defend that because of our link with the Communion of Saints, it is a holy and wholesome thought to pray for the dead. (CCC 953, 955, 958) | 6 | | | | | | | |
| | 17 | Explain how devotion to Mary is intrinsic to Catholic life, and discuss ways we honor and show devotion to Our Lady. (CCC 971) | 2 | | | | | | | | | | | |
| "I Believe in the Forgiveness of Sins." | | | | | | | | | | | | | | |
| | 18 | Paraphrase that because Christ desires it, the Church is able to forgive any sin, no matter how great. (CCC 979,982) | 2 | | 22 | Explain that Christ wills to use priests and sacraments as his instruments to forgive sins. (CCC 987) | 2 | | 25 | Explain why the power to forgive sins is a great gift of Christ to the Catholic Church. (CCC 983) | 2 | | | |
| "I Believe in the Resurrection of the Body." | | | | | | | | | | | | | | |
| | | | | | 23 | Explain that belief in the resurrection of the dead is essential to Christianity. (CCC 991) | 2 | | 26 | Explain that death is the separation of soul and body, but they will be reunited in incorruptibility on the last day. (CCC 997, 1005, 1016-17) | 2 | | | |
| | 19 | Recognize that Christ conquered death and gave it a positive meaning. (CCC 1009-12, 1019) | 2 | | 24 | Explain that we will rise with our own bodies but they will be glorious and spiritual. (CCC 999) | 2 | | 27 | Describe how the reality of death reminds us to be serious about our lives. God gives us only one life, unique and unrepeatable; there is no reincarnation. (CCC 1007, 1013) | 2 | | | |
| | | | | | 25 | Defend that salvation is through the flesh, which gives a dignity to the human body. (CCC 1004, 1015) | 6 | | | | | | | |
| "I Believe in Life Everlasting." | | | | | | | | | | | | | | |
| | 20 | Explain how those who die in God's friendship, but not yet completely sinless, are purified in Purgatory before entering heaven and explain why the Church prays for the souls in Purgatory. (CCC 1030, 1032,1055) | 2 | | 26 | Explain that it is possible to choose hell, which is principally eternal separation from God. God wills everyone to be saved: no one is willed by God to go to hell. (CCC 1033-37, 1056-58) | 2 | | 28 | Explain that the Kingdom of God comes in its fullness only in heaven, yet earthly progress will contribute to it. (CCC 1049, 1060) | 2 | | | |
| | 21 | Distinguish all the saints in Heaven between those who are canonized and those who are not canonized. (CCC 828, 1023-25) | 4 | | | | | | | | | | | |

| PreK-Kindergarten | | | Bl | Grade 1 | | | Bl | Grade 2 | | | Bl | | | | | | | | | | |
|--|---|--|---|---------|---|-----------------|----|--|---|---|----|-----------------|---|---|---|--|--|--|--|---|---|
| Catholic school/religious education students in the Diocese of Madison will know and appreciate the centrality of the Eucharist and the importance of the sacraments in the life of Catholics. | | | | | | | | | | | | | | | | | | | | | |
| CAT.K.F. | | | Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | | CAT.1.F. | | | Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | | CAT.2.F. | | | Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | | | | | |
| | | | | | | | | | | | | | | | | | | | | | |
| | | | | 1 | Recall that during Mass we thank and bless God, who is our Father. (CCC 1083) | | 1 | | | | | | | | | | | | | | |
| | 1 | Participate in Liturgy of the Word and the Liturgy of the Eucharist. | | 2 | | 2 | 2 | Explain that the church building is the house of God and a house of prayer. (CCC 1180-81, 1198-99) | | 2 | | | | | | | | | | | |
| | 2 | Recognize liturgical seasons. (CCC 1171) | | 1 | | 3 | 1 | Identify liturgical seasons. (CCC 1171) | | 1 | | | | | | | | | | | |
| | | | | | | | | | | | | | 1 | Recognize that just as Jesus shared his life with the apostles and others during his earthly life, he now shares this very same life with us through his sacraments. (CCC 1115) | | | | | | 1 | |
| | | | | | | | | | | | | | 2 | Explain that sacraments are "powers that come forth" from the Body of Christ; actions of the Holy Spirit at work in his Body, the Church. (CCC 1116) | | | | | | 2 | |
| CAT.K.G. | | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) | | | CAT.1.G. | | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) | | | CAT.2.G. | | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) | | | | | | |
| | 1 | Recognize that we are welcomed into the Catholic community of faith in Baptism. (CCC 1213) | | 1 | | 1 | 1 | Recall that blessing yourself with holy water is a reminder of your Baptism, and prepares us to receive God's grace. (CCC 1667-68, 1670) | | 1 | | 1 | 1 | Connect Baptism with the forgiveness of sins, original and personal, and new birth in the Holy Spirit. (CCC 1262-63) | | | | | | | 2 |
| | 2 | Describe a Baptism. (CCC 1213) | | 1 | | | | | | | | | | | | | | | | | |
| | 3 | Recognize that baptism is the door by which we enter the family of the Church. (CCC 1213) | | 1 | | | | | | | | | | | | | | | | | |
| | | | | | | 2 | 2 | Explain that the Eucharist is the center of our celebration of the Mass and a sign of God's love for us. (CCC 1380) | | 2 | | 2 | 2 | Explain that bread and wine are changed into the body and blood of Jesus during the Mass. (CCC 1333) | | | | | | | 2 |
| | | | | | | 3 | 2 | Explain that Jesus remains in the Eucharist so we can visit him and receive his love. (CCC 1380) | | 2 | | 3 | 2 | Explain that to receive Holy Communion you must be free from serious sin and fast for one hour from food and drink. (CCC 1385-7) | | | | | | | 2 |
| | | | | | | 4 | 2 | Explain how Jesus implemented Eucharist at the last supper. (CCC 1352-53) | | 2 | | | | | | | | | | | |

| | | PreK-Kindergarten | | Bl | Grade 1 | | Bl | Grade 2 | | Bl |
|----------|---|---|---|----|----------|---|----|----------|--|----|
| CAT.K.G. | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) (cont'd) | | | CAT.1.G. | | | CAT.2.G. | | |
| | | | | | 5 | Recognize that sometimes we hurt one another and God, and must say we're sorry. When we do, God is always ready to forgive us. (CCC 1440, 1465) | 1 | 4 | Explain that our life of grace - our connection to God - can be lost by sin. (CCC 1420) | 2 |
| | 4 | Recognize and identify symbols/ sacramentals used in the Church (cross, tabernacle, candles, water). (CCC 1667) | 2 | | 6 | Recognize and identify symbols/ sacramentals used in the Church (cross, tabernacle, candles, water). (CCC 1667) | 2 | 5 | Explain that Reconciliation is a sacrament of God's mercy and healing. (CCC 1421-2) | 2 |
| | | | | | | | | 6 | Show how when we're sorry for our sins, we tell them to a priest who in the Name of Jesus Christ, forgives our sins with the prayer of absolution. (CCC 1451-6, 1461-65, 1493) | 3 |
| | | | | | | | | 7 | Describe how after our sins are forgiven, we do penance, such as a prayer or action which forms good habits of virtue. (CCC 1459-60, 1494) | 2 |
| | | | | | | | | 8 | Defend why the priest must keep secret all sins confessed to him. (CCC 1467) | 6 |
| | | | | | 7 | Recognize that the heart of the family is married love. (1652-53) | 1 | | | |

| | | PreK-Kindergarten | | Bl | Grade 1 | | Bl | Grade 2 | | Bl | |
|----------|---|---|--|----|----------|---|----|----------|---|---|--|
| CAT.K.H. | | Understand the Eucharist has a special and central place in the life of the Church and in their own lives because it contains the very act of redemption which Jesus accomplished in his life, death, and resurrection. (CCC 1322-1419) | | | CAT.1.H. | | | CAT.2.H. | | | |
| | 1 | Know that Jesus is in the Tabernacle & demonstrate a reverence for the Eucharist. (CCC 1378-1379) | | 3 | 1 | Recognize Jesus in the tabernacle and genuflect as a sign of adoration . (CCC 1378-9) | | 3 | 1 | Describe that the Eucharist unites us with Jesus and nourishes our union with Him; we thus adore him present in us when we receive Holy Communion. (CCC 1378, 1391-2) | |
| | | | | | 2 | Explain that Sunday is the Lord's Day and we are expected to attend Mass to be blessed by Jesus. (CCC 2172, 2174-76) | | 2 | | | |
| | | | | | 3 | Recognize and use Liturgical gestures (kneeling, standing, folding hands, bless with holy water). (CCC 1153-55, 1208) | | 3 | | | |
| | 2 | Recognize that it is important that we go to Mass every Sunday and when we go to Mass He blesses us. (CCC 2176) | | 1 | | | | | | | |

| Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
|---|---|----|-----------------|---|----|-----------------|---|----|
| Catholic school/religious education students in the Diocese of Madison will know and appreciate the centrality of the Eucharist and the importance of the sacraments in the life of Catholics. | | | | | | | | |
| CAT.3.F. | Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | CAT.4.F. | Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | CAT.5.F. | Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | |
| 1 | Discuss how in the Mass we share in the prayer of Jesus to the Father in the Holy Spirit. (CCC 1066, 1068, 1073) | 2 | 1 | Connect our Sunday Mass to the resurrection of Jesus (CCC 1166-67, 1193) | 2 | 1 | Explain how God works in & through the Liturgy of the Church. Discuss the liturgical church year with emphasis on Easter. (CCC 1110, 1168-69, 1170-83) | 2 |
| 2 | Identify the two main parts of the Mass, the Liturgy of the Word and the Liturgy of the Eucharist. (CCC 1345-55, 1408) | 1 | | | | | | |
| 3 | Connect our duty to worship God with the Church's requirement that we participate at weekly Mass and Holy Days of Obligation. (CCC 1389) | 2 | | | | | | |
| 4 | Define Paschal Mystery as the life, passion, death, and resurrection, and ascension of Jesus. (CCC 1067) | 1 | 2 | Connect the liturgical seasons with the Paschal mystery. (CCC 1171) | 2 | | | |
| | | | 3 | Name the 7 sacraments (CCC 1117) | 1 | | | |
| | | | 4 | Explain that the Church affirms that in the sacraments we meet God the Father, Son, and Holy Spirit & that sacraments are necessary for salvation. (CCC 1082-83, 1110-12, 1129) | 2 | | | |
| CAT.3.G. | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) | | CAT.4.G. | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) | | CAT.5.G. | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) | |
| 1 | Identify and explain the meaning of the signs and symbols that correlate to Baptism, Eucharist, and Reconciliation. (CCC 1234-45, 1278, 1333, 1465) | 2 | 1 | Identify the 3 types of sacraments, and classify each sacrament as a sacrament of initiation, healing, or vocation. (CCC 1212, 1275, 1423, 1499, 1603, 1536) | 4 | 1 | Explain that Baptism forgives all sins, original and personal, and makes us a new creation, makes us adopted children of God, co-heirs with Christ, and temples of the Holy Spirit. (CCC 1213, 1263, 1265) | 2 |

| | | Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
|----------|---|---|---|----|--|---|----|---|---|----|
| CAT.3.G. | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) (cont'd) | | | CAT.4.G. | | | CAT.5.G. | | |
| | | | | | | | | 2 | Identify and describe the signs of the Eucharist are wheat bread and grape wine, which become Christ's body and blood by the power of the Holy Spirit. (CCC 1412) | 2 |
| | | | | | 2 | Explain that both sin and forgiveness have a social as well as a personal dimension. (CCC 1440, 1462, 1469, 1445, 1482) | 2 | 3 | Name and explain the essential elements of the sacrament of Reconciliation as contrition, confession, absolution, and penance. (CCC 1448, 1480, 1491) | 2 |
| | | | | | | | | 4 | Explain that sin offends God, damages the sinner's human dignity, and give examples of how it harms the Church community. Therefore, there are needs and benefits for frequent reception of the sacrament of Reconciliation. (CCC 1466, 1487-8, 1496) | 2 |
| | 2 | Recall that God gave Marriage to the human race at the beginning. (CCC 1603) | 1 | 3 | Explain that Marriage is a commitment to do what is good for others (spouse and children) in this world and helps them attain the happiness of Heaven. (CCC 1534,35) | 2 | 5 | Connect the love of husband and wife with the image of the love of Christ for his Church. (CCC 1616-7, 1659, 1661) | 2 | |
| | 3 | Explain how the Church cares for the sick and prays with them in the sacrament of the Anointing of the Sick. (CCC 1509) | 2 | 4 | Connect Christ's miracles of healing with the sacrament of the Anointing of the Sick. (CCC 1504, 1511) | 2 | 6 | Explain that the grace of the sacrament of Anointing of the Sick unites the sufferer more closely to Christ's passion. (CCC 1505, 1521) | 2 | |
| | 4 | List the 3 degrees (bishop, priest and deacon) of the sacrament of Holy Orders. (CCC 1536, 1554, 1593) | 1 | 5 | Describe how priests preach the Gospel, celebrate the Eucharist and serve their parish as leaders. (CCC 1566-67, 1595) | 2 | 7 | Identify tasks of the deacon to include assisting the bishop and priests in the distribution of Holy Communion, performing Baptisms, blessing marriages, the proclamation of the gospel, preaching, presiding over funerals, and dedicating themselves to ministries of charity. (CCC 1570, 1596) | 1 | |
| | | | | | 6 | Connect Confirmation with Pentecost and the outpouring of the Holy Spirit. (CCC 1285, 1287) | 2 | 8 | Identify the bishop as the ordinary minister of Confirmation. (CCC 1312-3) | 1 |
| | 5 | Compare the stages of natural life and the stages of sacramental life. (CCC 1212) | 6 | 7 | Explain and give examples of sacramentals. (i.e. tabernacle, crucifix, etc.) (CCC 1764) | 2 | | | | |

| | | Grade 3 | | Bl | | Grade 4 | | Bl | | Grade 5 | | Bl |
|----------|---|--|---|----|----------|--|---|----|----------|--|---|----|
| CAT.3.H. | | Understand the Eucharist has a special and central place in the life of the Church and in their own lives because it contains the very act of redemption which Jesus accomplished in his life, death, and resurrection. (CCC: 1322-1419) | | | CAT.4.H. | Understand the Eucharist has a special and central place in the life of the Church and in their own lives because it contains the very act of redemption which Jesus accomplished in his life, death, and resurrection. (CCC: 1322-1419) | | | CAT.5.H. | Understand the Eucharist has a special and central place in the life of the Church and in their own lives because it contains the very act of redemption which Jesus accomplished in his life, death, and resurrection. (CCC: 1322-1419) | | |
| | 1 | Recall that the priest speaks and acts for Jesus leading us in the celebration of Eucharist. (CCC 1348, 1350) | 1 | | 1 | Explain that Christ is present in the Mass: in the scriptures, the priest, the congregation, but he is most especially present in the Eucharistic species, where he is "wholly and entirely present." (CCC 1357-58, 1373-74) | 2 | | 1 | Explain that the Eucharist is the source and summit of Christian life. CCC 1327, 1407) | 2 | |
| | 2 | Demonstrate that we adore Christ by making visits to the Blessed Sacrament. (CCC 1378, 1418) | 3 | | 2 | Explain how in the Mass, we join our prayers to those of Mary and the saints in heaven. (CCC 1370) | 2 | | 2 | Discuss that the Eucharist is also known as the Lord's Supper, the Holy Sacrifice of the Mass, and Holy Communion. (CCC 1328-32) | 2 | |
| | 3 | Explain that the celebration of the Eucharist remains the center of the Church's life. (CCC 1343) | 2 | | | | | | 3 | Explain that the Eucharist is also offered for those in Purgatory so they may enter heaven. (CCC 1371, 1414) | 2 | |
| | | | | | | | | | 4 | Explain that we adore Christ present in the Eucharist, both during Mass, when reserved in the tabernacle, and when exposed for solemn veneration. (CCC 1378, 1418) | 2 | |

| Grade 6 | | | Bl | Grade 7 | | | Bl | Grade 8 | | | Bl |
|--|--|---|----|--|---|---|----|--|---|--|----|
| Catholic school/religious education students in the Diocese of Madison will know and appreciate the centrality of the Eucharist and the importance of the sacraments in the life of Catholics. | | | | | | | | | | | |
| CAT.6.F. Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | | | CAT.7.F. Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | | | CAT.8.F. Understand and participate in liturgical seasons, feasts, and celebrations. (CCC 1076-1199, 1273) | | | |
| 1 | Examine how the liturgy honors Mary and the saints. (CCC 1172-3, 1195) | 3 | 1 | Memorize: "The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us." (CCC 1131) | 1 | 1 | 1 | Explain that an active sacramental life benefits both the individual and the Church. (CCC 1134) | 2 | | |
| | | | 2 | Evaluate ways in which the Liturgy of the Word makes a remembrance of all that God and his son, Jesus Christ, have done for us. (CCC 1103) | 6 | 2 | 2 | Explain that through an outpouring of the Holy Spirit, Christian liturgy not only recalls the events that saved us, but makes them (the Paschal Mystery) present. (CCC 1104) | 2 | | |
| 2 | Explain that sacraments unfailingly give the grace they signify because Christ is at work in them. (CCC 1127) | 2 | | | | 3 | 3 | Justify why Christ is the ultimate celebrant of every sacrament. (CCC 1070,76) | 6 | | |
| 3 | Distinguish the scriptural basis of all seven sacraments. (CCC 1114; Baptism 1223; Confirmation 1286-89; Eucharist 1341-44, 1356; Confession 1446, 1461, 1485; Anointing of the Sick 1510, 1526; Holy Orders 1575-77; Marriage 1605, 1617) | 4 | 3 | Explain how in keeping the memorials of the saints—first of all the holy Mother of God, then the apostles, martyrs, and other saints—on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy in heaven. (CCC 1195) | 2 | 4 | 4 | Connect the Liturgical calendar with the life of Christ; include the Incarnation through the expectation of the second coming of the Lord. (CCC 1194) | 4 | | |
| 4 | Explain that the sacraments anticipate the coming of the Kingdom of God. (CCC 1130) | 2 | 4 | Explain that every Catholic is called to actively participate in the liturgy, which is the work of Christ and His Church (CCC 1071) | 2 | 5 | 5 | Connect the Paschal mystery as a real historical event with the celebration of Mass in all times and places. (CCC 1085) | 2 | | |
| 5 | Explain Christ's work in the liturgy of the Church. (CCC 1111, 1084-1090) | 2 | 5 | Correlate the proper form and symbol to each sacrament. (CCC Baptism 1256, 1278, 1284; Eucharist 1390; Penance 1461, 1495; Anointing of the Sick 1513, 1519, 1531; Holy Orders 1573, 1581-82, 1597; Matrimony 1621-23, 1632, 1663) | 4 | | | | | | |
| | | | 6 | Explain the mission of the Holy Spirit in the liturgy of the Church. (CCC 1112; 1091-1109) | 2 | 6 | 6 | Explain that in the liturgical celebration, we are joined to the heavenly liturgy. (CCC 1187, 1136-39) | 2 | | |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
|----------|---|--|---|----|--|---|----|----------|--|----|
| CAT.6.G. | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) | | | CAT.7.G. | | | CAT.8.G. | | |
| | 1 | Connect the blessing of the baptismal water with the events of the Old Testament that pre-figure the mystery of Baptism. (CCC 1217-22) | 4 | | | | | 1 | Justify how those who seek God in ignorance of Baptism can be saved without actual Baptism. (CCC 1281, 1257-60, 1276-77) | 6 |
| | 2 | Summarize the meaning of the "seal" of Baptism and Confirmation. (Each confer an indelible mark on the soul of belonging to Christ and, therefore, cannot be repeated.) (CCC 1280, 1272-4; 1317, 1304-05) | 2 | 1 | Explain that Confirmation completes the process begun in Baptism. (CCC 1285, 1306) | 2 | | | | |
| | | | | 2 | Explain that all Christians, regardless of their denomination, are initiated into their faith through baptism. (CCC 1271). | 2 | | | | |
| | 3 | Relate how the Eucharist is prefigured in the Old Testament Passover and the New Testament multiplication of the loaves, but is fulfilled at the Last Supper. (CCC 1334-5, 1337, 1339-40) | 3 | 3 | Recall that Christ is fully present under either form of bread or wine. (CCC 1390) | 1 | 2 | 2 | Describe transubstantiation. (CCC 1413, 1374-76) | 2 |
| | | | | 4 | Describe how the Eucharist helps us grow in relationship with God. (CCC 1394-95, 1416) | 2 | | | | |
| | 4 | Connect the examination of conscience with the confession of grave and venial sins. (CCC 1493, 1456-58) | 4 | | | | | 3 | Explain that concupiscence as the inclination to sin. (CCC 1426) | 2 |
| | 5 | Outline the major spiritual effects of the sacrament of Reconciliation. (CCC 1422, 1496) | 4 | 5 | Explain that repentance [also called contrition] must be inspired by motives that arise from faith; and the difference between 'perfect' and 'imperfect' contrition. (CCC 1492, 1451-53) | 2 | 4 | 4 | Defend the individual confession of grave sins followed by absolution as the means of reconciliation with the God and the Church. (CCC 1497, 1484) | 6 |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
|----------|---|---|---|----|--|--|----|--|---|----|
| CAT.6.G. | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) (cont'd) | | | CAT.7.G. | | | CAT.8.G. | | |
| | | | | | 6 | Explain that spouses give the Sacrament of Marriage to each other and the priest is the witness for the Church. (CCC 1623) | 2 | 5 | Support the value of chastity and its relationship to honorable courtship and marriage. (CCC 1632) | 3 |
| | 6 | Explain that the purposes of marriage are for the good of the spouses, and the generation and education of children. Marriage also calls each spouse to lead the other to eternal life. (CCC 1601, 1660) | 6 | 7 | Compare and contrast a covenant and a contract, and identify why Marriage is a covenant with God. (CCC 1639, 1647) | 6 | 6 | Discuss and defend that Jesus taught that sacramental marriage is permanent and cannot be dissolved; the Church cannot change that teaching. (CCC 1605, 1615, 1638, 1640-41, 1643-44, 1646-47, 1664) | 6 | |
| | | | | | 8 | Justify why only priests and bishops can give the Sacrament of the Anointing of the Sick. (CCC 1516, 1530) | 6 | | | |
| | | | | | | | | 7 | Explain the effects of the celebration of the Anointing of the Sick are to give grace of strengthening, peace and courage so suffering becomes a participation in the saving work of Jesus. (CCC 1527, 1532; 1520-23) | 2 |
| | 7 | Explain that the bishops, as successors of the apostles, share in the apostolic responsibility and mission of the whole church, under the authority of the Pope who is the successor of St. Peter. (CCC 1555-61, 1594) | 2 | 9 | Justify why it is bishops who confer the Sacrament of Holy Orders to deacons, priests or bishop. (CCC 1575-76) | 6 | 8 | Explain why priests are ordained to serve as co-workers with the bishop, in whom the presence of Christ as head of the Church, is made visible in the community of believers. (CCC 1549, 1562) | 2 | |
| | | | | | | | | 9 | Justify why only men may become priests after being called by God. (CCC 1577-78, 98) | 6 |
| | | | | | | | | 10 | Prioritize the most important role of the priest as celebrating the Eucharist. (CCC 1566) | 4 |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
|----------|----|---|---|----|--|---|----|----------|--|----|
| CAT.6.G. | | Name, define, and describe each of the seven sacraments of the Church and will know how to participate in the celebration of each. (CCC Baptism 1210-84, Confirmation 1285-1321, Eucharist 1322-1419, Reconciliation 1422-98, Anointing of the Sick 1499-1532, Holy Orders 1536-1600, Matrimony 1601-66) (cont'd) | | | CAT.7.G. | | | CAT.8.G. | | |
| | | | | | 10 | Recognize that Catholics must receive the sacrament of Reconciliation at least once a year, if they have a serious sin. (CCC 1457) | 1 | 11 | Justify why priests refrain from marriage. (e.g. To give themselves entirely to God and to serve the whole community of believers) (CCC 1579) | 6 |
| | 8 | Identify and examine the meaning of the essential elements of Confirmation as anointing on the forehead with chrism, laying on of the minister's hands, and the words "Be sealed with the gift of the Holy Spirit." Confirmation imprints a spiritual mark or indelible character on the Christian's soul; for this reason one can receive the sacrament only once. (CCC 1300, 1304-05, 1320) | 4 | 11 | Defend where Jesus entrusted his Church with the power to forgive sins and why this power is validly exercised by the bishops and priests by virtue of priestly ordination. (CCC 1461, 1495) | | 6 | 12 | Outline the requirements of a candidate for the sacrament of Confirmation. (CCC 1310, 1319) | 4 |
| | 9 | Explain why Confirmation completes Baptism by conferring the Holy Spirit in order to help us bear witness to the Christian faith in words and deeds. (CCC 1303, 1316) | 2 | 12 | Explain that the "sacramental seal" of confession binds priests to keep sins confessed by penitents absolutely secret, and admits of no exceptions. (CCC 1467) | | 2 | | | |
| | | | | | 13 | Explain that ultimately, Jesus Christ is the one priest, and ordained ministers share in his priesthood. Because of this, even the sacraments of an unworthy minister are valid. (CCC 1545, 1550, 1584) | 2 | 13 | Explain that by its very nature, marriage must be open to children, whom the parents will educate. (CCC 1643, 1652-53) | 4 |
| | 10 | Identify RCIA as the form of preparation for non-Catholic adults for Baptism, Confirmation, and the Eucharist. (CCC 1247-49) | 1 | | | | | 14 | Explain that persons who are divorced and remarried, without an annulment remain in the Church but cannot receive Holy Communion. Review the Annulment Process. (CCC 1665) | 4 |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
|----------|---|--|---|----|----------|---|----|----------|--|----|
| CAT.6.H. | | Understand the Eucharist has a special and central place in the life of the Church and in their own lives because it contains the very act of redemption which Jesus accomplished in his life, death, and resurrection. (CCC: 1322-1419) | | | CAT.7.H. | | | CAT.8.H. | | |
| | 1 | Illustrate how Christ's sacramental presence in the Eucharist is significant for you, in the Church and throughout the world today. (CCC 1380-81) | 4 | | 1 | Explain how the Eucharist re-presents the sacrifice of the cross, with which it is one single sacrifice. (CCC 1365-67) | 2 | 1 | Describe how the Eucharist is an anticipation of the heavenly glory to come. (CCC 1402-05, 1419) | 2 |
| | 2 | Analyze Jesus' teaching on the Eucharist in John 6. (CCC 1384, 1406) | 4 | | 2 | Explain why the mass can be offered for the living and the dead. (CCC 1370-71) | 2 | | | |
| | | | | | 3 | Explain that only a validly ordained priests can consecrate the Eucharist. (CCC 1411) | 2 | | | |
| | | | | | 4 | Explain that anyone aware of having committed a mortal sin must not receive Holy Communion without having first received sacramental absolution. (CCC 1457) | 2 | | | |

| PreK-Kindergarten | | Bl | Grade 1 | | Bl | Grade 2 | | Bl |
|---|--|----|---|---|----|---|---|----|
| Catholic school/religious education students in the Diocese of Madison will understand and reflect the dignity of the human person and his vocation to freely know, love and serve God and neighbor. With the help of grace, they will seek holiness by avoiding sin, growing in virtue, and entrusting themselves to the mercy of God. | | | | | | | | |
| CAT.K.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | | CAT.1.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | | CAT.2.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | |
| 1 | State that we are created in the image and likeness of God. (CCC 1700-1715) | 1 | 1 | State that we are created to know, love and serve God and neighbor. (CCC 1719-26) | 1 | 1 | State that Jesus is our model for how to live. (CCC 1693, 1698) | 1 |
| 2 | Recall that God wants us to be eternally happy with him in heaven when we die. (CCC 1716-1729) | 1 | 2 | Discuss the story of creation, articulating that God created all things from nothing and that creation is good. (Gen. 1-3). | 2 | | | |
| | | | 3 | Describe sin as being an offense against God. (CCC 1849-50, 1871) | 2 | 2 | Give an example of how sin can be in words, deeds or thoughts against God's law. (CCC 1849, 1871-1872) | 2 |
| | | | 4 | Give examples of good habits. (CCC 1803) | 2 | 3 | Explain the difference between mortal and venial sins. (CCC 1854-56) | 2 |
| | | | 5 | Explain that God's family includes people of all races, languages and abilities. (CCC 1934-35) | 2 | 4 | Describe how when we confess our sins and turn back to God, he will forgive us. (CCC 1847-48) | 2 |
| | | | 6 | State that God's rules (law) are his fatherly instruction to us. (CCC 1950, 1975) | 2 | 5 | Distinguish between sin as a deliberate choice of something we know to be wrong and accidents and ignorance. (CCC 1874) | 4 |
| | | | | | | 6 | Recognize that we must follow the moral law, which urges us to do what is good and avoid what is evil. This law makes itself heard in our consciences. (CCC 1713) | 1 |
| CAT.K.J. Understand that the human person is made for communion, both with God and the human community. (CCC 1877-1948) | | | CAT.1.J. Understand that the human person is made for communion, both with God and the human community. (CCC 1877-1948) | | | CAT.2.J. Understand that the human person is made for communion, both with God and the human community. (CCC 1877-1948) | | |
| 1 | Recognize that our own behavior affects others. (CCC 1877-1896) | 1 | 1 | Give examples of how our own behavior affects others. (CCC 1877-1896) | 1 | 1 | Identify and describe Jesus' new commandment to us: love one another as he has loved us. (CCC 1970, 1972) | 2 |
| 2 | Recognize that God loves us and wants us to show love for others. (CCC 356-357) | 1 | 2 | Give examples of how the lives of saints show love of God and concern for others. | 2 | 2 | Connect the love and service to God to loving and serving our neighbor. (CCC 1878) | 4 |

| | | PreK-Kindergarten | | Bl | Grade 1 | | Bl | Grade 2 | | Bl | |
|----------|---|--|--|----|----------|---|----|---|---|--|---|
| CAT.K.K. | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | | | CAT.1.K. | | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | | | |
| | 1 | Recognize that there are good choices and bad choices. We must always do good. When we do not do good we say sorry to others and to God. (CCC 2082-83, 2087, 277) | | | | Not assessed at this level. | | | 1 | Retell the story of the Prodigal Son. (Lk. 15: 11-32) | 2 |
| | | | | | | | | | 2 | Connect the story of the Prodigal Son to your Reconciliation. (Lk. 15:11-32) | 6 |
| | | | | | | | | | 3 | Describe grace as God's life in us. (CCC 1997) | 2 |
| CAT.K.L. | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | | | CAT.1.L. | | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | | | |
| | | Not assessed at this level. | | | | Not assessed at this level. | | | 1 | Explain that conscience as being that which God puts in us to tell us what is right and wrong. (CCC 1777-1778, 1796) | 2 |
| | | | | | | | | | 2 | Explain why we need to examine our consciences daily, and in preparation for the sacrament of Penance. (CCC 1781) | 2 |
| | | | | | | | | | 3 | Explain the concept of free will and its role in choosing good or evil. (CCC 1730-1732) | 2 |
| | | | | | | | | | 4 | Describe how God provides guidance through Scripture, the Holy Spirit, and the teaching of the Church. (CCC 1785) | 2 |
| | | | | | | | | | 5 | Explain why attending Mass on Sunday is a privilege and duty, and to skip it is a grave sin. (CCC 2180-2181) | 2 |
| | | | | | | | | | 6 | Explain that good habits are developed by constant practice. (CCC 1804) | 2 |
| CAT.K.M. | | Understand the Ten Commandments. (CCC 2052-2557) | | | CAT.1.M. | | | Understand the Ten Commandments. (CCC 2052-2557) | | | |
| | 1 | Explain that the reason God gave us laws/ rules, called the Ten Commandments, is to help us know how to be happy and good. Some are: Go to Church on Sunday; Pray to God; Tell the truth; Love your parents; and, Don't take something that is not yours. (CCC 1730-61, 2055-56) | | 2 | 1 | Identify the Ten Commandments as God's rules, and He gave them to us as a guide to teach us to be his children. (CCC 2052-2082) | | 1 | 1 | Relate the Ten Commandments to the examination of conscience. (CCC 1454, 1962) | 4 |

| PreK-Kindergarten | | | Bl | Grade 1 | | | Bl | Grade 2 | | | Bl |
|------------------------|--|--|----|----------|--|--|----|----------|---|--|----|
| CAT.K.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.1.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.2.M. | Understand the Ten Commandments. (CCC 1454, 2052-2557) (cont'd) | | |
| | | | | | | | | 2 | Compare and contrast the Ten Commandments - the first three commandments as relating to God and the last seven commandments as to how we treat others. (CCC 2067) | | 6 |
| 1st Commandment | | | | | | | | | | | |
| | Not assessed at this level. | | | 2 | Explain that we must love God our Father more than anything. (CCC 2083, 2113) | | 2 | 3 | Explain how you shall love the Lord you God and have no other gods before Him. (CCC 2084, 2110) | | 2 |
| 2nd Commandment | | | | | | | | | | | |
| | Not assessed at this level. | | | 3 | Explain that God's name is holy. (CCC 2142-2167) | | 2 | 4 | Discuss how God's name is holy, and we must respect it and not use it thoughtlessly. (CCC 2142-46, 2161) | | 2 |
| 3rd Commandment | | | | | | | | | | | |
| | Not assessed at this level. | | | 4 | Explain that we must keep holy the Sabbath, and so we go to Church on Sundays. (CCC 2165-77) | | 2 | 5 | Explain why attending Mass on Sunday is a privilege and duty, and to skip it is a grave sin. (CCC 2180-2181) | | 2 |
| 4th Commandment | | | | | | | | | | | |
| | Not assessed at this level. | | | 5 | Explain that we should honor our parents. (CCC 2197) | | 2 | 6 | Explain that children must obey their parents, guardians and teachers. (CCC 2199, 2214-17, 2248, 2251) | | 2 |
| | | | | | | | | 7 | Recognize that parents must regard their children as children of God and respect them as human persons. (CCC 2222) | | 1 |
| 5th Commandment | | | | | | | | | | | |
| | Not assessed at this level. | | | | Not assessed at this level. | | | 8 | Explain that as Christians, we are called to be peacemakers in our homes, schools and society. (CCC 2305, 2330) | | 2 |
| 6th Commandment | | | | | | | | | | | |
| | Not assessed at this level. | | | 6 | Identify love as the vocation of every human being. (CCC 2392) | | 1 | 9 | Recognize that the sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife. (CCC 2360, 2365) | | 1 |

| PreK-Kindergarten | | Bl | Grade 1 | | Bl | Grade 2 | | Bl |
|-------------------------|--|----|----------|---|----|----------|---|----|
| CAT.K.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | CAT.1.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | CAT.2.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | |
| 7th Commandment | | | | | | | | |
| | Not assessed at this level. | | 7 | Explain that we must respect the property of others. (CCC2401, 2454) | 2 | 10 | State that stealing is taking the property of another without permission; it is against the seventh commandment. (CCC 2408, 2453) | 1 |
| 8th Commandment | | | | | | | | |
| | Not assessed at this level. | | 8 | Identify lying as a sin. (CCC 2464, 2505) | 1 | 11 | State that lying is purposefully saying what is untrue: it is an offense against the eighth commandment. (CCC 2482-86, 2508) | 1 |
| 9th Commandment | | | | | | | | |
| | Not assessed at this level. | | | Not assessed at this level. | | | Not assessed at this level. | |
| 10th Commandment | | | | | | | | |
| | Not assessed at this level. | | | Not assessed at this level. | | | Not assessed at this level. | |

| Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
|---|--|----|--|--|----|--|--|----|
| Catholic school/religious education students in the Diocese of Madison will understand and reflect the dignity of the human person and his vocation to freely know, love and serve God and neighbor. With the help of grace, they will seek holiness by avoiding sin, growing in virtue, and entrusting themselves to the mercy of God. | | | | | | | | |
| CAT.3.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | | CAT.4.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | | CAT.5.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | |
| | | | 1 | Explain that God created us with immortal souls and calls us to eternal happiness with himself that live forever. The Beatitudes show us the path to the happiness in this life and in heaven. (CCC 1703, 1716, 1724-25) | 2 | 1 | Defend that true happiness can only be found in God. (CCC 1723, 1728-29) | 6 |
| | | | 2 | Explain that God created us in his own image with a spiritual soul, including intellect and free will. (CCC 1711) | 2 | | | |
| | | | 3 | Recite the Beatitudes and demonstrate ways to apply them. (CCC 1716) | 3 | | | |
| 1 | Identify virtues as habitual and firm dispositions to do good. (CCC 1803, 1833) | 2 | | | | 2 | Recite and describe the four cardinal virtues: prudence, justice, temperance, and fortitude. (CCC 1805-09, 1834-38) | 2 |
| | | | | | | 3 | Describe the evidence of theological virtues (faith, hope, love) in the life of a saint. (CCC 1812-1813, 1840-41) | 2 |
| 2 | Describe the consequences of sin on our relationships with God and neighbor. (CCC 1861, 1863, 1865, 1872, 1876) | 2 | 4 | Recall the three necessary conditions for mortal sin: grave matter, sufficient knowledge, and free will. (CCC 1857-1859) | 1 | 4 | Explain that since the image of God is marred by original sin, human life is a struggle between good and evil, light and darkness. (CCC 1707) | 2 |
| 3 | Recall that Jesus came to heal our wounds from sin and restore our relationship to God through His grace. (CCC 1708) | 1 | 5 | Explain how venial sin wounds us and draws us away from God. (CCC 1862-63, 1865) | 2 | | | |
| 4 | Recall how through His grace, God offers us the gift of eternal life. (CCC 1727) | 1 | | | | | | |
| 5 | Explain that the "good News" (Gospel) revealed in Jesus Christ is God's mercy to sinners. (CCC 1846) | 2 | 6 | Explain that we are responsible for our deliberate actions. (CCC 1734, 1736, 1745) | 2 | | | |
| | | | 7 | Identify the three sources for evaluating the morality of human acts as the object, the intention, and the circumstances. (CCC 1757, 1750-54) | 1 | 5 | Explain that for the morally mature person, feelings are subject to reason and will and respond in harmony with them in pursuit of the authentic good. (CCC 1767, 1769-70, 1775) | 2 |

| Grade 3 | | | Bl | Grade 4 | | | Bl | Grade 5 | | | Bl | | | | | | |
|-----------------|---|---|---|---------|--|-----------------|----|---|---|--|----|-----------------|--|--|---|--|--|
| CAT.3.I. | | | Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) (cont'd) | | | CAT.4.I. | | | Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) (cont'd) | | | CAT.5.I. | | | Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) (cont'd) | | |
| | | | | 8 | Explain that our feelings and emotions are gifts of God, but they are not always indicators of right and wrong. (CCC 1764, 1768) | 2 | 6 | Discuss the necessary elements to commit a mortal sin: grave matter, full knowledge and deliberate consent. (CCC 1857-59) | 2 | | | | | | | | |
| | | | | 9 | Recognize that when our conscience accuses us, it means that God may be calling us to conversion. (CCC 1797) | 1 | 7 | Give examples of how venial sin weakens charity and lead us in the direction of mortal sin. (CCC 1862-63, 1965, 1875-76) | 2 | | | | | | | | |
| | | | | 10 | Identify sin as a deliberate choice against God's law. (CCC 1874) | 1 | | | | | | | | | | | |
| | | | | 11 | List the seven capital sins: pride, envy, anger, lust, gluttony and laziness. (CCC 1866) | 1 | | | | | | | | | | | |
| CAT.3.J. | | | Understand that the human person is made for communion, both with God and the human community. (CCC 1877-1948) | | | CAT.4.J. | | | Understand that the human person is made for communion, both with God and the human community. (CCC 1877-1948) | | | CAT.5.J. | | | Understand that the human person is made for communion, both with God and the human community. (CCC 1877-1948) | | |
| | 1 | Describe God's desire for us to be in communion with Him and each other. (CCC 1878-1879, 1890-91) | 2 | 1 | Explain that God wants us to obey all legitimate authority. (CCC 1900) | 2 | 1 | Connect all Catholic social teaching with the dignity of the human person. (CCC 1929, 1944) | 4 | | | | | | | | |
| 2 | 2 | Recognize how the mutual love of the Father, Son and Holy Spirit is the model for harmony among human persons. (CCC 1878, 1890) | 1 | | | | | | | | | | | | | | |
| 3 | 3 | Discuss how we share with others not only our material goods but also our spiritual goods. (CCC 1942, 1948) | 2 | | | | | | | | | | | | | | |

| Grade 3 | | | Bl | Grade 4 | | | Bl | Grade 5 | | | Bl | | | | | | |
|-----------------|---|--|--|---------|---|---|----|---|--|---|----|-----------------|--|--|--|--|--|
| CAT.3.K. | | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | | | CAT.4.K. | | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | | | CAT.5.K. | | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | | |
| | | | | | 1 | Explain that the Church has the right and duty to teach what is right and wrong. (CCC 2032, 2037) | 2 | 1 | Explain the term justification (restoration of a right relationship with God and Man remission of sins, sanctification, and the renewal of the inner man). (CCC 2019) | 2 | | | | | | | |
| | 1 | Explain the nature and effects of grace. (CCC 1996-97, 2021) | 2 | 2 | Connect the grace we receive through the sacraments and doing the will of the Father through the promptings of the Holy Spirit with the universal call holiness. (CCC 2013, 2028) | 6 | 2 | Describe sanctifying grace: the grace that heals our human nature wounded by sin through Baptism and Reconciliation the free gift of his life that God gives to us, which is infused by the Holy Spirit into the soul at Baptism to heal it of sin and sanctify it. (CCC 1999-2000) | 2 | | | | | | | | |
| | | | | 3 | Recognize that the Gospel of Jesus Christ fulfills the Old Law by orienting its promises to the Kingdom of Heaven. (CCC 1967, 1982, 1984) | 1 | | | | | | | | | | | |
| CAT.3.L. | | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | | | CAT.4.L. | | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | | | CAT.5.L. | | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | | |
| | | Not assessed at this level. | | 1 | Describe how God uses a well-formed conscience to direct your behavior. (CCC 1776, 1795) | 2 | 1 | Recommend means by which a person creates a well-formed conscience (Include Scripture, the teaching of the Church, prayer, and the witness of others help in the formation of conscience. (CCC 1783, 1785) | 6 | | | | | | | | |
| | | | | | | | 2 | Describe how reason and will help guide response to feelings. (CCC 1767-1775) | 2 | | | | | | | | |
| CAT.3.M. | | | Understand the Ten Commandments. (CCC 2052-2557) | | | CAT.4.M. | | | Understand the Ten Commandments. (CCC 2052-2557) | | | CAT.5.M. | | | Understand the Ten Commandments. (CCC 2052-2557) | | |
| | 1 | Recite the Ten Commandments. (CCC 2052-2557) | 1 | 1 | Explain why all human life is sacred. (CCC 2258) | 2 | 1 | Explain that in the Old Testament God made a covenant with his people. The Ten Commandments are an integral part of this new relationship. (CCC 2058, 2060-63, 2077) | 2 | | | | | | | | |
| | 2 | Explain that Jesus gave two great commandments: the love of God and the love of neighbor. (CCC 2055) | 2 | 2 | Identify and distinguish between the <i>Works of Mercy</i> . (CCC 2447) | 4 | | | | | | | | | | | |

| Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
|------------------------|---|----|----------|--|----|----------|---|----|
| CAT.3.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | CAT.4.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | CAT.5.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | |
| 1st Commandment | | | | | | | | |
| | Not assessed at this level. | | 3 | Explain that we look upon sacred images with reverence, not for themselves, but for the persons they represent. (CCC 2131-32, 2141) | 2 | 2 | Discuss why the first commandment calls for faith, hope and charity. (CCC 2086, 2134) | 2 |
| | | | 4 | Contrast the "respectful veneration" and honor we pay to the saints with the worship and adoration due to God alone. (CCC 2132) | 5 | 3 | Explain why our moral life begins in faith and why we must protect that faith and avoid the sins against it: voluntary doubt, heresy and schism. (CCC 2087-89) | 2 |
| | | | | | | 4 | Discuss why the first commandment requires us to pray, which is the opposite of superstition, divination and magic. (CCC 2098, 2111, 2115-17, 2135, 2138) | 2 |
| 2nd Commandment | | | | | | | | |
| 3 | Discuss how since "God calls each one by name" everyone's name is sacred. (CCC 2158, 2167) | 2 | 5 | Explain blasphemy as the use of the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way. (CCC 2162) | 2 | 5 | Identify perjury as making a false oath, which calls God to witness to a lie. (CCC 2150-52, 2163) | 1 |
| 3rd Commandment | | | | | | | | |
| 4 | Describe how at Sunday Mass we gather together with our parish in celebration of the Lord's Day. (CCC 2179) | 2 | 6 | Discuss how on Sundays and holy days of obligation Catholics must not only attend Mass but should also rest from all unnecessary work. (CCC 2185, 2192-93) | 2 | 6 | Explain that Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin. (CCC 2180-81, 2192) | 2 |
| | | | | | | 7 | Recite and explain the significance of these Holy Days of Obligation: Mary Mother of God, Mary's Assumption, All Saints Day, Immaculate Conception of the Blessed Virgin Mary, Nativity of Our Lord (Christmas). (CCC 2177) | 3 |
| 4th Commandment | | | | | | | | |
| 5 | Recognize the family is the "domestic church". (CCC 2204) | 1 | 7 | Explain how the family is an image of the Holy Trinity. (CCC 2205) | 2 | 8 | Discuss how the family is the first cell of society; a society depends on families and must foster them. (CCC 2207, 2210, 2250) | 2 |
| 6 | State how children should respect their brothers and sisters. (CCC 2219) | 1 | 8 | Give examples of those in authority, besides our own parents, the fourth commandment calls us to respect. (CCC 2234, 2248) | 2 | 9 | Explain that as children grow older, they must help their parents as much as they can. (CCC 2218) | 2 |

| | | Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl |
|------------------------|----|---|---|----|----------|---|----|--|--|----|
| CAT.3.M. | | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.4.M. | | | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | |
| 5th Commandment | | | | | | | | | | |
| | 7 | Defend every human life as being sacred because it has been created in the image of God. (CCC 2258, 2319) | 6 | | 9 | Recognize that the fifth commandment opposes murder - the deliberate killing of an innocent person. (CCC 2261, 2268-69, 2320) | 1 | 10 | Explain how suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment. (CCC 2280-81, 2325) | 2 |
| | 8 | Give examples of how we follow Jesus' call to love even our enemies. (CCC 2262) | 2 | | 10 | Explain how deliberate hatred is contrary to charity and a violation of the fifth commandment. (CCC 2303) | 2 | 11 | Discuss how it is a moral obligation to take reasonable care of our health. (CCC 2288) | 2 |
| | | | | | | | | 12 | Give examples of scandal: a grave offense when by deed or omission it deliberately leads others to sin. (CCC 2283-87, 2326) | 2 |
| 6th Commandment | | | | | | | | | | |
| | 9 | Explain that a child is the "supreme gift of marriage". (CCC 2378) | 2 | | 11 | Discuss how men and women (boys and girls) have equal personal dignity, and complementary differences. (CCC 2333-34, 2393) | 2 | | | |
| | | | | | 12 | Explain that the sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully. (CCC 2380) | 2 | 13 | Identify chastity as the successful integration of sexuality within the person. (CCC 2337, 2395) | 1 |
| | | | | | | | | 14 | Explain that by chastity we gain mastery over ourselves and, thus, become more free; this is a life-long task to which all are called. (CCC 2339-42, 2348) | 2 |
| | | | | | | | | 15 | Identify Jesus Christ is our model of chastity. (CCC 2394) | 1 |
| 7th Commandment | | | | | | | | | | |
| | 10 | Connect gratitude for God's creation to good stewardship. (CCC 2415, 2456) | 4 | | | Not assessed at this level. | | 16 | Explain how when we steal or defraud another we are bound to make reparation. (CCC 2412, 2454) | 2 |

| | | Grade 3 | | Bl | Grade 4 | | Bl | Grade 5 | | Bl | |
|-------------------------|----|---|---|----|----------|--|----|--|----|--|---|
| CAT.3.M. | | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.4.M. | | | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | |
| | | | | | | | | | | | |
| 8th Commandment | | | | | | | | | | | |
| | 11 | Recognize that flattery and boasting are opposed to the eighth commandment. (CCC 2480-81) | 1 | | 13 | Identify false witness and perjury as grave offenses against truth. Give examples. (CCC 2476) | 2 | | 17 | Recall how a lie or an offense against a person's reputation may demand reparation. (CCC 2487, 2509) | 1 |
| 9th Commandment | | | | | | | | | | | |
| | | Not assessed at this level. | | | | Not assessed at this level. | | | 18 | Explain how Christians respect their bodies and the bodies of others as temples of the Holy Spirit. (CCC 2519) | 2 |
| 10th Commandment | | | | | | | | | | | |
| | | Not assessed at this level. | | | 14 | Recognize the tenth commandment as being opposed to greed and covetousness. (CCC 2534, 2536, 2552) | 1 | | | Not assessed at this level. | |

| Grade 6 | | | Grade 7 | | | Grade 8 | | |
|---|---|---|--|--|---|--|---|---|
| Catholic school/religious education students in the Diocese of Madison will understand and reflect the dignity of the human person and his vocation to freely know, love and serve God and neighbor. With the help of grace, they will seek holiness by avoiding sin, growing in virtue, and entrusting themselves to the mercy of God. | | | | | | | | |
| CAT.6.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | | CAT.7.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | | CAT.8.I. Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) | | |
| | | | 1 | Justify that the basis of all moral teaching is the person of Jesus Christ who possesses perfect holiness and the perfection of every virtue. (CCC 1698) | 6 | | | |
| 1 | Distinguish the two elements of faith: entrusting ourselves to God and professing the truths He has revealed. (CCC 1814-1816, 1842) | 4 | | | | | | |
| | | | 2 | Explain why charity, love of God, and neighbor is the supreme virtue. (CCC 1822-29, 1844) | 2 | | | |
| | | | | | | 1 | Evaluate how a properly formed conscience calls us to conversion, confession, and reconciliation. (CCC 1847-1848) | 6 |
| | | | 3 | Explain the contentment, joy, fulfillment, and fullness of heaven as being supernatural, surpassing anything we are able to do or merit on our own. (CCC 1722, 1727) | 2 | | | |
| | | | 4 | Define and explain hope as the theological virtue by which we desire the Kingdom of heaven and eternal life as our happiness. (CCC 1817-21, 1843) | 2 | | | |
| 2 | Identify ways in which God is calling you to virtue and holiness now. (CCC 1803) | 2 | | | | | | |
| 3 | Explain that as a temple of the Holy Spirit, each Christian is called to be a saint. (CCC 1695, 1699, | 2 | | | | | | |
| 4 | Explain how the three theological virtues of faith, hope and charity link us directly to the Trinity. (CCC 1812-13, 1840-41) | 2 | | | | | | |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
|----------|---|--|--|----|----------|---|----|----------|--|----|
| CAT.6.I. | | Understand the dignity of every human person stemming from their creation in the image and likeness of God. (CCC 1691-1876) (cont'd) | | | CAT.7.I. | | | CAT.8.I. | | |
| | 5 | Explain that mortal sin separates us from God and normally requires the sacrament of Reconciliation for forgiveness. Unrepented, it puts a person in danger of hell. (CCC 1856-61, 1864, 1874) | | 2 | | | | | | |
| CAT.6.J. | | Understand that the human person is made for communion, both with God and the human community. (CCC 1877-1948) | | | CAT.7.J. | | | CAT.8.J. | | |
| | | | | | 1 | Summarize the principle of subsidiarity: problems are best solved at the lowest level of authority. (CCC 1883-1885, 1894) | 2 | 1 | Justify how attempts to remedy "social sins" must first begin with personal interior conversion. (CCC 1888-1896) | 6 |
| | 1 | Relate the perfect model of love within the Holy Trinity to love between people. (CCC 1878, 1890) | | 4 | 2 | Give examples of our obligation as Catholics to further the Kingdom of God through participation in public life (e.g. an informed voter, volunteering, etc.). (CCC 1913-1915, 1926) | 2 | | | |
| | 2 | Explain how differences of "talents" are part of God's plan and call for sharing, while sinful inequalities remain contrary to the Gospel.(CCC 1936-38, 1946-47) | | 2 | | | | 2 | Compare and contrast subsidiarity with solidarity demonstrating how both principles serve the common good. (CCC 1883-85, 1894, 1924-26, 1939-48) | 6 |
| | 3 | Explain how we are social by nature and find fulfillment only with others and how authority is as natural as society and ultimately comes from God. We are meant for community. (CCC 1897-99, 1918-20) | | 2 | | | | 3 | Demonstrate how respect for the human person relates to the common good. (CCC 1905-12, 1929-33) | 3 |

| | | Grade 6 | | Bl | | Grade 7 | | Bl | | Grade 8 | | Bl | |
|-----------------|---|---|---|----|--|---------|--|--|---|-----------------|---|--|--|
| CAT.6.K. | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | | | CAT.7.K. | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | | | CAT.8.K. | | Understand that wounded by sin, man needs salvation by God who comes to him in Christ who teaches us the law of love and recreates us in his image through the gift of his grace. (CCC 1949-2051) | |
| | 1 | Personalize natural law (a moral law that can be known in principle by every person by reason). (CCC 1954-1960) | 5 | | | | | | | 1 | Relate the principle of the natural law and its universal application to moral dilemmas. (CCC 1954-1959, 1978-79) | 6 | |
| | 2 | Connect natural law and its expression in the Ten Commandments. (CCC 1955) | 6 | 1 | Analyze how we can merit additional grace through the power of the Holy Spirit and charity. (CCC 2010) | 4 | | | | | | | |
| | 3 | Recite the <i>precepts</i> of the Church and relate them to their own lives. (CCC 2041-2043) | 4 | 2 | Defend the Church's right and duty to speak in defense of basic human rights and natural justice. (CCC 2036, 2050) | 6 | 2 | Outline the basis for the Church's right to teach on moral matters providing examples of methods and levels of authority. (CCC 2032-36, 2049-51) | 6 | | | | |
| | 4 | Discuss how holiness can only be achieved through self-denial and spiritual battle and why these means are necessary to make spiritual progress toward living the peace and joy of the Beatitudes. (CCC 2015, 2029) | 2 | | | | | | | | | | |
| CAT.6.L. | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | | | CAT.7.L. | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | | | CAT.8.L. | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) | |
| | | | | 1 | Support the need for the lifelong task of conscience formation, including reflection and examination. (CCC 1779, 1784) | 6 | 1 | Compare and contrast true freedom (the ability to pursue our vocation) with license to do as we please. (CCC 1731, 1733, 1740, 1744, 1747) | 6 | | | | |
| | | | | 2 | Relate a life situation in which a well-formed conscience guides behavior. (CCC 1783-85, 1788, 1794, 1798, 1802) | 6 | 2 | Demonstrate how God's will is rightly pursued by the correct formation and following of one's conscience in a difficult moral situation. (Be sure to apply and analyze the three sources of morality in this case.) (CCC 1776-94, 1749-61) | 3 | | | | |
| | 1 | Discuss ways we witness to the dignity of the human person by following the moral law. (CCC 1706, 1713) | 2 | 3 | Apply the way we witness to the dignity of the human person by following the moral law in a real life situation. (CCC 1750-1760) | 3 | 3 | Describe what is meant by an intrinsically evil act. (CCC 1755-1761) | 3 | | | | |
| | 2 | Identify and explain the three sources of moral decision-making: object, intention, and circumstance, and why each source must be good, for the act to be good. (CCC 1750-60) | 2 | | | | 4 | Explain why it is that the more one does what is good, the freer they become. (CCC 1733, 1803-4) | 2 | | | | |

| | | Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
|------------------------|---|---|---|----|-----------------|--|----|-----------------|---|----|
| CAT.6.L. | | Understand how to judge the morality of acts and how the conscience is properly formed. (CCC 1730-1802) (cont'd) | | | CAT.7.L. | | | CAT.8.L. | | |
| | 3 | Explain how we are to form our conscience well: following the Word of God, the Church's teaching, the advice of mature persons, prudent judgment and the help of the Holy Spirit. (CCC 1783-85, 1788, 1794, 1798, 1802) | 2 | | 4 | Support the need for the lifelong task of conscience formation, including reflection and examination. (CCC 1779, 1784) | | 5 | Demonstrate why moral and religious freedom are fundamental human rights which must therefore be recognized and protected by civil authority within the limit of the common good and public order. (CCC 1738, 1782) | |
| | 4 | Explain why we "must always obey the certain judgment of [our] conscience", even if our conscience is in error which may not be our fault. (CCC 1790-91, 1793, 1801) | 2 | | 5 | Relate a life situation in which a well-formed conscience guides behavior. (CCC 1783-85, 1788, 1794, 1798, 1802) | | 6 | Evaluate why a sense of sin is crucial for conversion, confession, reconciliation and salvation. (CCC 1846-8) | |
| | | | | | 6 | Apply the way we witness to the dignity of the human person by following the moral law in a real life situation. (CCC 1750-1760) | | | | |
| CAT.6.M. | | Understand the Ten Commandments. (CCC 2052-2557) | | | CAT.7.M. | | | CAT.8.M. | | |
| | 1 | Explain how Jesus reaffirmed and fulfilled the Ten Commandments. (CCC 2053) | 2 | | | | | | | |
| | | | | | 1 | Explain that while the Ten Commandments are a gift and a revelation of God, the moral life is a response to God's love. (CCC 2059, 2062) | 2 | 1 | Connect the requirement for compassion to the woundedness of every human person. (CCC 2357-59, 2396) | 4 |
| 1st Commandment | | | | | | | | | | |
| | 2 | Explain how the right to religious liberty is part of human dignity. (CCC 2104-08, 2137) | 2 | | 2 | Explain that the first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God. (CCC 2090-92, 2119) | 2 | 2 | Examine how our worship of God is an act of justice, and why atheism is a sin against this duty. (CCC 2095-97, 2123-26, 2140) | 4 |
| | | | | | 3 | Explain that we are called to worship God, and sins opposed to this true worship are idolatry, sacrilege and simony. (CCC 2099-2100, 2112-14, 2120-21, 2136, 2139) | 2 | | | |
| 2nd Commandment | | | | | | | | | | |
| | 3 | Recognize that oaths should be taken only when necessary and must be truthful. (CCC 2153-55, 2164) | 1 | | | Not assessed at this level. | | | Not assessed at this level. | |

| Grade 6 | | Bl | Grade 7 | | Bl | Grade 8 | | Bl |
|------------------------|---|----|----------|---|----|----------|--|----|
| CAT.6.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | CAT.7.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | CAT.8.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | |
| 3rd Commandment | | | | | | | | |
| | Not assessed at this level. | | | Not assessed at this level. | | 3 | Enumerate and explain the duties and valid options for how a Catholic will sanctify the Lord's Day. (CCC 2180-86, 2194) | 2 |
| 4th Commandment | | | | | | | | |
| 4 | Explain that a family is formed by a man and a woman, united in marriage, and their children; and why we say it exists before the state. (CCC 2202) | 2 | 4 | Explain that the family is based on marriage, which exists for the good of the spouses, and the procreation and education of children. (CCC 2201, 2249) | 2 | | | |
| | | | 5 | Articulate that grown children have a moral duty to support their parents in old age. (CCC 2218) | 1 | 4 | Examine and defend the duties of a Catholic when facing an immoral command of authority, providing examples. (CCC 2242, 2256) | 6 |
| 5th Commandment | | | | | | | | |
| 5 | Define direct euthanasia and explain that whatever its forms or motives, it is murder. (CCC 2276-77, 2324) | 2 | 6 | Explain why the use of drugs, except on strictly therapeutic grounds, is a grave offense. | 2 | 5 | Explain the concept of legitimate defense, and enumerate the conditions for a just war. (CCC 2263-65, 2309, 2321) | 2 |
| | | | | | | 6 | Explain under what conditions the death penalty is permitted (only when other means of protecting human lives are not possible). (CCC 2266-67) | 2 |
| 6 | Define and explain terrorism and torture, and why they are always gravely wrong. (CCC 2297) | 2 | 7 | Discuss the right to life of every human being from the moment of conception and the definition of mortal (even canonical) gravity of direct abortion. (CCC 2322) | 2 | 7 | Describe and morally evaluate kidnapping, hostage-taking, terrorism, torture and amputations, mutilations and sterilizations of the innocent. (CCC 2397) | 6 |

| | | Grade 6 | | Bl | | | Grade 7 | | Bl | | | Grade 8 | | Bl |
|------------------------|----|--|---|----|----------|---|--|--|----|--|--|--|--|----|
| CAT.6.M. | | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.7.M. | | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.8.M. | | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | |
| 6th Commandment | | | | | | | | | | | | | | |
| | 7 | Explain that marital relations are a noble and honorable gift from God with two ends that cannot be separated: the good of the spouses and the transmission of life. (CCC 2362-63, 2369) | 2 | | 8 | Discuss the effect of general culture and the media on sexual morality (pornography, prostitution, divorce, etc.). (CCC 2354, 2382-85, 2396, 2400) | 2 | | | | | | | |
| | | | | | 9 | Support the reservation of sexual activity to marriage in regard to the dignity of the human person; this includes masturbation, fornication, sex for engaged couples, "living together", trial marriage, and adultery. (CCC 2350-2353, 2360, 2380-81, 2390-91, 2396, 2400) | 6 | | 8 | Critique why pornography, masturbation and contraception are violations of human dignity. (CCC 2331-51, 2352, 2354, 2370, 2399) | | | | 2 |
| | | | | | 10 | Recognize that every marriage act must be open to children; this excludes contraception. (CCC 2366, 2398-99) | 1 | | 9 | Differentiate between homosexual acts and homosexual tendencies. (CCC 2357-59, 2396) | | | | 4 |
| 7th Commandment | | | | | | | | | | | | | | |
| | 8 | Recognize that the seventh commandment forbids any misuse of another's goods including "deliberate retention of goods lent or of objects lost", business fraud, paying unjust wages, and forcing up prices by taking advantage of the ignorance or hardship of another. (CCC 2409, 2454) | 1 | | | | | | 10 | Explain the Church's preferential love of the poor. (CCC 2444, 2448) | | | | 2 |
| | 9 | Recognize that the seventh commandment requires us to keep promises and contracts. (CCC 2410-11) | 1 | | | | | | 11 | Define the following offenses against truth: perjury, rash judgment, detraction, calumny, boasting, and lying. (CCC 2475-87) | | | | 2 |
| | 10 | Recite and explain the spiritual works of mercy. (CCC 2447) | 2 | | | | | | | | | | | |
| 8th Commandment | | | | | | | | | | | | | | |
| | 11 | Explain why Catholics must bear witness to their faith and why the highest degree of this truthfulness is found in martyrdom. (CCC 2471-74, 2506) | 2 | | 11 | Explain how one's reputation and honor are aspects of a person's human dignity, and how each of the following sins injure them: rash judgment, detraction, and calumny. (CCC 2477-79, 2507) | 2 | | 12 | Explain why the right to truth is not unconditional, and provide examples of when keeping silent is the best moral decision. (CCC 2488-89, 2491-92, 2510-11) | | | | |
| | 12 | Explain that the seal of the sacrament of Penance is a secret that must never be broken. (CCC 2490, 2511) | 2 | | | | | | | | | | | |

| Grade 6 | | | Bl | Grade 7 | | | Bl | Grade 8 | | | Bl |
|-------------------------|--|---|----|-----------------------------|--|---|----|-----------------------------|--|--|----|
| CAT.6.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.7.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | | CAT.8.M. | Understand the Ten Commandments. (CCC 2052-2557) (cont'd) | | |
| 9th Commandment | | | | | | | | | | | |
| 13 | Explain "purity of heart" and how it is achieved (with God's grace, by the practice of temperance, the virtue of chastity and by prayer). (CCC 2518-20, 2530-32) | 2 | | Not assessed at this level. | | 2 | | Not assessed at this level. | | | |
| 10th Commandment | | | | | | | | | | | |
| 14 | Define envy and explain why this capital sin is the source of many other sins. (CCC 2538-59, 2553) | 2 | | Not assessed at this level. | | | | Not assessed at this level. | | | |

| PreK-Kindergarten | | | Bl | Grade 1 | | | Bl | Grade 2 | | | Bl |
|---|---|--|----|---|---|--|----|---|---|---|----|
| Christian Prayer - Catholic school/religious education students in the Diocese of Madison will understand the revelation and tradition of the Catholic life of prayer. | | | | | | | | | | | |
| CAT.K.N. Understand what prayer is and the revelation of prayer. (CCC 2559 – 2649) | | | | CAT.1.N. Understand what prayer is and the revelation of prayer. (CCC 2559 – 2649) | | | | CAT.2.N. Understand what prayer is and the revelation of prayer. (CCC 2559 – 2649) | | | |
| | 1 | Describe prayer as our conversation with God in which we talk to and listen to God. (CCC 2564-65, 2607, | 4 | | 1 | Explain that we are called to pray every day with our families. (CCC 2559, 2659) | 2 | | 1 | Explain that we pray because God is greater than we are. (CCC 2559) | 2 |
| | 2 | Articulate a personal prayer of thanksgiving. (CCC 2638) | 2 | | 2 | Articulate a personal prayer of intercession (for others). (CCC 2634) | 2 | | 2 | Articulate a personal prayer of sorrow. (CCC 2631) | 2 |
| | 3 | Recognize that we can pray silently or out loud. | 1 | | 3 | Explain how God hears our prayers and answers them according to His will. (CCC 2610-16) | 2 | | | | |
| CAT.K.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | | CAT.1.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | | CAT.2.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | |
| | 1 | Explain that the church building as God’s house and the place we come together as God’s family to pray. (CCC 2691, 2696) | 2 | | 1 | Describe the church building as a special place to pray both within the Mass and outside of Mass. (CCC 2691, 2696) | 2 | | | | |
| | 2 | Explain that the Mass is the most important prayer. (CCC 1074, 1118, 1324, 1326) | 2 | | 2 | Describe how the Mass is the highest form of prayer and each person is called to participate by praying and singing. (CCC 1071) | 2 | | | | |
| | 3 | Recognize the priest is the one who leads us in prayer. (CCC 1591-92) | 1 | | | | | | | | |
| | | | | | | | | 1 | | Demonstrate Catholic use of <i>sacramentals</i> for prayer purposes. (CCC 1677-78) | 3 |
| CAT.K.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | | CAT.1.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | | CAT.2.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | |
| | 1 | Demonstrate prayer gestures: folding hands to pray and kneeling. (CCC 2663) | 3 | | 1 | Demonstrate that prayers with words can be said aloud or silently. (CCC 2700-04, 2722) | 3 | | 1 | Demonstrate and explain prayer gestures: blessing before Gospel. (CCC 2663) | 3 |
| | 2 | Recite Glory Be, the words and actions of the sign of the cross, and blessings before and after meals. (CCC 2157) | 1 | | 2 | Recite Our Father, Hail Mary, Glory Be, and the prayer before meals.. | 1 | | 2 | Recite an Act of Contrition. | 1 |
| | | | | | 3 | Explain that memorization of prayers is an important part of our prayer life. (CCC 2688) | | | 3 | Recite Mass responses. | 1 |
| CAT.K.Q. Understand the Lord’s prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | | CAT.1.Q. Understand the Lord’s prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | | CAT.2.Q. Understand the Lord’s prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | |
| | 1 | Express that Amen means "I believe". (CCC 2856) | 2 | | 1 | Explain why we pray “Our Father” rather than “My Father” (because we open ourselves to loving everyone and acknowledge that God loves everyone). (CCC 2792-93, 2801) | 2 | | 1 | Explain that Jesus gave us the “Our Father” when the apostles asked him how to pray. (CCC 2759, 2773) | 2 |

| Grade 3 | | | Bl | Grade 4 | | | Bl | Grade 5 | | | Bl |
|---|---|--|----|---|---|--|----|---|--|--|----|
| Christian Prayer - Catholic school/religious education students in the Diocese of Madison will understand the revelation and tradition of the Catholic life of prayer. | | | | | | | | | | | |
| CAT.3.N. Understand what prayer is and the revelation of prayer. (CCC 2558 – 2649) | | | | CAT.4.N. Understand what prayer is and the revelation of prayer. (CCC 2558 – 2649) | | | | CAT.5.N. Understand what prayer is and the revelation of prayer. (CCC 2558 – 2649) | | | |
| | 1 | Connect God's creation and prayer. (CCC 2569) | 4 | | 1 | Explain that prayer connects us with Trinity as one and separately as Father, Son, and Holy Spirit. (CCC 2565) | 2 | | | | |
| | 2 | Describe prayer as our conversation with God, and examine the <i>five forms of prayer</i> . (CCC 2564) | 3 | | 2 | Recognize Jesus as a model of prayer. (CCC 2609, 2613, 2621) | 1 | 1 | | Explain how God created us to look for Him in prayer. (CCC 2560-61) | 2 |
| | 3 | Create a personal prayer of petition. (CCC 2629) | 5 | | 3 | Create a personal prayer of praise. (CCC 2628) | 5 | 2 | | Define the Prayers of Intercession and Petition. (CCC 2629-2636) | 2 |
| | | | | | 4 | Give an example of when you use mental prayer as a way of listening to God. (CCC 2560-62) | 2 | | | | |
| CAT.3.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | | CAT.4.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | | CAT.5.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | |
| | 1 | Discuss how the Holy Spirit prays in us and teaches us how to pray.(CCC 2650, 2652, 2661) | 2 | | 1 | Witness how prayer in Liturgy leads to prayer in life. (CCC 2655) | 3 | 1 | | Witness how prayer from the Word of God leads to prayer in life. (CCC 2653-54) | 3 |
| | 2 | Give examples of <i>sacramentals</i> and their use in prayer. (CCC 1677-78) | 2 | | | | | | | | |
| | 3 | Describe how under the guidance of the Holy Spirit, priests are among those who teach us to pray. (CCC 2686) | 2 | | | | | | | | |
| | | | | | 2 | Compare Mary's experience with Jesus to your experience with Jesus through the mysteries of the rosary. (CCC 2708) | 6 | 2 | | Explain how Mary and the Saints desire to intercede for us and we ask for their prayers. (CCC 2673-79, 2682-83, 2692) | 2 |
| | 4 | Give examples of how religious devote their lives to prayer. (CCC 2687) | 2 | | | | | | | | |
| CAT.3.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | | CAT.4.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | | CAT.5.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | |
| | 1 | Recite the Nicene and Apostles Creeds. | 1 | | 1 | Recite the Rosary and a Morning Offering. | 1 | 1 | | Compare and contrast the use of the Nicene and Apostle's Creeds. | 6 |
| | 2 | Describe the Stations of the Cross. | 2 | | | | | 2 | | Connect Liturgical seasons with specific prayer practices. (e.g., Advent: Wreath, O Antiphons; Lent: Stations of the Cross, Prayer/Fasting/ Almsgiving; All Saints/All Souls: Litanies) (CCC 1164) | 4 |
| CAT.3.Q. Understand the Lord's prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | | CAT.4.Q. Understand the Lord's prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | | CAT.5.Q. Understand the Lord's prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | |
| | | Not assessed at this level. | | | | Not assessed at this level. | | 1 | | Analyze the Lord's Prayer and separate these <i>seven petitions</i> . (CCC 2857-65) | 4 |

| Grade 6 | | | Bl | Grade 7 | | | Bl | Grade 8 | | | Bl |
|---|---|--|----|---|---|---|----|---|---|--|----|
| Christian Prayer - Catholic school/religious education students in the Diocese of Madison will understand the revelation and tradition of the Catholic life of prayer. | | | | | | | | | | | |
| CAT.6.N. Understand what prayer is and the revelation of prayer (CCC 2558 – 2649) | | | | CAT.7.N. Understand what prayer is and the revelation of prayer (CCC 2558 – 2649) | | | | CAT.8.N. Understand what prayer is and the revelation of prayer (CCC 2558 – 2649) | | | |
| | 1 | Relate Old Testament figures (like Abraham) as models of prayer. (CCC 2570-72, 2592) | 6 | | 1 | Analyze prayer as a “surge of the heart” toward God; it is a relationship of love expressed through all circumstances of life. (CCC 2558) | 4 | | 1 | Point out that since God blessed our human hearts we can in return bless Him. (CCC 2645) | 4 |
| | 2 | Defend that Jesus’ prayer reaches its culmination on the Cross. (CCC 2605-06) | 6 | | 2 | Explain that prayer arises from faith, hope, and love. (CCC 2656-58) | 2 | | 2 | Define contemplative prayer and determine what distinguishes it from other prayer. (CCC 2709-19, 2724) | 1 |
| | 3 | Create a personal prayer of adoration. (CCC 2628) | 5 | | | | | | 3 | Assess the benefits of contemplative prayer. (CCC 2709-19, 2724) | 6 |
| CAT.6.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | | CAT.7.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | | CAT.8.O. Understand the Catholic Christian tradition of prayer (CCC 2650 – 2696) | | | |
| | 1 | Pray in adoration of the Blessed sacrament. (CCC 2628) | 1 | | 1 | Give examples of Mary as a model of prayer, particularly in her <i>Fiat</i> and at the foot of the Cross. (CCC 2627-18) | 4 | | | | |
| | 2 | Recite traditional songs and prayers that accompany Benediction. (<i>GIRM</i>) | 1 | | | | | | | | |
| | 3 | Describe the historical connection between the rosary and the psalms. (CCC 2596) | 2 | | | | | | 1 | Describe the faith benefits of fasting prescribed by the Church. (CCC 2043) | 2 |
| CAT.6.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | | CAT.7.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | | CAT.8.P. Understand and experience the Catholic Christian life of prayer (CCC 2697 – 2758) | | | |
| | 1 | Connect the Psalms to a life experience. (CCC 2585-89, 2596-97) | 4 | | 1 | Describe ways to turn the heart back to God when distracted in prayer. (CCC 2729, 2754) | 2 | | 1 | Develop and follow a regular personal prayer plan. | 5 |
| | 2 | Explain how daily prayers help to obtain the rhythm of prayer encouraged by the Church. (CCC 2629) | 2 | | 2 | Recite Acts of Faith, Hope, and Love and the Jesus prayer. (CCC 453, 2616) | 1 | | 2 | Describe Lectio Divina (praying with the Scriptures) and assess the benefits to your prayer life. | 6 |
| | 3 | Recite Morning Prayer (Canticle of Zachariah) and Evening Prayer (Magnificat). (CCC 2619, 2671) | 1 | | | | | | 3 | Explain the significance of the Novena in our prayers. | 2 |
| | 4 | Participate in guided meditation. (CCC 2705-06, 2723) | 3 | | | | | | 4 | Recite rote prayers assessed in all previous grades. | 1 |
| CAT.6.Q. Understand the Lord’s prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | | CAT.7.Q. Understand the Lord’s prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | | CAT.8.Q. Understand the Lord’s prayer as a summary of the whole gospel and its many uses within the Christian life (CCC 2759 – 2865) | | | |
| | | Not assessed at this level. | | | 1 | Defend the Lord's Prayer as the summary of the whole Gospel. (CCC 2761) | 6 | | | Not assessed at this level. | |

ADDENDUM A

Glossary

From the Catechism of the Catholic Church

Even before the promulgation of the Catechism of the Catholic Church, a Glossary had been proposed to provide assistance to those who would use the new Catechism. This Glossary has been prepared by Archbishop William J. Levada, who served as a member of the Editorial Committee of the Special Commission of the Holy See for the Catechism of the Catholic Church. It has been reviewed by the NCCB ad hoc Committee to Oversee the Use of the Catechism, as well as by the chairman and staff of the NCCB Committee on Doctrine.

This Glossary has been composed with reference to the language of the Catechism itself: the numbers in parentheses refer to the number(s) in the Catechism where the term or concept is explained. The criterion for the selection of words included in this Glossary is twofold: (1) unfamiliar or technical terms are defined, in order to assist readers who are not acquainted with them through formal religious or theological studies; and (2) multiple meanings or uses of familiar terms are presented, thus alerting readers to the various uses of the term in Church doctrine. Common words and most proper names are not listed in this Glossary, nor are religious terms which are not directly or indirectly present in the Catechism.

It is important to remember that this Glossary, like the Catechism's Indexes, is an additional instrument by which readers may find assistance in their use of the Catechism itself. While the Glossary is faithful to the language of the Catechism, it does not participate in the approval of the text of the Catechism given in the Apostolic Constitution *Fidei depositum* of Pope John Paul II.

-A-

ABORTION: Deliberate termination of pregnancy by killing the unborn child. Such direct abortion, willed either as an end or a means, is gravely contrary to the moral law. The Church attaches the canonical penalty of excommunication to this crime against human life (2271-2272).

ABRAHAM: The man of faith and patriarch of Israel with whom God made a covenant which promised him land in which to live and many descendants, a great people for whom the Lord would be their God. Through Abraham God formed the people to whom he would later give the law by revelation to Moses. With the advent of Christ, the people of Israel would serve as the root to which the Gentiles would be grafted by their coming to believe (59, 72, 145, 705, 762, 2570).

ABSOLUTION: An essential element of the Sacrament of Penance in which the priest, by the power entrusted to the Church by Christ, pardons the sin(s) of the penitent (1424, 1442, 1449, 1453, 1480).

ACEDIA: A less common synonym for sloth, one of the seven "capital" sins (1866). *See* Sloth.

ACOLYTE: A liturgical minister appointed to assist at liturgical celebrations. Priests and deacons receive this ministry before they are ordained. Lay men may be installed permanently in the ministry of acolyte through a rite of institution and blessing (903, 1672).

ADAM: According to the creation story in Genesis, the first man. From this story the Church has learned that humanity was originally created in a state of holiness and justice and that the first ancestors of the human race lost this state for themselves and all humanity by their sin ("original sin"). Christ is called the "second" or "new Adam" because he ushered in the new creation by forgiving sin and restoring humanity to the grace of God's friendship lost by original sin (359, 375, 388, 390, 402-404, 504; cf. 635, 655).

ADORATION: The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God (2096, 2628; cf. 1083).

ADULTERY: Marital infidelity, or sexual relations between two partners, at least one of whom is married to another party. The sixth commandment and the New Testament forbid adultery absolutely (2380; cf. 1650).

ADVENT: The liturgical season of four weeks devoted to preparation for the coming of Christ at Christmas (524).

ALMSGIVING: Money or goods given to the poor as an act of penance or fraternal charity. Almsgiving, together with prayer and fasting, are traditionally recommended to foster the state of interior penance (1434; cf. 1969, 2447).

ALTAR: The center and focal point of a church, where the sacrifice of Christ on the cross is made present under sacramental signs in the Mass. Among the Israelites the altar was the place where sacrifices were offered to God. The Christian altar represents two aspects of the mystery of the Eucharist, as the altar of sacrifice where Christ as the sacrificial victim offers himself for our sins and as the table of the Lord where Christ gives himself to us as food from heaven (1182, 1383).

AMEN: A Hebrew word meaning "truly; it is so; let it be done," signifying agreement with what has been said. The prayers of the New Testament and of the Church's liturgy, and the Creeds, conclude with "amen." Jesus used the word to introduce solemn assertions, to emphasize their trustworthiness and authority (1061, 1345, 1396, 2856, 2865).

ANALOGY OF FAITH: The coherence of the truths of the faith among themselves and within the whole plan of Revelation (114).

ANAMNESIS: The "remembrance" of God's saving deeds in history in the liturgical action of the Church, which inspires thanksgiving and praise (1103). Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus (1354, 1362).

ANAPHORA: The Eucharistic Prayer--the prayer of thanksgiving and consecration--which is the heart and summit of the celebration of the Mass (1352).

ANGEL: A spiritual, personal, and immortal creature, with intelligence and free will, who glorifies God without ceasing and who serves God as a messenger of his saving plan (329-331). See Guardian Angels.

ANGER: An emotion which is not in itself wrong, but which, when it is not controlled by reason or hardens into resentment and hate, becomes one of the seven capital sins. Christ taught that anger is an offense against the fifth commandment (1765, 1866, 2262).

ANNUNCIATION: The visit of the angel Gabriel to the virgin Mary to inform her that she was to be the mother of the Savior. After giving her consent to God's word, Mary became the mother of Jesus by the power of the Holy Spirit (484, 494).

ANOINTING: A symbol of the Holy Spirit, whose "anointing" of Jesus as Messiah fulfilled the prophecies of the Old Testament. Christ (in Hebrew *Messiah*) means the one "anointed" by the Holy Spirit. Anointing is the sacramental sign of Confirmation, called Chrismation in the Churches of the East. Anointings form part of the liturgical rites of the catechumenate, and of the Sacraments of Baptism and Holy Orders (695). See Christ.

ANOINTING OF THE SICK: One of the seven sacraments, also known as the "sacrament of the dying," administered by a priest to a baptized person who begins to be in danger of death because of illness or old age, through prayer and the anointing of the body with the oil of the sick. The proper effects of the sacrament include a special grace of healing and comfort to the Christian who is suffering the infirmities of serious illness or old age, and the forgiving of the person's sins (1499, 1520, 1523, 1526-1532).

ANTICHRIST: The "deceitful one" referred to in the New Testament, associated with the "mystery of iniquity" which will precede the second coming of Christ, through which people will be led away from the truth to follow a false "messianism," by which man glorifies himself and human achievement in place of God and his Messiah come in the flesh, in whom the kingdom will be fulfilled (675-677).

APOSTASY: The total repudiation of the Christian faith (2089; cf. 817).

APOSTLE: A term meaning one who is *sent* as Jesus was sent by the Father, and as he sent his chosen disciples to preach the Gospel to the whole world. He called the Twelve to become his Apostles, chosen witnesses of his Resurrection and the foundation on which the Church is built (857).

The apostolic office is permanent in the Church, in order to ensure that the divine mission entrusted to the Apostles by Jesus will continue to the end of time. The bishops receive their office as successors of the Apostles through the Sacrament of Holy Orders (860). *See Apostolic Succession.*

APOSTLES' CREED: A statement of Christian faith developed from the baptismal creed or "symbol" of the ancient Church of Rome, the see of St. Peter, first of the Apostles. The Apostles' Creed is considered to be a faithful summary of the faith of the Apostles (194).

APOSTOLATE: The activity of the Christian which fulfills the apostolic nature of the whole Church by working to extend the reign of Christ to the entire world (863).

APOSTOLIC SUCCESSION: The handing on of apostolic preaching and authority from the Apostles to their successors the bishops through the laying on of hands, as a permanent office in the Church (77, 861).

APPARITION: An appearance to people on earth of a heavenly being--Christ, Mary, an angel, or a saint. The apparitions of Jesus in his risen body to his disciples occurred between Easter and his Ascension into heaven (641, 659).

ASCENSION: The entry of Jesus' humanity into divine glory in God's heavenly domain, forty days after his Resurrection (659, 665).

ASCESIS: The practice of penance, mortification, and self-denial to promote greater self-mastery and to foster the way of perfection by embracing the way of the cross (2015).

ASSUMPTION: The dogma which recognizes the Blessed Virgin Mary's singular participation in her Son's Resurrection by which she was taken up body and soul into heavenly glory, when the course of her earthly life was finished (966).

ATHEISM: The denial in theory and/or practice that God exists. Atheism is a sin against the virtue of religion required by the first commandment of the law (2124-2125).

-B-

BAPTISM: The first of the seven sacraments, and the "door" which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the "sacraments of initiation" by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the Body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit (977, 1213 ff.; 1275, 1278).

BEATIFIC VISION: The contemplation of God in heavenly glory, a gift of God which is a constitutive element of the happiness (or beatitude) of heaven (1028, 1720).

BEATITUDE: Happiness or blessedness, especially the eternal happiness of heaven, which is described as the vision of God, or entering into God's rest by those whom He makes "partakers of the divine nature" (1024, 1721).

BEATITUDES: The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness (cf. *Mt* 5:1-12; *Lk* 6: 20-23). These teachings reflect the promises made to the chosen people since Abraham; they portray the countenance of Christ and describe his charity. More- over, by shedding light on the actions and attitudes characteristic of the Christian life, they describe the vocation of all the faithful (1716).

BIBLE: Sacred Scripture: the books which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit (105). The Bible contains both the forty-six books of the Old Testament and the twenty-seven books of the New Testament (120). See Old Testament; New Testament.

BIBLICAL INSPIRATION: The gift of the Holy Spirit which assisted a human author to write a biblical book so that it has God as its author and teaches faithfully, without error, the saving truth that God has willed to be consigned to us (105).

BISHOP: One who has received the fullness of the Sacrament of Holy Orders, which makes him a member of the episcopal college and a successor of the Apostles. He is the shepherd of a particular church entrusted to him (1557; cf. 861, 886).

BLASPHEMY: Speech, thought, or action involving contempt for God or the Church, or persons or things dedicated to God. Blasphemy is directly opposed to the second commandment (2148).

BLESSED SACRAMENT: A name given to the Holy Eucharist, especially the consecrated elements reserved in the tabernacle for adoration, or for the sick (1330).

BLESSING: A blessing or benediction is a prayer invoking God's power and care upon some person, place, thing, or undertaking. The prayer of benediction acknowledges God as the source of all blessing. Some blessings confer a permanent status: consecration of persons to God, or setting things apart for liturgical usage (1671, 2626).

BODY OF CHRIST: (1) The human body which the Son of God assumed through his conception in the womb of Mary and which is now glorified in heaven (467, 476, 645). (2) This same Body and Blood, together with the soul and divinity, of our Lord Jesus Christ are sacramentally present in the Eucharist under the appearances of bread and wine (1374). (3) The Church is called the (mystical) Body of Christ because of the intimate communion which Jesus shares with his disciples; the metaphor of a body, whose head is Christ and whose members are the faithful, provides an image which keeps in focus both the unity and the diversity of the Church (787, 790, 1396).

-C-

CALUMNY: A false statement which harms the reputation of others and gives occasion for false judgments concerning them (2477).

CANON LAW: The rules (canons or laws) which provide the norms for good order in the visible society of the Church. Those canon laws that apply universally are contained in the Codes of Canon Law. The most recent Code of Canon Law was promulgated in 1983 for the Latin (Western) Church and in 1991 for the Eastern Church (*The Code of Canons of the Eastern Churches*).

CANON OF THE MASS: The central part of the Mass, also known as the Eucharistic Prayer or "anaphora," which contains the prayer of thanksgiving and consecration (1352).

CANON OF SCRIPTURE: The Church's complete list of sacred books of the Bible (120).

CANONIZATION: The solemn declaration by the Pope that a deceased member of the faithful may be proposed as a model and intercessor to the Christian faithful and venerated as a saint on the basis of the fact that the person lived a life of heroic virtue or remained faithful to God through martyrdom (828; cf. 957).

CAPITAL SINS: Sins which engender other sins and vices. They are traditionally numbered as seven: pride, covetousness, envy, anger, gluttony, lust, and sloth (1866).

CARDINAL VIRTUES: Four pivotal human virtues (from the Latin *carbo*, "pivot"): prudence, justice, fortitude, and temperance. The human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith (1805, 1834).

CATECHESIS: An education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ. Those who perform the ministry of catechists in the Church are called "catechists" (5, 426-427).

CATECHISM: A popular summary or compendium of Catholic doctrine about faith and morals and designed for use in catechists (11).

CATECHUMEN: A person who is preparing for Baptism. The *catechumenate* is the formation of these catechumens in preparation for their Christian Initiation, and aims at bringing their conversion and their faith to maturity within the ecclesial community (1248). The candidates are anointed with *oil of catechumens* by which they are strengthened in their conversion from sin and renunciation of Satan (1237).

CATHEDRAL: The official church of the bishop of a diocese. The Greek word *cathedra* means chair or throne; the bishop's "chair" symbolizes his teaching and governing authority, and is located in the principal church or "cathedral" of the local diocese of which he is the chief pastor (cf. 1572).

CATHOLIC: One of the four marks or notes of the Church, taken from the Nicene Creed. The Church is catholic or universal both because she possesses the fullness of Christ's presence and the means of salvation, and because she has been sent out by Christ on a mission to the whole of the human race (750, 830).

CATHOLIC CHURCH: The Church established by Christ on the foundation of the Apostles, possessing the fullness of the means of salvation which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession (830).

CATHOLIC SOCIAL TEACHING: 7 Themes:

- 1) Life and dignity of the human person- Human life is sacred and the dignity of the human person is the foundation of the moral life of individuals and of society.
- 2) Call to family, community and participation - The human person is social by nature and has the right to participate in family life and to the basic necessities that support life and human decency.
- 3) Rights and responsibilities - The human person has the fundamental right to life and to the basic necessities that support life and human decency.
- 4) Option for the poor and the vulnerable - The gospel commands us "to put the needs of the poor and the vulnerable first".
- 5) Dignity of work and workers - Work is a form of participating in God's work of Creation. "The economy must serve people and not the other way around."
- 6) Solidarity - God is the Creator of all people. "We are one human family whatever our national, racial, ethnic, economic and ideological differences."
- 7) Care of God's creation - Care of the environment is a divine command and a requirement of our faith.

CELIBACY: The state or condition of those who have chosen to remain unmarried for the sake of the kingdom of heaven in order to give themselves entirely to God and to the service of his people. In the Latin Church, celibacy is obligatory for bishops and priests. In some Eastern Churches, celibacy is a prerequisite for the ordination only of bishops; priests may not marry after they have been ordained (1579, 1580).

CHARACTER, SACRAMENTAL: An indelible spiritual mark which is the permanent effect of the Sacraments of Baptism, Confirmation, and Holy Orders, by which a person is given a new permanent configuration to Christ and a specific standing in the Church; the reception of these sacraments is never repeated (1272, 1304, 1582).

CHARISM: A specific gift or grace of the Holy Spirit which directly or indirectly benefits the Church, given in order to help a person live out the Christian life, or to serve the common good in building up the Church (799, 951).

CHARITY: The theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God (1822).

CHASTITY: The moral virtue which, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being (2337). Chastity is called one of the fruits of the Holy Spirit (1832).

CHOIR: A group of persons trained to lead in the singing at liturgical celebrations (1143).

CHRISM: Perfumed oil, consecrated by the bishop, which signifies the gift of the Holy Spirit. Chrism is used for consecration in the Sacraments of Baptism, Confirmation, and Holy Orders (1241, 1289, 1291, 1294).

CHRISMATION: The name used in the Eastern Churches for the Sacrament of Confirmation, from the "chrism" or "myron" used in the anointing (1289).

CHRIST: From the Greek translation of the Hebrew *Messiah*, which means "anointed." It became the name proper to Jesus because he accomplished perfectly the divine mission of priest, prophet, and King, signified by his anointing as Messiah, "Christ" (436). *See* Jesus Christ; Messiah; Anointing.

CHRISTIAN: A name derived from that of Christ himself. The name refers to all those who have been anointed through the gift of the Holy Spirit in Baptism; hence, the followers of Christ, the members of the Christian Church. According to Acts 11:26 "it was in Antioch that the disciples were first called Christians" (1289).

CHRISTMAS: The feast of the Nativity, the birth of Jesus (1171).

CHURCH: The name given the "convocation" or "assembly" of the People God has called together from "the ends of the earth." In Christian usage, the word "Church" has three inseparable meanings: the People that God gathers in the whole world; the particular or local church (diocese); and the liturgical (above all Eucharistic) assembly. The Church draws her life from the Word and the Body of Christ, and so herself becomes Christ's Body (752). In the Creed, the sole Church of Christ is professed to be one, holy, catholic, and apostolic (811).

CIRCUMCISION: The rite prescribed in Judaism and other cultures which involves cutting off the foreskin of a male. Circumcision was a sign of the covenant between God and his people Israel and prefigured the rite of Christian initiation in Baptism. Jesus was circumcised eight days after his birth in accord with Jewish law (527).

COLLEGIALITY: The principle that all the bishops of the Church with the Pope at their head form a single "college," which succeeds in every generation the "college" of the Twelve Apostles, with Peter at their head, which Christ instituted as the foundation of the Church. This college of bishops together with, but never without, the Pope has supreme and full authority over the universal Church (861, 880, 883).

COMMANDMENT: A norm of moral and/or religious action; above all, the *Ten Commandments* given by God to Moses. Jesus summarized all the commandments in the twofold command of love of God and love of neighbor (2052).

COMMANDMENTS OF THE CHURCH: *See* Precepts of the Church.

COMMUNION: Holy Communion, the reception of the Body and Blood of Christ in the Eucharist (1382). More generally, our fellowship and union with Jesus and other baptized Christians in the Church, which has its source and summit in the celebration of the Eucharist. In this sense, Church as communion is the deepest vocation of the Church (959).

COMMUNION OF SAINTS: The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles' Creed, where it has also been interpreted to refer to unity in the "holy things" (*communio sanctorum*), especially the unity of faith and charity achieved through participation in the Eucharist (948, 957, 960, 1474).

CONCUPISCENCE: Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin (1264, 1426, 2515).

CONFESSION: An essential element of the Sacrament of Penance and Reconciliation, which consists in telling one's sins to the priestly minister. By extension, the word confession is used to refer to the Sacrament of Penance itself (1455).

CONFIRMATION: One of the ensemble of the Sacraments of Initiation into the Church, together with Baptism and Eucharist. Confirmation 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 (1285).

CONSCIENCE: The interior voice of a human being, within whose heart the inner law of God is inscribed. Moral conscience is a judgment of practical reason about the moral quality of a human action. It moves a person at the appropriate moment to do good and to avoid evil (1777-1778). An *examination of conscience* is recommended as a preparation for the reception of the Sacrament of Penance (1454).

CONSECRATED LIFE: A permanent state of life recognized by the Church, entered freely in response to the call of Christ to perfection, and characterized by the profession of the evangelical counsels of poverty, chastity, and obedience (914). *See* Vow.

CONSECRATED VIRGINS: Women who have decided with the Church's approval to cling only to the Lord and to live in a state of virginity "for the sake of the kingdom of heaven" and are consecrated in that state by a solemn rite (922-924).

CONSECRATION: The dedication of a thing or person to divine service by a prayer or blessing. The consecration at Mass is that part of the Eucharistic Prayer during which the Lord's words of institution of the Eucharist at the Last Supper are recited by the priestly minister, making Christ's Body and Blood--his sacrifice offered on the cross once for all--sacramentally present under the species of bread and wine (1352, 1353).

CONTEMPLATION: A form of wordless prayer in which mind and heart focus on God's greatness and goodness in affective, loving adoration; to look on Jesus and the mysteries of his life with faith and love (2628, 2715).

CONTRACEPTION, ARTIFICIAL: The use of mechanical, chemical, or medical procedures to prevent conception from taking place as a result of sexual intercourse; contraception offends against the openness to procreation required of marriage and also the inner truth of conjugal love (2370).

CONTRITION: Sorrow of the soul and hatred for the sin committed, together with a resolution not to sin again. Contrition is the most important act of the penitent, and is necessary for the reception of the Sacrament of Penance (1451).

CONVERSION: A radical reorientation of the whole life away from sin and evil, and toward God. This change of heart or conversion is a central element of Christ's preaching, of the Church's ministry of evangelization, and of the Sacrament of Penance and Reconciliation (1427, 1431, 1423; cf. 821).

COUNCIL, ECUMENICAL: A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. An ecumenical council is usually called by the successor of St. Peter, the Pope, or at least confirmed or accepted by him (884).

COUNSEL: *See* Evangelical Counsels; Gifts of the Holy Spirit.

COVENANT: A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. In the Old Testament or Covenant, God revealed his law through Moses and prepared his people for salvation through the prophets. In the New Testament or Covenant, Christ established a new and eternal covenant through his own sacrificial death and Resurrection. The Christian economy is the new and definitive Covenant which will never pass away, and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ (56, 62, 66). *See* Old Testament; New Testament.

COVETOUSNESS: A disordered inclination or desire for pleasure or possessions. One of the capital sins, it is proscribed by the ninth and tenth commandments (2514, 2534).

CREATION: The act by which the eternal God gave a beginning to all that exists outside of himself. Creation also refers to the created universe or totality of what exists, as often expressed by the formula "the heavens and the earth" (290).

CREED: A brief, normative summary statement or profession of Christian faith, e.g., the Apostles' Creed, the Nicene Creed. The word "Creed" comes from the Latin *Credo*, meaning "I believe," with which the Creed begins. Creeds are also called Symbols of Faith (187).

CROSS: The instrument of execution on which Christ died; a symbol of the unique sacrifice of Christ as sole mediator between God and man. Jesus invited his disciples to take up their cross and follow him, in order to associate with his redeeming sacrifice those who were to be its first beneficiaries. Catholics begin their prayers and actions with the *Sign of the Cross* "in the name of the Father, and of the Son, and of the Holy Spirit. Amen." A devotional cross with the figure of Jesus suspended on it is called a "crucifix" (616, 618, 2166).

-D-

DEACON, DIACONATE: A third degree of the hierarchy of the Sacrament of Holy Orders, after bishop and priest. The deacon is ordained not to priesthood but for ministry and service. Deacons are ordained to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity. While the Churches of the East have always had a functioning order of deacons, in the West the permanent diaconate was reestablished by the Second Vatican Council (1569, 1571).

DECALOGUE: The Ten Commandments (literally, "ten words") given by God to Moses on Sinai. In order to be faithful to the teaching of Jesus, the Decalogue must be interpreted in the light of the great commandment of love of God and neighbor (2055, 2056). *See* Commandment.

DEFINITION, DOGMATIC: A solemn declaration by an ecumenical council or by the Pope that a doctrine is revealed by God and must be believed by the universal Church; such definitions are called infallible, and must be adhered to with the obedience of faith (891).

DEMON: *See* Devil/Demon.

DEPOSIT OF FAITH: The heritage of faith contained in Sacred Scripture and Tradition, handed on in the Church from the time of the Apostles, from which the Magisterium draws all that it proposes for belief as being divinely revealed (84; cf. 1202).

DESCENT INTO HELL: An article in the Apostles' Creed referring to the victory over death and sin which Christ won by being "raised from the dead." Jesus, like all people, experienced death and in his soul joined the others in the realm of the dead, where he descended as Savior, proclaiming the Gospel to the spirits imprisoned there in order to free the just ones who had gone before him (632).

DESPAIR: The abandonment of hope in salvation and the forgiveness of sins (2091).

DETRACTION: Disclosure of another's faults and sins, without an objectively valid reason, to persons who did not know about them, thus causing unjust injury to that person's reputation (2477).

DEVELOPMENT, DOCTRINAL: Growth in the understanding of God's revelation, which continues through the contemplation and study of believers, theological research, and the preaching of the Magisterium (94).

DEVIL/DEMON: A fallen angel, who sinned against God by refusing to accept his reign. Satan or the devil, the Evil One, and the other demons were at first good angels, created naturally good, who became evil by their own doing (391, 1707; cf. 2851).

DIACONATE: *See* Deacon, Diaconate.

DIOCESE: A "particular church," a community of the faithful in communion of faith and sacraments whose bishop has been ordained in apostolic succession. A diocese is usually a determined geographic area; sometimes it may be constituted as a group of people of the same rite or language. In Eastern churches, an eparchy (833).

DISCIPLE: Those who accepted Jesus' message to follow him are called his disciples. Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to the disciples and gave them a share in his mission, his joy, and his sufferings (767, 787).

DIVINE OFFICE: The Liturgy of the Hours, the public prayer of the Church which sanctifies the whole course of the day and night. Christ thus continues his priestly work through the prayer of his priestly people (1174).

DIVORCE: The claim that the indissoluble marriage bond validly entered into between a man and a woman is broken. A civil dissolution of the marriage contract (divorce) does not free persons from a valid marriage before God; remarriage would not be morally licit (2382; cf. 1650).

DOCTRINE/DOGMA: The revealed teachings of Christ which are proclaimed by the fullest extent of the exercise of the authority of the Church's Magisterium. The faithful are obliged to believe the truths or dogmas contained in divine Revelation and defined by the Magisterium (88).

DOXOLOGY: Christian prayer which gives praise and glory to God, often in a special way to the three divine persons of the Trinity. Liturgical prayers traditionally conclude with the doxology "to the Father, through the Son, in the Holy Spirit"; the final doxology of the Lord's Prayer renews the prayer's first three petitions in the form of adoration and praise (2639, 2855).

-E-

EASTER: The greatest and oldest Christian feast, which celebrates Christ's Resurrection from the dead. Easter is the "feast of feasts," the solemnity of solemnities, the "Great Sunday." Christians prepare for it during Lent and Holy Week, and catechumens usually receive the Sacraments of Christian Initiation (Baptism, Confirmation, Eucharist) at the Easter Vigil (1169; cf. 647).

EASTERN CHURCHES: Churches of the East in union with Rome (the Western Church), but not of Roman rite, with their own liturgical, theological, and administrative traditions, such as those of the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite, and Chaldean rites. The variety of particular churches with distinctive traditions witnesses to the catholicity of the one Church of Christ, which takes root in distinct cultures (1202-1203; cf. 835).

ECCLESIASTIC/ECCLESIASTICAL: Pertaining to or of the Church (Greek/Latin: *ecclesia*). Hence ecclesiastical government is church government (857); an ecclesiastical province is a grouping of church jurisdictions or dioceses (887); an ecclesiastic is a church official.

ECONOMY: The structure and organization of productive work or activity in a society, forming the basis for financial support and stability of individuals, families, and society. The morality of economic activity is judged according to the seventh commandment; economic activity is one of the principal points addressed by the Church's social doctrine (2426, 2430).

ECONOMY OF SALVATION (DIVINE ECONOMY): From a Greek word (*oikonomia*, literally "management of a household" or "stewardship") which refers to God's revelation and communication of himself to the world in time for the sake of the salvation of all humanity; hence, the economy of salvation (258, 1066). The Fathers of the Church distinguished *oikonomia* from *theologia*; the latter term refers to the mystery of the internal life of the Trinity (236). The economy of salvation, on the other hand, refers to God's activity in creating and governing the world, particularly with regard to his plan for the salvation of the world in the person and work of Jesus Christ, a plan which is being accomplished through his Body the Church, in its life and sacraments; hence, the "sacramental economy" (1076, 1093).

ECUMENICAL COUNCIL: See Council, Ecumenical.

ECUMENISM: Promotion of the restoration of unity among all Christians, the unity which is a gift of Christ and to which the Church is called by the Holy Spirit. For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (816, 820-822).

ENCYCLICAL: A pastoral letter written by the Pope and sent to the whole Church and even to the whole world, to express Church teaching on some important matter. Encyclicals are expressions of the ordinary papal magisterium (cf. 892).

ENVY: Resentment or sadness at another's good fortune, and the desire to have it for oneself. One of the seven capital sins, envy is contrary to the tenth commandment (2539).

EPARCHY: *See* Diocese.

EPICLESIS: The prayer petitioning God to send the Holy Spirit so that the offerings at the Eucharist may become the Body and Blood of Christ and thus the faithful, by receiving them, may themselves become a living offering to God. In every sacrament, the prayer asking for the sanctifying power of God's Holy Spirit is an "epiclesis" (1105, 1127).

EPIPHANY: The feast which celebrates the *manifestation* to the world of the newborn Christ as Messiah, Son of God, and Savior of the world. The feast of Epiphany celebrates the adoration of Jesus by the wise men (*magi*) from the East, together with his baptism in the Jordan and the wedding feast of Cana in Galilee (528; cf. 535).

EPISCOPAL/EPISCOPATE: Pertaining to the office of bishop (Greek: *episkopos*), hence episcopal consecration, the episcopal college, episcopal conferences (883, 887, 1557). "Episcopate" is a collective noun referring to all those who have received sacramental ordination as bishops.

EREMITICAL LIFE: The life of a hermit, separate from the world in praise of God and for the salvation of the world, in the silence of solitude, assiduous prayer, and penance (920).

ESCHATOLOGY: From the Greek word *eschaton*, meaning "last." Eschatology refers to the area of Christian faith which is concerned about "the last things," and the coming of Jesus on "the last day": our human destiny, death, judgment, resurrection of the body, heaven, purgatory, and hell—all of which are contained in the final articles of the Creed (1001, 1020-1050; cf. 2771).

ETERNAL LIFE: Living forever with God in the happiness of heaven, entered after death by the souls of those who die in the grace and friendship of God (988, 1020). In preaching the kingdom of heaven, Jesus called all people to eternal life, which is anticipated in the grace of union with Christ: "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (*Jn* 17:3).

EUCCHARIST: The ritual, sacramental action of thanksgiving to God which constitutes the principal Christian liturgical celebration of and communion in the paschal mystery of Christ. The liturgical action called the Eucharist is also traditionally known as the Holy Sacrifice of the Mass. It is one of the seven sacraments of the Church; the Holy Eucharist completes Christian initiation (1322 ff.). The Sunday celebration of the Eucharist is at the heart of the Church's life (2177). *See* Mass.

EUCCHARISTIC PRAYER: *See* Canon of the Mass.

EUTHANASIA: An action or an omission which, of itself or by intention, causes the death of handicapped, sick, or dying persons--sometimes with an attempt to justify the act as a means of eliminating suffering. Euthanasia violates the fifth commandment of the law of God (2277).

EVANGELICAL COUNSELS: In general, the teachings of the New Law proposed by Jesus to his disciples which lead to the perfection of Christian life. In the New Law, the precepts are intended to remove whatever is incompatible with charity; the evangelical counsels are to remove whatever might hinder the development of charity, even if not contrary to it (1973). The public profession of the evangelical counsels of poverty, chastity, and obedience is a constitutive element of state of consecrated life in the Church (915).

EVANGELIST: One of the four authors to whom is ascribed the writing of the Gospels, i.e., Matthew, Mark, Luke, and John (125, 120). The term is also used for one who works actively to spread and promote the Christian faith.

EVANGELIZATION: The proclamation of Christ and his Gospel (Greek: *evangelion*) by word and the testimony of life, in fulfillment of Christ's command (905; cf. 861).

EVE: According to the creation story in Genesis, the first woman; wife of Adam. God did not create man a solitary being; from the beginning, "male and female he created them" (*Gen* 1:29) (369, 375). Because she is the mother of the eternal Son of God made man, Jesus Christ the "new Adam," Mary is called the "new Eve," the "mother of the living" in the order of grace (511). *See* Adam.

EVIL: The opposite or absence of good. One form of evil, physical evil, is a result of the "state of journeying" toward its ultimate perfection in which God created the world, involving the existence of the less perfect alongside the more perfect, the constructive and the destructive forces of nature, the appearance and disappearance of certain beings (310). Moral evil, however, results from the free choice to sin which angels and men have; it is permitted by God, who knows how to derive good from it, in order to respect the freedom of his creatures (311). The entire revelation of God's goodness in Christ is a response to the existence of evil (309, 385, 1707). The devil is called the Evil One. *See* Devil/Demon.

EXAMINATION OF CONSCIENCE: Prayerful self-reflection on our words and deeds in the light of the Gospel to determine how we may have sinned against God. The reception of the Sacrament of Penance ought to be prepared for by such an examination of conscience (1454).

EXCOMMUNICATION: A severe ecclesiastical penalty, resulting from grave crimes against the Catholic religion, imposed by ecclesiastical authority or incurred as a direct result of the commission of an offense. Excommunication excludes the offender from taking part in the Eucharist or other sacraments and from the exercise of any ecclesiastical office, ministry, or function (1463).

EXODUS: God's saving intervention in history by which he liberated the Hebrew people from slavery in Egypt, made a covenant with them, and brought them into the Promised Land. The Book of Exodus, the second of the Old Testament, narrates this saving history (62). The exodus is commemorated by the Jewish people at Passover, which for Christians is a foreshadowing of the "passover" of Jesus Christ from death to life and is celebrated in the memorial of the Eucharist (1363).

EXORCISM: The public and authoritative act of the Church to protect or liberate a person or object from the power of the devil (e.g., demonic possession) in the name of Christ (1673). A simple exorcism prayer in preparation for Baptism invokes God's help in overcoming the power of Satan and the spirit of evil (1237).

EXPIATION: The act of redemption and atonement for sin which Christ won for us by the pouring out of his Blood on the cross, by his obedient love "even to the end" (*Jn* 13:1) (433, 616, 1475). The expiation of sins continues in the mystical body of Christ and the communion of saints by joining our human acts of atonement to the redemptive action of Christ, both in this life and in Purgatory.

EXTREME UNCTION: *See* Anointing of the Sick.

-F-

FAITH: Both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity (as specified in the ten commandments), and respond to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment of God (26, 142, 150, 1814, 2087).

FAITHFUL, THE CHRISTIAN: Those who have been incorporated into Christ in Baptism and constituted as the people of God, the Church (871). The term "lay faithful" refers to the laity, all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church (897).

FALL: (1) Biblical revelation about the reality of sin in human history. The Biblical story begins with the original sin freely committed by the first human beings. This primeval event is narrated in figurative language in the Book of Genesis, which describes this sin as a "fall" from God's friendship and grace, which they had received from God not only for themselves but for the whole human race (388, 390). (2) In the "fall" of angels, Scripture and Church tradition see the emergence of Satan and the "devil"; the "fall" of these angelic spirits was due to their freely chosen rejection of God and His reign (391-392).

FASTING: Refraining from food and drink as an expression of interior penance, in imitation of the fast of Jesus for forty days in the desert. Fasting is an ascetical practice recommended in Scripture and the writings of the Church Fathers; it is sometimes prescribed by a precept of the Church, especially during the liturgical season of Lent (538, 1434, 2043).

FATHER, GOD, THE: God, the first Person of the Blessed Trinity. Jesus revealed that God is Father in a unique way: not only as Creator, the origin of all things, but also as eternal Father in his relationship to his only Son, who is eternally begotten of the Father and consubstantial with the Father (240, 242).

FATHERS OF THE CHURCH: Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church (78, 688).

FEAR OF THE LORD: One of the seven gifts of the Holy Spirit which ensures our awe and reverence before God (1831).

FEAST DAYS: The annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, as a participation in the Paschal Mystery, which is celebrated annually at Easter, the "Feast of feasts." Feast days commemorating Mary, the Mother of God, and the saints are also celebrated, providing the faithful with examples of those who have been glorified with Christ (1169, 1173).

FIAT: Literally, 'FIAT' is a Latin word for 'Let it be done'. These were Mary's words to the angel Gabriel when she was asked to become the mother of Jesus. 'Let it be done unto me according to Your Will'. It refers to Mary's 'Yes' to God.

FILIOQUE: A word meaning "and (from) the Son," added to the Latin version of the Niceno-Constantinopolitan Creed, by which the Latin tradition of the Creed confesses that the Holy Spirit "proceeds from the Father *and the Son*" (246).

FORMS OF PRAYER: Blessing, petition, intercession, thanksgiving, and praise.

FORNICATION: Sexual intercourse between an unmarried man and an unmarried woman. Fornication is a serious violation of the sixth commandment of God (2353).

FORTITUDE: One of the four cardinal moral virtues which ensures firmness in difficulties and constancy in doing the good (1808). Fortitude (sometimes called strength, courage, or might) is also one of the seven gifts of the Holy Spirit (1299; cf. 712).

FRUITS OF THE HOLY SPIRIT: The perfections that the Holy Spirit forms in us as the "first fruits" of eternal glory. The tradition of the Church identifies twelve fruits of the Holy Spirit (1832).

-G-

GIRM: General Instruction of the Roman Missal

GENERAL CONFESSION AND ABSOLUTION: A communal form of the Sacrament of Penance in which, in a case of grave necessity, a priest may give absolution to all persons present at one time, after they have made a general, but not individual, confession of their sins. For the absolution to be valid, the faithful must have the intention of individually confessing their sins in their next individual reception of the Sacrament of Penance (1483).

GENESIS: The first book of Bible, which describes God's creation of the world and humanity, and the drama of sin and the hope for salvation (120; cf. 289, 337, 355).

GENUFLECTION: A reverence made by bending the knee, especially to express adoration of the Blessed Sacrament (1378).

GIFTS OF THE HOLY SPIRIT: Permanent dispositions that make us docile to follow the promptings of the Holy Spirit. The traditional list of seven gifts of the Spirit is derived from Isaiah 11:1-3: wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord (1830).

GLUTTONY: Overindulgence in food or drink. Gluttony is one of the seven capital sins (1866).

GOD: The infinite divine being, one in being yet three Persons: Father, Son, and Holy Spirit. God has revealed himself as the "One who is," as truth and love, as creator of all that is, as the author of divine revelation, and as the source of salvation (198, 279).

GODPARENT: The sponsor of one who is baptized, who assumes a responsibility to assist the newly-baptized--child or adult--on the road of Christian life (1255).

GOSPEL: The "good news" of God's mercy and love revealed in the life, death, and resurrection of Christ. It is this *Gospel* or good news that the Apostles, and the Church following them, are to proclaim to the entire world (571, 1946). The *Gospel* is handed on in the apostolic tradition of the Church as the source of all-saving truth and moral discipline (75). The four *Gospels* are the books written by the evangelists Matthew, Mark, Luke, and John which have for their central object Jesus Christ, God's incarnate Son: his life, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance (124, 514).

GOSPEL, LAW OF THE: The New Law, prepared for by the Old Law in the time of the Old Covenant, is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ, expressed particularly in the Sermon on the Mount, and of the Holy Spirit, by whose grace it becomes for us the interior law of charity (1965).

GRACE: The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation (1996, 2000; cf. 654).

GUARDIAN ANGELS: Angels assigned to protect and intercede for each person (336). See Angel.

-H-

HAIL MARY: The prayer known in Latin as the *Ave Maria*. The first part of the prayer praises God for the gifts he gave to Mary as Mother of the Redeemer; the second part seeks her maternal intercession for the members of the Body of Christ, the Church, of which she is the Mother (2676).

HAPPINESS: Joy and beatitude over receiving the fulfillment of our vocation as creatures: a sharing in the divine nature and the vision of God. God put us into the world to know, love, and serve him, and so come to the happiness of paradise (1720).

HEAVEN: Eternal life with God; communion of life and love with the Trinity and all the blessed. Heaven is the state of supreme and definitive happiness, the goal of the deepest longings of humanity (1023).

HELL: The state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives (1033).

HERESY: The obstinate denial after Baptism of a truth which must be believed with divine and Catholic faith (2089; cf. 465).

HERMIT: One who lives the eremitical life. Through silence and solitude, in prayer and penance, the hermit or anchorite vows, although not necessarily publicly, to follow the evangelical counsels out of love for God and desire for the salvation of the world (920).

HIERARCHY: The Apostles and their successors, the college of bishops, to whom Christ gave the authority to teach, sanctify, and rule the Church in his name (873).

HIERARCHY OF TRUTHS: The order (hierarchy) of the truths in Catholic doctrine, insofar as they vary in their relation to the central mystery and foundation of Christian faith, the mystery of the Holy Trinity (90, 234).

HOLY DAYS OF OBLIGATION: Principal feast days on which, in addition to Sundays, Catholics are obliged by Church law to participate in the Eucharist; a precept of the Church (2043, 2180).

HOLY ORDERS: See Orders, Holy

HOLY SEE: The seat of the central administration of the worldwide Catholic Church; the name is taken from the seat or diocese of the Pope, Bishop of Rome and successor of St. Peter as Vicar of Christ and pastor of the universal Church (cf. 882).

HOLY SPIRIT: The third divine Person of the Blessed Trinity, the personal love of Father and Son for each other. Also called the Paraclete (Advocate) and Spirit of Truth, the Holy Spirit is at work with the Father and the Son from the beginning to the completion of the divine plan for our salvation (685; cf. 152, 243).

HOLY WATER: Blessed water, a sacramental whose sprinkling or use is a reminder of Baptism and a means of sanctification (1668).

HOLY WEEK: The week preceding Easter, beginning with Palm (Passion) Sunday, called the "Great Week" in the liturgies of the Eastern Churches. It marks the Church's annual celebration of the events of Christ's Passion, death, and Resurrection, culminating in the Paschal Mystery (1169).

HOMILY: Preaching by an ordained minister to explain the Scriptures proclaimed in the liturgy and to exhort the people to accept them as the Word of God (132, 1100, 1349).

HOMOSEXUALITY: Sexual attraction or orientation toward persons of the same sex and/or sexual acts between persons of the same sex. Homosexual acts are morally wrong because they violate God's purpose for human sexual activity (2357).

HOPE: The theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it (1817).

HUMILITY: The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride, and provides the foundation for turning to God in prayer (2559). Voluntary humility can be described as "poverty of spirit" (2546).

HYMN: Sacred poetry set to music and meant to raise the hearts of Christian people to God, especially during liturgical services (1156).

HYPOSTATIC UNION: The union of the divine and human natures in the one divine Person (Greek: *hypostasis*) of the Son of God, Jesus Christ (252, 468).

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ICON: Religious painting traditional among many Eastern Christians. Christian iconography expresses in images the same Gospel message that Scripture communicates by words (1160).

ICONOCLASM: A heresy which maintained that veneration of religious images is unlawful. Iconoclasm was condemned as unfaithful to Christian tradition at the Second Ecumenical Council of Nicaea in 787 A.D. (2131).

IDOLATRY: The divinization of a creature in place of God; the substitution of some one (or thing) for God; worshiping a creature (even money, pleasure, or power) instead of the Creator (2112).

IMMACULATE CONCEPTION: The dogma proclaimed in Christian Tradition and defined in 1854, that from the first moment of her conception, Mary--by the singular grace of God and by virtue of the merits of Jesus Christ--was preserved immune from original sin (491).

IMMORTALITY: The quality of the spiritual human soul whereby it survives the death of the body and remains in existence without end, to be reunited with the body at the final resurrection (366).

IMPEDIMENT: An obstacle that makes a person ineligible for performing an act or receiving a sacrament, e.g., Holy Orders or Matrimony (cf. 1635).

INCARNATION: The fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man (461, 464).

INCREDULITY: The willful refusal to assent to revealed truth, or even the neglect of this truth (2089).

INDULGENCE: The remission before God of the temporal punishment due to sin whose guilt has already been forgiven. A properly disposed member of the Christian faithful can obtain an indulgence under prescribed conditions through the help of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial if it removes part of the temporal punishment due to sin, or plenary if it removes all punishment (1471).

INERRANCY: The attribute of the books of Scripture whereby they faithfully and without error teach that truth which God, for the sake of our salvation, wished to have confided through the Sacred Scriptures (107).

INFALLIBILITY: The gift of the Holy Spirit to the Church whereby the pastors of the Church, the pope and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful (891). This gift is related to the inability of the whole body of the faithful to err in matters of faith and morals (92).

INITIATION, CHRISTIAN: The foundations of every Christian life laid by the Sacraments of Baptism, Confirmation, and Eucharist. The process by which a non-baptized person is prepared to become a full member of the Church is called the catechumenate, which was restored in the Latin Church by the Second Vatican Council, and whose distinct stages and rites are found in the *Rite of Christian Initiation of Adults* (1212, 1230).

INSPIRATION: See Biblical Inspiration.

INSTITUTE, RELIGIOUS: A society whose members, in accord with Church law, live a life consecrated to Christ and shared with one another by the public profession of the evangelical counsels of poverty, chastity, and obedience (925). See Consecrated Life.

INSTITUTE, SECULAR: A form of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within (928).

INTERCESSION: A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed (2634).

INTERCOMMUNION: Participation or sharing in the reception of the Eucharist or Holy Communion by Christians who are not fully united to or in full communion with the Catholic Church (1398).

IRRELIGION: A vice contrary by defect to the virtue of religion. Irreligion directs us away from rendering to God what we as creatures owe him in justice (2095, 2110).

ISRAEL: The Jewish people, chosen by God to be his people and named after Israel (Jacob), from whose twelve sons the tribes of Israel descend. God formed Israel into his priestly people in their exodus from the slavery of Egypt, when he made the first or Old Covenant with them and gave them his Law through Moses (62).

-J-

JESUS CHRIST: The eternal Son of God, who was born of the Virgin Mary, suffered crucifixion and death, rose from the dead and ascended into heaven, and will come again in glory to judge the living and the dead. "Jesus," which means "God saves" in Hebrew, was the name given to him at the Annunciation; "Christ" is a title which comes from the Greek translation of the Hebrew *Messiah* and means "anointed" (184 f.; 430, 436; cf. 727).

JOHN THE BAPTIST: The immediate precursor or herald of Jesus. John identified Jesus as the Messianic Lamb of God and baptized him in the Jordan River. With prophetic power, John gave witness to Jesus by his preaching, by the baptism of conversion he announced, and finally by his martyrdom (523, 720).

JUDGMENT: The eternal retribution received by each soul at the moment of death, in accordance with that person's faith and works ("the particular judgment") (1021-1022). The "Last Judgment" is God's triumph over the revolt of evil, after the final cosmic upheaval of this passing world. Preceded by the resurrection of the dead, it will coincide with the second coming of Christ in glory at the end of time, disclose good and evil, and reveal the meaning of salvation history and the providence of God by which justice has triumphed over evil (677-679, 1021, 1038).

JUDGMENT, RASH: A fault against the eighth commandment committed by one who assumes the moral fault of the neighbor to be true without sufficient foundation (2477).

JUSTICE: The cardinal moral virtue which consists in the constant and firm will to give their due to God and to neighbor (1807). *Original* justice refers to the state of holiness in which God created our first parents (375). *Commutative* justice, which obliges respect for the rights of the other, is required by the seventh commandment; it is distinguished from *legal* justice, which concerns what the citizen owes to the community, and *distributive* justice, which regulates what the community owes its citizens in proportion to their contributions and needs (2411). See Social Justice.

JUSTIFICATION: The gracious action of God which frees us from sin and communicates "the righteousness of God through faith in Jesus Christ" (*Rom* 3:22). Justification is not only the remission of sins, but also the sanctification and renewal of the interior man (1987-1989).

-K-

KINGDOM OF GOD (OF HEAVEN): The reign or rule of God: "the kingdom of God is . . . righteousness and peace and joy in the Holy Spirit" (*Rom* 14:17). The Kingdom of God draws near in the coming of the Incarnate Word; it is announced in the Gospel; it is the messianic Kingdom, present in the person of Jesus, the Messiah; it remains in our midst in the Eucharist. Christ gave to his Apostles the work of proclaiming the Kingdom, and through the Holy Spirit forms his people into a priestly kingdom, the Church, in which the Kingdom of God is mysteriously present, for she is the seed and beginning of the Kingdom on earth. In the Lord's Prayer ("Thy Kingdom come") we pray for its final glorious appearance, when Christ will hand over the Kingdom to his Father (541-554, 709, 763, 2816, 2819).

-L-

LAITY: The faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the Church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders) and those in consecrated life (897).

LAST JUDGMENT: See Judgment.

LAST SUPPER: The last meal, a Passover supper, which Jesus ate with his disciples the night before he died. Jesus' passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Last Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. Hence the Eucharist is called "the Lord's Supper" (610-611, 1329, 1340).

LATIN RITE: The traditions of liturgy, laws, and practice in the Church in the West, as distinct from the rites and practices of the churches of the East (1203).

LAW, MORAL: A rule of conduct established by competent authority for the common good. In biblical terms, the *moral* law is the fatherly instruction of God, setting forth the ways which lead to happiness and proscribing those which lead to evil. The *divine* or eternal law can be either *natural* or revealed (*positive*). Natural moral law is inscribed in the heart, and known by human reason. Revealed law is found in the *ancient* law (Old Testament), notably the ten commandments, and in the *new* law (Law of the Gospel), the teaching of Christ, notably the Sermon on the Mount, which perfects the ancient law (1950-1974).

LECTIONARY/LECTOR: The official, liturgical book (*lectionary*) from which the reader (*lector*) proclaims the Scripture readings used in the Liturgy of the Word (1154).

LENT: The liturgical season of forty days which begins with Ash Wednesday and ends with the celebration of the Paschal Mystery (Easter Triduum). Lent is the primary penitential season in the Church's liturgical year, reflecting the forty days Jesus spent in the desert in fasting and prayer (540, 1095, 1438).

LIFE: Both God's gift of created human life and His divine life given to us as sanctifying grace. Beyond its ordinary meaning of human life, Jesus used "life" to signify a share in his own *divine* Trinitarian existence, which becomes possible for those who respond to his invitation to turn away from sin and open their hearts to God's abiding love. *Eternal* life signifies that this gift will last forever in the blessedness of heaven. This gift of God begins with the "life" of faith and "new life" of Baptism (1225), is communicated in sanctifying grace (1997), and reaches perfection in the communion of life and love with the Holy Trinity in heaven (1023).

LITURGICAL YEAR: The celebration throughout the year of the mysteries of the Lord's birth, life, death, and Resurrection in such a way that the entire year becomes a "year of the Lord's grace." Thus the cycle of the liturgical year and the great feasts constitute the basic rhythm of the Christian's life of prayer, with its focal point at Easter (1168).

LITURGY: In its original meaning, a "public work" or service done in the name of or on behalf of the people. Through the liturgy Christ our High Priest continues the work of our redemption through the Church's celebration of the Paschal Mystery by which he accomplished our salvation (1067-1069).

LORD: The Old Testament title for God that in speaking or reading aloud was always substituted for the name that was revealed to Moses and that was too holy to be pronounced: Yahweh. The New Testament uses this title both of God the Father and--in a new way--of Jesus, the incarnate Word (209, 446).

LORD'S PRAYER: The title early Christians gave to the prayer which Jesus entrusted to his disciples and to the Church (*Mt* 6:9-13). This fundamental Christian prayer is also called the "Our Father," which are its first words (2759).

LOVE: See Charity.

-M-

MAGI: The wise men who came from the East to pay homage to the newborn Savior (528).

MAGISTERIUM: The living, teaching office of the Church, whose task it is to give as authentic interpretation of the word of God, whether in its written form (Sacred Scripture), or in the form of Tradition. The Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals (85, 890, 2033).

MARKS (NOTES) OF THE CHURCH: The four attributes (marks or notes) of the Church mentioned in the Nicene-Constantinopolitan creed: "We believe in one, holy, catholic, and apostolic Church" (811).

MARRIAGE: A covenant or partnership of life between a man and woman, which is ordered to the well-being of the spouses and to the procreation and upbringing of children. When validly contracted between two baptized people, marriage is a sacrament (Matrimony) (1601).

MARTYR: A witness to the truth of the faith, in which the martyr endures even death to be faithful to Christ. Those who die for the faith before having received Baptism are said to have received a "baptism of blood," by which their sins are forgiven and they share in the death and Resurrection of Christ (1258, 2473).

MARY: The mother of Jesus. Because she is the mother of Jesus--Son of God and second Person of the Blessed Trinity--according to the flesh, she is rightly called the Mother of God (*Theotokos*) (148, 495). Mary is also called "full of grace," and "Mother of the Church," and in Christian prayer and devotion, "Our Lady," the "Blessed Virgin Mary," and the "New Eve" (722, 726, 963). *See* Virgin Mary.

MASS: The Eucharist or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious resurrection of Christ is renewed and accomplished. The Mass renews the paschal sacrifice of Christ as the sacrifice offered by the Church. It is called "Mass" (from the Latin *missa*) because of the "mission" or "sending" with which the liturgical celebration concludes (Latin: "*Ite, Missa est.*") (1332; cf. 1088, 1382, 2192). *See* Eucharist; Paschal Mystery/Sacrifice.

MATRIMONY: *See* Marriage.

MEDIATOR/MEDIATRIX: One who links or reconciles separate or opposing parties. Thus Jesus Christ is the "one *mediator* between God and the human race" (1 *Tm* 2:5). Through his sacrificial offering he has become high priest and unique mediator who has gained for us access to God's saving grace for humanity. Moreover, Mary too is sometimes called *Mediatrix* in virtue of her cooperation in the saving mission of Christ, who alone is the unique mediator between God and humanity (618, 1544; cf. 970).

MEDITATION: An exercise and a form of prayer in which we try to understand God's revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking (2705).

MERCY: The loving kindness, compassion, or forbearance shown to one who offends (e.g., the mercy of God to us sinners) (1422, 1829). *See* Works of Mercy.

MERIT: The reward which God promises and gives to those who love him and by his grace perform good works. One cannot "merit" justification or eternal life, which are the free gift of God; the source of any merit we have before God is due to the grace of Christ in us (2006).

MESSIAH: A Hebrew word meaning "anointed" (436). *See* Christ; Jesus Christ.

MINISTRY: The service or work of sanctification performed by the preaching of the word and the celebration of the sacraments by those in Holy Orders (893, 1536), or in determined circumstances, by laity (903). The New Testament speaks of a variety of ministries in the Church; Christ himself is the source of ministry in the Church (873-874). Bishops, priests, and deacons are ordained ministers in the Church (1548).

MIRACLE: A sign or wonder, such as a healing or the control of nature, which can only be attributed to divine power. The miracles of Jesus were messianic signs of the presence of God's kingdom (547).

MISSION: (1) *Trinitarian missions:* To accomplish the divine plan of the triune God for the redemption of humanity, the Son and the Holy Spirit were "sent" into the world: hence the Trinitarian "missions" (Latin *missus* means "sent") (257, 689). (2) *Apostolic mission:* Just as he was sent by the Father, Jesus sent his Apostles into the world to continue his own saving mission (858). (3) *Church as mission:* Thus the Church is missionary by its very nature, continuing the mission or work of Christ through the Holy Spirit, according to the plan of God. This apostolic mission of the Church is fulfilled according to their different states of life by the clergy, laity, and religious (849, 863, 913). Missionary activity is sometimes given in a more specific sense as the work of initial evangelization and establishment of the Church in non-Christian lands.

MONASTIC LIFE: Consecrated life marked by the public profession of religious vows of poverty, chastity, and obedience, and by a stable community life (in a monastery) with the celebration of the Liturgy of the Hours in choir (cf. 927).

MORALITY: Referring to the goodness or evil of human acts. Human freedom makes a person a "moral subject" or agent, able to judge the morality (goodness or evil) of the acts which are chosen. The morality of human acts depends on the object (or nature) of the action, the intention or end foreseen, and the circumstances of the action (1749; cf. 407).

MORTAL SIN: A grave infraction of the law of God that destroys the divine life in the soul of the sinner (sanctifying grace), constituting a turn away from God. For a sin to be mortal, three conditions must be present: grave matter, full knowledge of the evil of the act, and full consent of the will (1855, 1857).

MOSES: The leader chosen by God to lead the Israelites out of their exile in Egypt. To him God revealed the divine name (Yahweh) and the law on Mount Sinai (including the Decalogue), by which he sealed the covenant with his people Israel (62, 204). As lawgiver, Moses was a type of Christ, the lawgiver of the New Law.

MYSTAGOGY: A liturgical catechesis which aims to initiate people into the mystery of Christ. In a more specific sense, the catechetical period following immediately after the reception of Baptism by adults (1075).

-N-

NATURE: The created order (341). Human nature, though wounded and weakened by the effects of original sin, continues to participate in the goodness of God's creative work (405). Through the Incarnation the second Person of the Trinity assumed our human nature, taking flesh in the womb of the Virgin Mary (456). The divine nature refers to the one divine substance or essence; each of the three distinct Persons of the Trinity is entirely God, who is one by the divine nature (253).

NEW COVENANT: The new "dispensation," order or Covenant, established by God in Jesus Christ, to succeed and perfect the Old Covenant (cf. 612, 839). The New Law or Law of the Gospel is the perfection here on earth of the divine law, natural and revealed; this law of the New Covenant is called a law of love, grace, and freedom (1965-1972). *See* Covenant; Gospel, Law of the.

NEW TESTAMENT: The twenty-seven books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God--his life, teachings, Passion and glorification, and the beginnings of his Church--as their central theme. The promises and mighty deeds of God in the old alliance or covenant, reported in the Old Testament, prefigure and are fulfilled in the New Covenant established by Jesus Christ, reported in the sacred writings of the New Testament (124, 128). *See* Bible; Covenant.

NICENE CREED: The profession of faith, common to the churches of East and West, which came from the first two ecumenical councils (Nicaea and Constantinople: 325 and 381 a.d.) (195-196). *See* Creed.

NUPTIAL BLESSING: Prayers for the blessing of a couple being married, especially of the bride (1624).

-O-

OBEDIENCE: (1) The submission to the authority of God which requires everyone to obey the divine law. Obedience to the Church is required in those things which pertain to our salvation; and obedience is due to legitimate civil authority, which has its origin in God for the sake of the common good and the order of society (1897). The fourth commandment obliges children to obey their parents (2216). (2) *Obedience of faith:* The first obedience is that of faith: to listen and freely submit to the word of God (144). (3) *Obedience of Christ:* Jesus Christ substituted his obedience to the will of his Father, even unto death, for the disobedience of sin, in order to bring us the grace of justification and to satisfy for our sins (615). (4) *Vow of obedience:* In imitation of this obedience of Jesus, as an evangelical counsel, the faithful may profess a vow of obedience; a public vow of obedience, accepted by Church authority, is one element that characterizes the consecrated life (915).

OIKONOMIA: *See* Economy.

OLD COVENANT: The old dispensation or order, which God established with his chosen people Israel, through the revelation of the Law to Moses (1961). *See* Covenant.

OLD TESTAMENT: The forty-six books of the Bible, which record the history of salvation from creation through the old alliance or covenant with Israel, in preparation for the appearance of Christ as Savior of the world (120-121). *See* Bible; Covenant.

ORDERS, HOLY: The Sacrament of Apostolic Ministry by which the mission entrusted by Christ to his Apostles continues to be exercised in the Church through the laying on of hands. This sacrament has three distinct degrees or "orders": deacon, priest, and bishop. All three confer a permanent, sacramental character (1536).

ORDERS, RELIGIOUS: *See* Consecrated Life; Institute, Religious.

ORDINATION: The rite of the Sacrament of Holy Orders by which the bishop, through the imposition of hands and the prayer of consecration, confers the order of bishop, priest, or deacon to exercise a sacred power which comes from Christ on behalf of the Church (1538).

ORIGINAL SIN: The sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than God's will. As a consequence they lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Besides the personal sin of Adam and Eve, original sin describes the fallen state of human nature which affects every person born into the world, and from which Christ, the "new Adam," came to redeem us (396-412).

ORTHODOX CHURCHES: Eastern Churches not in full communion with the Catholic Church. Christians of the Orthodox Churches are separated from the Catholic Church (schism), yet are in an imperfect but deep communion with the Catholic Church by reason of our common Baptism, the profession of the Creed, and the possession of true sacraments by reason of the apostolic succession of their priesthood (838, 1399).

OUR FATHER: *See* Lord's Prayer.

OUR LADY: *See* Mary.

-P-

PAPACY: The supreme jurisdiction and ministry of the pope as shepherd of the whole Church. As successor of St. Peter, and therefore Bishop of Rome and Vicar of Christ, the pope is the perpetual and visible principle of unity in faith and communion in the Church (882). *See* Pope.

PARABLES: A characteristic feature of the teaching of Jesus. Parables are simple images or comparisons which confront the hearer or reader with a radical choice about his invitation to enter the Kingdom of God (546).

PARACLETE: A name for the Holy Spirit. The term was used by Jesus in the New Testament (cf. *Jn* 14:16) to indicate the promised gift of the Spirit as another consoler and advocate, who would continue his own mission among the disciples (692).

PARADISE: The symbolic description of the condition of our first parents before the Fall, who lived in a state of friendship with God in the happiness of original justice and holiness (374, 384). Paradise also signifies heaven, the state of those who live with Christ forever in the friendship and presence of God (1023, 1721).

PARISH: A stable community of the faithful within a particular church or diocese, whose pastoral care is confided by the bishop to a priest as pastor (2179).

PAROUSIA: The glorious return and appearance of our Lord and Savior Jesus Christ as judge of the living and the dead, at the end of time; the second coming of Christ, when history and all creation will achieve their fulfillment (1001; cf. 668, 673).

PARTICULAR CHURCH: See Diocese.

PASCH/PASCHAL LAMB: Jesus' saving death and its memorial in the Eucharist, associated with the Jewish feast of Passover (or Pasch) commemorating the deliverance of the Jewish people from death by the blood of the lamb sprinkled on the doorposts in Egypt, which the angel of death saw and "passed over." Hence Jesus is acknowledged in the New Testament as the Lamb of God, who takes away the sins of the world; he is the Paschal Lamb, the symbol of Israel's redemption at the first Passover. The Eucharist celebrates the new Passover, in which Jesus "passes over" to his Father by his death and resurrection, thus anticipating the final Passover of the Church in the glory of the Kingdom (571, 608, 671, 1334-1340).

PASCHAL MYSTERY/SACRIFICE: Christ's work of redemption accomplished principally by his Passion, death, Resurrection, and glorious Ascension, whereby "dying he destroyed our death, rising he restored our life" (1067; cf. 654). The Paschal Mystery is celebrated and made present in the liturgy of the Church, and its saving effects are communicated through the sacraments (1076), especially the Eucharist, which renews the paschal sacrifice of Christ as the sacrifice offered by the Church (571, 1362-1372).

PASSION: The suffering and death of Jesus (572, 602-616). Passion or Palm Sunday begins Holy Week, during which the annual liturgical celebration of the Paschal Mystery of Christ takes place (560).

PASSIONS, MORAL: The emotions or dispositions which incline us to good or evil actions, such as love and hate, hope and fear, joy and sadness, and anger (1763).

PASSOVER: See Pasch/Paschal Lamb.

PASTOR/PASTORAL OFFICE: The ministry of shepherding the faithful in the name of Christ. The Pope and bishops receive the pastoral office which they are to exercise with Christ the Good Shepherd as their model; they share their pastoral ministry with priests, to whom they give responsibility over a portion of the flock as pastors of parishes (886, 1560, 2179).

PATRIARCH: A title given to the venerable ancestors or "fathers" of the Semitic peoples, Abraham, Isaac, and Jacob, who received God's promise of election (61, 205). In the Church hierarchy, and especially among the Churches of the East, a patriarch is a senior bishop with jurisdiction over a larger unit of particular churches (patriarchate) of a certain rite or region or liturgical tradition (887).

PATRISTIC: Pertaining to the writings of the holy Fathers of the Church, who are privileged witnesses of the apostolic tradition (78, 688). See Fathers of the Church.

PEACE: One of the fruits of the Holy Spirit mentioned in Galatians 5:22-23 (736). Peace is a goal of Christian living, as indicated by Jesus who said "Blessed are the peacemakers, for they shall be called children of God" (1716). The Fifth Commandment requires us to preserve and work for peace, which was defined by St. Augustine as "the tranquility of order," and which is the work of justice and the effect of charity (2304).

PENANCE: *Interior* penance: a conversion of heart toward God and away from sin, which implies the intention to change one's life because of hope in divine mercy (1431). *External* acts of penance include fasting, prayer, and almsgiving (1434). The observance of certain penitential practices is obliged by the fourth precept of the Church (2043).

PENANCE, SACRAMENT OF: The liturgical celebration of God's forgiveness of the sins of the penitent, who is thus reconciled with God and with the Church. The acts of the penitent--contrition, the confession of sins, and satisfaction or reparation--together with the prayer of absolution by the priest, constitute the essential elements of the Sacrament of Penance (980, 1422, 1440, 1448).

PENITENT/PENITENTIAL: The sinner who repents of sin and seeks forgiveness (1451). In the early Church, public sinners belonged to an "order of penitents," who did public penance for their sins, often for years (1447). Penitential acts or practices refer to those which dispose one for or flows from interior penance or conversion; such acts lead to and follow upon the celebration of the Sacrament of Penance (1434). See Satisfaction (for sin).

PENTATEUCH: The first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (702; cf. 120).

PENTECOST: The "fiftieth" day at the end of the seven weeks following Passover (Easter in the Christian dispensation). At the first Pentecost after the Resurrection and Ascension of Jesus, the Holy Spirit was manifested, given and communicated as a divine Person to the Church, fulfilling the paschal mystery of Christ according to his promise (726, 731; cf. 1287). Annually the Church celebrates the memory of the Pentecost event as the beginning of the new "age of the Church," when Christ lives and acts in and with his Church (1076).

PEOPLE OF GOD: A synonym for the Church, taken from the Old Testament people whom God chose, Israel. Christ instituted the new and eternal covenant by which a new priestly, prophetic, and royal People of God, the Church, participates in these offices of Christ and in the mission and service which flow from them (761, 783).

PERJURY: Giving one's word under oath falsely, or making a promise under oath without intending to keep it. Perjury violates the second and eighth commandments (2152, 2476).

PERSON, DIVINE: *Hypostasis* in Greek; the term used to describe the Father, Son, and Holy Spirit in their real relation to and distinction from one another within the unity of the Blessed Trinity. Each of the three divine Persons is God (252). *See* Trinity.

PERSON, HUMAN: The human individual, made in the image of God; not some thing but some one, a unity of spirit and matter, soul and body, capable of knowledge, self-possession, and freedom, who can enter into communion with other persons--and with God (357, 362; cf. 1700). The human person needs to live in society, which is a group of persons bound together organically by a principle of unity that goes beyond each one of them (1879).

PETER (SAINT): Simon, whom Jesus called Peter or "Rock," upon whom he would build his Church (*Mt* 16:16-19). He was the first to confess Jesus to be the Christ, the Son of the living God (442). He was the first among the Apostles, and their head; the pope is his successor as Bishop of Rome and Vicar of Christ, and as pastor of the universal Church (552 ff.; 765, 862, 881).

PIETY: One of the seven gifts of the Holy Spirit which leads one to devotion to God (1831). Filial piety connotes an attitude of reverence and respect by children toward their parents (2215). Piety also refers to the religious sense of a people, and its expression in popular devotions (1674).

POLYGAMY: The practice of having more than one wife at the same time, which is contrary to the unity of marriage between one man and one woman, and which offends against the dignity of woman (1645, 2387).

POPE: The successor of St. Peter as Bishop of Rome and Supreme Pontiff of the universal Catholic Church. The pope exercises a *primacy* of authority as Vicar of Christ and shepherd of the whole Church; he receives the divine assistance promised by Christ to the Church when he defines *infallibly* a doctrine of faith or morals (880-882). *See* Papacy.

POVERTY: The condition of want experienced by those who are poor, whom Christ called "blessed," and for whom he had a special love (544). In imitation of Christ, the Church expresses her concern for the poor by working for justice and solidarity (2443). Poverty is one of the three evangelical counsels whose public profession in the Church is a constitutive element of consecrated life (915). Poverty of spirit signifies detachment from worldly things and voluntary humility (2544-2546).

PRAISE: The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is (2639). In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father (1358). *See* Doxology.

PRAYER: The elevation of the mind and heart to God in praise of his glory; a petition made to God for some desired good, or in thanksgiving for a good received, or in intercession for others before God. Through prayer the Christian experiences a communion with God through Christ in the Church (2559-2565).

PRECEPTS OF THE CHURCH: Positive laws (sometimes called commandments) made by Church authorities to guarantee for the faithful the indispensable minimum in prayer and moral effort, for the sake of their growth in love of God and neighbor (2041).

- 1) You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.
- 2) You shall confess your sins at least once a year.
- 3) You shall receive the sacrament of the Eucharist at least during the Easter season.
- 4) You shall observe the days of fasting and abstinence established by the Church.
- 5) You shall help to provide for the needs of the Church.

PRESBYTER: An "elder" or priest, a member of the order of priesthood; the presbyterate is one of the three degrees of the Sacrament of Holy Orders (1536, 1554). Presbyters or priests are co-workers with their bishops and form a unique sacerdotal college or "presbyterium" dedicated to assist their bishops in priestly service to the People of God (1567). Through the ministry of priests, the unique sacrifice of Christ on the cross is made present in the Eucharistic sacrifice of the Church (1554, 1562). See Priesthood.

PRESENTATION: The presentation and dedication of Jesus to God by Mary and Joseph in the Temple (*Lk 2:22-39*), in accord with Mosaic Law concerning the first-born. At the Presentation, Simeon and Anna sum up the expectation of Israel for the long-awaited Messiah, the light of the nations and the glory of Israel, but also as a sign of contradiction (529). The *presentation of the gifts*, especially of bread and wine, is a preparatory rite for the liturgy of the Eucharist at Mass (1346).

PRESUMPTION: An act or attitude opposed to the theological virtue of hope. Presumption can take the form of trust in self without recognizing that salvation comes from God, or of an over-confidence in divine mercy (2092).

PRIDE: One of the seven capital sins. Pride is undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God (1866).

PRIESTHOOD: (1) *Of the faithful:* The priestly people of God. Christ has made of his Church a "kingdom of priests," and gives the faithful a share in his priesthood through the Sacraments of Baptism and Confirmation (784, 1119, 1546). (2) *Ministerial:* The ministerial priesthood received in the Sacrament of Holy Orders differs in essence from this common priesthood of all the faithful. It has as its purpose to serve the priesthood of all the faithful by building up and guiding the Church in the name of Christ, who is Head of the Body (1547). See Priesthood of Christ; Presbyter.

PRIESTHOOD OF CHRIST: The unique high priest, according to the order of Melchizedek. Christ fulfilled everything that the priesthood of the Old Covenant prefigured. (cf. *Heb 5:10, 6:20*). He offered himself once and for all (*Heb 10:14*), in a perfect sacrifice upon the cross. His priesthood is made present in a special way in the Church through the ministerial priesthood, conferred through the Sacrament of Holy Orders (1539, 1544, 1547, 1554).

PRIMACY: See Pope.

PRIVATE REVELATIONS: Revelations made in the course of history which do not add to or form part of the deposit of faith, but rather may help people live out their faith more fully (67). Some of these private revelations have been recognized by the authority of the Church, which cannot accept so-called "revelations of faith" that claim to surpass or correct the Revelation of Christ confided to his Church.

PROFESSION OF FAITH: The synthesis (creed, "symbol of faith") of the faith which summarizes the faith professed by Christians (187). See Creed.

PROPHET: One sent by God to form the people of the Old Covenant in the hope of salvation. The prophets are often authors of books of the Old Testament (702). The prophetic books constitute a major section of the Old Testament of the Bible (64, 120, 522, 2581). John the Baptist concludes the work of the prophets of the Old Covenant (721).

PROTESTANT: A person who believes in Christ and has been baptized, but who does not profess the Catholic faith in its entirety, but rather is a member of a Protestant church or ecclesial community whose roots are in the Reformation, begun in the sixteenth century (cf. 838).

PROTO-EVANGELIUM: The proto- or "first" Gospel: the passage in Genesis (3:15) that first mysteriously announces the promise of the Messiah and Redeemer (410).

PROVIDENCE: The dispositions by which God guides his creation toward its perfection yet to be attained; the protection and governance of God over all creation (302).

PRUDENCE: The virtue which disposes a person to discern the good and choose the correct means to accomplish it. One of the cardinal moral virtues that dispose the Christian to live according to the law of Christ, prudence provides the proximate guidance for the judgment of conscience (1806).

PSALM: A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The psalms have been used since Jesus' time as the public prayer of the Church (2585).

PSALTER: The book of psalms arranged for liturgical use (2587).

PUNISHMENT, ETERNAL: The penalty for unrepented mortal sin, separating the sinner from communion with God for all eternity; the condemnation of the unrepentant sinner to hell (1035).

PUNISHMENT, TEMPORAL: Purification of the unhealthy attachment to creatures, which is a consequence of sin that perdures even after death. We must be purified either during our earthly life through prayer and a conversion which comes from fervent charity, or after death in purgatory (1472).

PURGATORY: A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven (1031; cf. 1472).

-R-

RACISM: Unjust discrimination on the basis of a person's race; a violation of human dignity, and a sin against justice (1935).

REAL PRESENCE: The unique, true presence of Christ in the Eucharist under the species or appearances of bread and wine. The Church invites the faithful to deepen their faith in the real presence of Christ through adoration and communion at the Eucharistic liturgy, and through adoration outside its celebration (1378-1379).

RECONCILIATION, SACRAMENT OF: The sacramental celebration in which, through God's mercy and forgiveness, the sinner is reconciled with God and also with the Church, Christ's Body, which is wounded by sin (1422, 1442-1445, 1468). *See* Penance.

REDEEMER/REDEMPTION: Jesus Christ, redeemer of mankind. Christ paid the price of his own sacrificial death on the cross to ransom us, to set us free from the slavery of sin, thus achieving our redemption. (571, 601; cf. 517, 1372).

RELIGION: A set of beliefs and practices followed by those committed to the service and worship of God. The first commandment requires us to believe in God, to worship and serve him, as the first duty of the virtue of religion (2084, 2135).

RELIGIOUS LIFE: *See* Consecrated Life.

REMISSION OF SINS: The forgiveness of sins, which is accomplished in us through faith and Baptism, as the fruit of the redemptive sacrifice of Christ on the cross (976, 1263). Christ gave the power to remit sins to his Apostles, and through them to the ministers of the Church (981). The remission of sins committed after Baptism is effected sacramentally through the Sacrament of Penance and Reconciliation (1446).

REPARATION: Making amends for a wrong done or for an offense, especially for sin, which is an offense against God. By his death on the cross, the Son of God offered his life out of love for the Father to make reparation for our sinful disobedience (614). We are obliged to make reparation for personal sins against justice and truth, either through restitution of stolen goods or correcting the harm done to the other's good name. (2412, 2487). *See* Satisfaction (for sin).

REPENTANCE: *See* Contrition; Penance.

RESTITUTION: The return of what has been unjustly taken from another (2409, 2412).

RESURRECTION OF CHRIST: The bodily rising of Jesus from the dead on the third day after his death on the cross and burial in the tomb. The resurrection of Christ is the crowning truth of our faith in Christ (638).

RESURRECTION OF THE DEAD: The raising of the righteous, who will live forever with the risen Christ, on the last day. The eleventh article of the Christian creed states, "I believe in the resurrection of the body." The resurrection of the body means not only that the immortal soul will live on after death, but that even our "mortal bodies" (*Rom* 8:11) will come to life again (988).

REVELATION: God's communication of himself, by which he makes known the mystery of his divine plan, a gift of self-communication which is realized by deeds and words over time, and most fully by sending us his own divine Son, Jesus Christ (50).

RITES: The diverse liturgical traditions in which the one catholic and apostolic faith has come to be expressed and celebrated in various cultures and lands; for example, in the West, the Roman and Ambrosian (Latin) rites; in the East, the Byzantine, Coptic (Alexandrian), Syriac, Armenian, Maronite, and Chaldean rites (1201-1203). "Rite" and "ritual" are sometimes interchanged, as in "the sacramental rite" or "the sacramental ritual."

ROSARY: A prayer in honor of the Blessed Virgin Mary, which repeats the privileged Marian prayer *Ave Maria*, or *Hail Mary*, in "decades" of ten prayers, each preceded by the *Pater Noster* ("Our Father") and concluded by the *Gloria Patri* (Glory Be to the Father), accompanied by meditation on the mysteries of Christ's life. The rosary was developed by medieval piety in the Latin church as a popular substitute for the liturgical prayer of the Hours (2678, 2708; cf. 1674).

-S-

SABBATH: The Sabbath or seventh "day," on which God rested after the work of the "six days" of creation was completed, as recounted in the opening narrative of the Bible. Creation is thus ordered to the Sabbath, the day to be kept holy to the praise and worship of God. Just as the seventh day or Sabbath completes the first creation, so the "eighth day," Sunday, the day of the week on which Jesus rose from the dead, is celebrated as the "holy day" by Christians--the day on which the "new creation" began (345-349). Thus the Christian observance of Sunday fulfills the commandment to remember and keep holy the Sabbath day (2175).

SACRAMENT: An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit (774, 1131). The sacraments (called "mysteries" in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (1210).

SACRAMENTALS: Sacred signs which bear a certain resemblance to the sacraments, and by means of which spiritual effects are signified and obtained through the prayers of the Church (1667).

SACRED HEART: The symbol of the love with which Jesus continually loves the eternal Father and all human beings without exception (478).

SACRIFICE: A ritual offering made to God by a priest on behalf of the people, as a sign of adoration, gratitude, supplication, and communion (2099). The perfect sacrifice was Christ's death on the cross; by this sacrifice, Christ accomplished our redemption as high priest of the new and eternal covenant (616). The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church (1357, 1544).

SACRILEGE: Profanation of or irreverence toward persons, places, and things which are sacred, i.e., dedicated to God; sacrilege against the sacraments, especially the Eucharist, is a particularly grave offense against the first commandment (2120).

SAINT: The "holy one" who leads a life in union with God through the grace of Christ and receives the reward of eternal life. The Church is called the communion of saints, of the holy ones (823, 946; cf. 828). *See* Canonization.

SALVATION: The forgiveness of sins and restoration of friendship with God, which can be done by God alone (169).

SANCTIFYING GRACE: The grace which heals our human nature wounded by sin by giving us a share in the divine life of the Trinity. It is a habitual, supernatural gift which continues the work of sanctifying us--of making us "perfect," holy, and Christlike (1999).

SANCTUARY: (1) The part of a church set apart for the principal rites of worship (cf. 1183). (2) A shrine or place of pilgrimage (1674).

SATAN: A fallen angel or the devil; the Evil One (391, 395, 2851).

SATISFACTION (FOR SIN): An act whereby the sinner makes amends for sin, especially in reparation to God for offenses against him. The penance given by the confessor in the Sacrament of Penance constitutes such satisfaction. All true satisfaction for sin must be a participation in the satisfaction for sin made by Christ through his death on the cross (1459). *See* Penance; Penitent/Penitential; Reparation.

SAVIOR: Jesus (which means "God saves" in Hebrew). The Son of God became man to achieve our salvation; he is the unique savior of humanity (430).

SCANDAL: An attitude or behavior which leads another to do evil (2284).

SCHISM: Refusal of submission to the Supreme Pontiff, or of communion with the members of the Church subject to him (2089).

SCRIPTURE, SACRED: The sacred writings of the Old and New Testaments (101). *See* Bible.

SEAL OF CONFESSION: The confessor's obligation to keep absolutely secret what a penitent has told to him in the Sacrament of Penance; also known as the "sacramental seal" (1467).

SECOND COMING OF CHRIST: *See* Parousia.

SECULAR INSTITUTE: *See* Institute, Secular.

SENSUS FIDEI: A supernatural appreciation of the faith (*sensus fidei*) shown by the universal consent in matters of faith and morals manifested by the whole body of the faithful under the guidance of the Magisterium (92).

SEPTUAGINT: A pre-Christian Greek translation of the Hebrew Scriptures made by Jewish scholars, and later adopted by Greek-speaking Christians (213).

SEVEN PETITIONS OF THE LORD'S PRAYER:

- 1) Hallowed Be Thy Name
- 2) Thy Kingdom Come
- 3) Thy Will Be Done as It is in Heaven
- 4) Give Us This Day Our Daily Bread
- 5) And Forgive Us Our Trespases, as We Forgive Those Who Trespass Against Us
- 6) And Lead Us Not Into Temptation
- 7) But Deliver Us from Evil

SIGN OF THE CROSS: A sign in the form of a cross made by the Christian as a prayer honoring the Blessed Trinity, "in the name of the Father and of the Son and of the Holy Spirit" (2157; cf. 786).

SIMONY: The buying or selling of spiritual things, which have God alone as their owner and master (2121).

SIN: An offense against God as well as a fault against reason, truth, and right conscience. Sin is a deliberate thought, word, deed, or omission contrary to the eternal law of God. In judging the gravity of sin, it is customary to distinguish between mortal and venial sins (1849, 1853, 1854).

SLANDER: *See Calumny.*

SLOTH: A culpable lack of physical or spiritual effort; acedia or laziness. One of the capital sins (1866, 2094, 2733).

SOCIAL JUSTICE: The respect for the human person and the rights which flow from human dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due, according to their nature and vocation (1928, 1931).

SOCIAL SIN: The effect of sin over time, which can affect society and its institutions to create "structures of sin," by analogy called "social sin" (1869).

SOCIAL TEACHING: The teaching (social doctrine) of the Church on the truth of revelation about human dignity, human solidarity, and the principles of justice and peace; the moral judgments about economic and social matters required by such truth and about the demands of justice and peace (2419-2422).

SON OF GOD: A title frequently applied to Jesus in the Gospel, signifying his unique relationship to the Father. The second Person of the Blessed Trinity is called Son of God in reference to the Eternal Father. The revelation of his divine sonship is the principal dramatic development of the story of Jesus of Nazareth (441-445).

SON OF MAN: The title used by our Lord of himself in the Gospel. This title connotes a relationship with the eschatological figure of the "Son of man appearing in clouds and glory" in the prophecy of Daniel (*Mk* 13:26; *Dn* 7:13) (440; cf. 661).

SOUL: The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection (363, 366; cf. 1703).

SPIRIT: *See Holy Spirit.*

STEALING/THEFT: Unjustly taking and keeping the property of another, against the reasonable will of the owner (2408). Stealing is a violation of the seventh commandment of God, "You shall not steal."

SUICIDE: The willful taking of one's own life; a grievous sin against the fifth commandment. A human person is neither the author nor the supreme arbiter of his life, of which God is sovereign master (2280).

SUNDAY: The "Lord's Day," the principal day of the week for the Eucharistic celebration of the Church. Each Sunday Mass commemorates the resurrection of Christ on the first Easter Sunday, and is a reminder of the first day of creation for those who have become a "new creation in Christ" (1166, 2174, 2180).

SUPERNATURAL: Surpassing the power of created beings; a result of God's gracious initiative. Our vocation to eternal life is supernatural (1998; cf. 1722).

SUPERSTITION: The attribution of a kind of magical power to certain practices or objects, like charms or omens. Reliance on such power, rather than on trust in God, constitutes an offense against the honor due to God alone, as required by the first commandment (2110).

SYNOD: A meeting of bishops of an ecclesiastical province or patriarchate (or even from the whole world, e.g., Synod of Bishops) to discuss the doctrinal and pastoral needs of the church. A *diocesan* synod is an assembly of priests and other members of Christ's faithful who assist the bishop by offering advice about the needs of the diocese and by proposing legislation for him to enact (887, 911). The words "synod" and "council" are sometimes used interchangeably.

-T-

TABERNACLE: The receptacle in the church in which the consecrated Eucharist is reserved for Communion for the sick and dying. Reservation of the Eucharist in the tabernacle lends itself to private devotional visits and adoration of our Lord in the Blessed Sacrament by the faithful (1183, 1379).

TEACHING OFFICE: See Magisterium.

TEMPERANCE: The cardinal moral virtue that moderates the attraction of pleasure and provides balance in the use of created goods. It ensures the mastery of the will over instinct, and keeps natural desires within proper limits (1809).

TEMPLE: The house of worship built in Jerusalem by Solomon as God's dwelling-place, for the exercise of the priestly rites of sacrifice in the Jewish religion. After the capture of Jerusalem in 70 A.D. by the Romans, the second temple was destroyed and never rebuilt. Jesus recognized the Temple as God's dwelling, and a house of prayer; he even identified himself with the Temple by presenting himself as God's definitive dwelling-place. The Holy Spirit makes the Church "the temple of the living God" (583, 797; cf. 2580).

TEMPTATION: An attraction, either from outside oneself or from within, to act contrary to right reason and the commandments of God. Jesus himself during his life on earth was tempted, put to the test, to manifest both the opposition between himself and the devil and the triumph of his saving work over Satan (538).

TESTAMENT: The name given to the two major parts of the Bible; a synonym for "covenant," as in Old and New Covenants. The Old Testament recounts the history of salvation before the time of Christ (46 books), and the New Testament unfolds the saving work of Jesus and the apostolic beginnings of the Church (27 books) (120-121, 124). See Covenant.

THEOLOGY: The study of God, based on divine revelation (236, 2033, 2038).

THEOPHANY: A revelation or visible appearance of God, as in the case of Moses at Mount Sinai (2059).

TIME: See Eternal Life.

TRADITION: The living transmission of the message of the Gospel in the Church. The oral preaching of the Apostles, and the written message of salvation under the inspiration of the Holy Spirit (Bible), are conserved and handed on as the deposit of faith through the apostolic succession in the Church. Both the living Tradition and the written Scriptures have

their common source in the revelation of God in Jesus Christ (75-82). The theological, liturgical, disciplinary, and devotional traditions of the local churches both contain and can be distinguished from this apostolic Tradition (83).

TRANSFIGURATION: The mysterious event in which Jesus, seen speaking with Moses and Elijah on the mountain, was transformed in appearance--in the sight of Peter, James, and John --as a moment of disclosure of his divine glory (554).

TRANSUBSTANTIATION: The scholastic term used to designate the unique change of the Eucharistic bread and wine into the Body and Blood of Christ. "Transubstantiation" indicates that through the consecration of the bread and the wine there occurs the change of the entire substance of the bread into the substance of the Body of Christ, and of the entire substance of the wine into the Blood of Christ--even though the appearances or "species" of bread and wine remain (1376).

TRIDUUM: A liturgical celebration of three days duration, as in the Easter Triduum (1168).

TRINITY: The mystery of one God in three Persons: Father, Son, and Holy Spirit. The revealed truth of the Holy Trinity is at the very root of the Church's living faith as expressed in the Creed. The mystery of the Trinity in itself is inaccessible to the human mind and is the object of faith only because it was revealed by Jesus Christ, the divine Son of the eternal Father (232, 237, 249, 253-256). *See* Person, Divine.

TYPOLOGY: The discernment of persons, events, or things in the Old Testament which prefigured, and thus served as a "type" (or prototype) of, the fulfillment of God's plan in the person of Christ. The typology of the Old Testament which is made clear in the New Testament demonstrates the dynamic unity of the divine plan of salvation (128).

-U-

UNITY, CHRISTIAN: *See* Ecumenism.

UNIVERSAL DESTINATION OF GOODS: "God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner." (Vatican II document, *Gaudium et Spes*)

-V-

VENERATION (OF SAINTS): Showing devotion and respect to Mary, the Apostles, and the martyrs, who were viewed as faithful witnesses to faith in Jesus Christ. Later, veneration was given to those who led a life of prayer and self-denial in giving witness to Christ, whose virtues were recognized and publicly proclaimed in their canonization as saints (828). Such veneration is often extended to the *relics* or remains of those recognized as saints; indeed, to many sacred objects and *images*. Veneration must be clearly distinguished from adoration and worship, which are due to God alone (1154, 1674, 2132).

VENIAL SIN: Sin which does not destroy the divine life in the soul, as does mortal sin, though it diminishes and wounds it (1855). Venial sin is the failure to observe necessary moderation, in lesser matters of the moral law, or in grave matters acting without full knowledge or complete consent (1862).

VIATICUM: The Eucharist received by a dying person. It is the spiritual food for one's "passing over" to the Father from this world. With Penance and the Anointing of the Sick, the reception of Holy Communion as Viaticum constitutes the "last sacraments" of the Christian (1524).

VICAR OF CHRIST: A title given to St. Peter, head of the Twelve Apostles, and to his successors, the popes (882); "vicar" means one who stands in for or acts for another.

VICE: A habit acquired by repeated sin in violation of the proper norms of human morality. The vices are often linked with the seven capital sins. Repentance for sin and confession may restore grace to a soul, but the removal of the ingrained disposition to sin or vice requires much effort and self-denial, until the contrary virtue is acquired (1866).

VIRGIN BIRTH: The conception of Jesus in the womb of the Virgin Mary solely by the power of the Holy Spirit. The Church's confession of faith in the virgin birth affirms that Jesus was conceived by the Holy Spirit without human seed (496). *See Virgin Mary.*

VIRGIN MARY: The mother of Jesus, who is honored as "ever-virgin" for her perpetual virginity (499).

VIRTUE: An habitual and firm disposition to do the good. The moral virtues are acquired through human effort aided by God's grace; the theological virtues are gifts of God (1803). *See Cardinal Virtues.*

VIRTUES, THEOLOGICAL: Gifts infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. The theological virtues are faith, hope, and charity (1813).

VISION, BEATIFIC: *See Beatific Vision.*

VOCATION: The calling or destiny we have in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness (1, 358, 1700). Christ calls the faithful to the perfection of holiness (825). The vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God's will (898). Priestly and religious vocations are dedicated to the service of the Church as the universal sacrament of salvation (cf. 873; 931).

VOW: A deliberate and free promise made to God, concerning a possible and better good which must be fulfilled by reason of the virtue of religion (2102). Religious vows, the public profession of the evangelical counsels in the Church, have an exemplary value in witnessing to the Kingdom to come (cf. 915).

-W-

WAY OF THE CROSS: A devotional exercise which follows the "way of the cross" in the Savior's steps, observing stops or "stations" to meditate on the path Jesus took from the Praetorium in Jerusalem to Golgotha and the tomb. "By his holy Cross he has redeemed the world" (2669).

WISDOM: A spiritual gift which enables one to know the purpose and plan of God; one of the seven gifts of the Holy Spirit (1831). Wisdom is also the name of one of the books of the Old Testament (120).

WORD OF GOD: The entire content of Revelation as contained in the Holy Bible and proclaimed in the Church. In John's Gospel, God's "Word" means his only-begotten Son, who is the fullness of God's Revelation and who took flesh (the Word incarnate) and became man for the sake of our salvation (65, 81, 101, 241, 461; cf. 2653).

WORKS OF MERCY: Charitable actions by which we come to the aid of our neighbors in their bodily and spiritual needs (2447). The spiritual works of mercy include instructing, advising, consoling, comforting, forgiving, and patiently forbearing. Corporal works of mercy include feeding the hungry, clothing the naked, visiting the sick and imprisoned, sheltering the homeless, and burying the dead (2447).

WORLD: Creation, or the earth, or even the universe. "All that is"--often called the "world" in Scripture--owes its existence to God's act of creation; God's creation is called "good" in the Bible, and human beings are said to have been created "in his own image and likeness" (282, 295). In the New Testament the "world" is sometimes used to indicate the forces of opposition to the work of Jesus and of his Holy Spirit. In this sense it signifies the world which Jesus came to redeem from sin. The world will reach its goal and perfection when it has been renewed and transformed into "the new heaven and the new earth" in the fullness of God's kingdom (1043).

WORSHIP: Adoration and honor given to God, which is the first act of the virtue of religion (2096). Public worship is given to God in the Church by the celebration of the Paschal Mystery of Christ in the liturgy (1067).

-Y-

YAHWEH (YHWH): The personal name of the God of Israel, revealed to Moses on Mt. Sinai, meaning "I am who I am" (205).

ADDENDUM B
Grade-Specific Information

Addendum B Contents

God’s Plan of Salvation History (All Grade Levels) 3

Vocations..... 4

Prekindergarten/Kindergarten..... 5

 Characteristics of a Pre-K/Kindergarten Child 5

 Faith and Moral Development Characteristics/Needs..... 5

 Catechetical implications 5

 Prayers to Learn 6

 Vocations..... 6

 Bible and Catechism..... 6

First Grade..... 7

 Characteristics of a 1st Grade Child 7

 Faith and Moral Development Characteristics/Needs..... 7

 Catechetical Implications 8

 Prayers to Learn 8

 Vocations..... 8

 Bible and Catechism..... 8

Second Grade 9

 Characteristics of a 2nd Grade Child 9

 Faith and Moral Development Characteristics/Needs..... 9

 Catechetical Implications 9

 Prayers to Learn 10

 Vocations..... 10

 Bible and Catechism..... 10

Third Grade 11

 Characteristics of a 3rd Grade Child 11

 Faith and Moral Development Characteristics/Needs..... 11

 Catechetical Implications 11

 Prayers to Learn 12

 Vocations..... 12

 Bible and Catechism..... 12

Fourth Grade..... 13

Characteristics of a 4th Grade Child..... 13

Faith and Moral Development Characteristics/Needs..... 13

Catechetical Implications..... 13

Prayers to Learn 14

Vocations..... 14

Bible and Catechism..... 15

5th Grade 16

Characteristics of a 5th Grade Child..... 16

Faith and Moral Development Characteristics/Needs..... 16

Catechetical Implications..... 16

Prayers to Learn 17

Vocations..... 18

Bible and Catechism..... 18

6th Grade 19

Characteristics of a 6th Grade Child..... 19

Faith and Moral Development Characteristics/Needs..... 19

Catechetical Implications..... 20

Prayers to Learn 20

Vocations..... 21

Bible and Catechism..... 21

7th Grade 22

Characteristics of a 7th Grade Child..... 22

Faith and Moral Development Characteristics/Needs..... 22

Catechetical Implications..... 23

Prayers to Learn 23

Vocations..... 24

Bible and Catechism..... 24

8th Grade 25

Characteristics of a 8th Grade Child..... 25

Faith and Moral Development Characteristics/Needs..... 25

Catechetical Implications..... 25

Prayers to Learn 26

Vocations..... 27

Bible and Catechism..... 27

God's Plan of Salvation History (All Grade Levels)

It is very important that before you dive into the curriculum and the catechetical standards that the year be introduced by the Story. The context of the Story of salvation History will provide the proper foundation for the rest of your catechetical instruction. The Story can be taught as a one day lesson, or a week long lesson. Each teacher must make a determination of how long they will take to present the Story to their students. Work in the Textbook should not begin until your students have their story-God's story of Salvation History. An overview of God's Plan of Salvation History is to be presented at the beginning of each year. Please make the presentation appropriate to the grade level.

1. God is a communion of Persons: God the Father, God the Son, and God the Holy Spirit. The three Persons in one God is the Blessed Trinity. God has no beginning and no end. (CCC 234, 232, 237)
2. God is our Father Who loves us and cares for us. God created each person to be united with Him. (CCC 426, 301, 759, 305, 375, 2014)
3. God created everything out of nothing. (CCC 296-298, 338)
4. God created angels as spiritual beings. Angels are God's messengers. We all have our own personal guardian angel. Our guardian angel keeps constant, watchful care over us and guides us and protects us on our journey to God in Heaven. (CCC 328-329, 331-333, 336)
5. All of the angels were put to a test to see if they would be faithful to God. Lucifer and some of the angels completely rejected God and they became Satan and his demons. (Revelation 12:7-9) (CCC 391-395)
6. God created Adam and Eve in His image and likeness. He created Adam and Eve and the whole human race to know, love and serve Him so that we can be united with Him both here and forever in Heaven. Adam and Eve were united fully with God through sanctifying grace within their souls, a participation in God's Divine Life. (CCC, 362-366, 356-357, 374-376, 1934)
7. Adam and Eve were put to a test to see if they would be faithful to God. Adam and Eve were tempted by Satan and they disobeyed God. The first sin of Adam and Eve (the Original Sin) separated them from God. They and all their descendents lost the union with God that they had been created for. They no longer had sanctifying grace within their souls. (CCC 396-400, 402-406, 418)
8. God alone could fix the problem of sin and reunite mankind with Himself. Thankfully, God promised a Savior (Genesis 3:15). Only the Savior could bring us back to the purpose for which we were created being united with God (communion with God). In the Old Testament, God began to form His people through Abraham. Moses was given the Law so that the people knew how to live in order to be faithful to the one true God. The Israelites could not be faithful to the God's Law because they did not have sanctifying grace, a share in God's life, to strengthen them. The prophets told the people to prepare for the Messiah, Who would bring about a salvation which would include all the nations. Through the Savior, God would keep His promise to reunite us with Himself as adopted children. (CCC 410-412, 420-421, 54-64, 2570-2589)
9. Jesus is God. Jesus was born as man on the first Christmas as our Savior. This is called the Incarnation. (CCC 464, 461, 463, 443-445)
10. Mary's "yes" to God to be the Mother of Jesus made our salvation possible. Since Mary is the Mother of Jesus and Jesus is God, we rightly call Mary the Mother of God. (CCC 494-495, 497, 509, 485, 723)
11. Jesus began the foundation of the Church by preaching the Good News, instituting the seven sacraments and establishing the Church with a structure. The structure consisted of the twelve Apostles with Peter as the head. (CCC 763-766, 759, 1114)
12. Jesus suffered, died on the cross and rose on Easter Sunday. Jesus did this to save us from the power of sin and

death and to reunite us with Himself. (CCC 612, 616, 619, 629, 639-640, 654)

13. The Church was born from the flow of blood and water from the open side of the crucified Christ: the water of Baptism and the Blood of the Eucharist. (CCC 766)
14. Christ's work of redemption was accomplished primarily by His Suffering, Death, Resurrection and Ascension into Heaven. These four events are called the Paschal Mystery. (CCC 1067)
15. Forty days after the Resurrection Jesus ascended to His Father, which we celebrate on the Ascension. Ten days later, Jesus sent the Holy Spirit on Pentecost to remain with us until the end of time. (CCC 665, 731-732, 233)
16. At Pentecost the Holy Spirit strengthened the Apostles to imitate Christ. The Holy Spirit empowered them to administer the Sacraments, to teach what Jesus had taught them and to lead the Church. Pentecost is when we celebrate the public manifestation of the Catholic Church. (CCC 767, 747, 771-773, 1585, 780, 1076)
17. This was the first time that mankind received sanctifying grace, a participation in God's Divine Life, since the original sin of Adam and Eve. We are only able to live the Christian life with the aid of supernatural grace received through the Church by the Sacraments and from actual grace through a life of daily prayer. (CCC 1226-1228, 1265-1266, 747, 1996-2000)
18. Jesus will come again in glory with the Kingdom of God in its fullness. He will judge the living and the dead and those who have chosen to follow Jesus will reign forever with Him. He will bring His Family into full union with Him and put an end to suffering and death forever. (CCC 1040, 1042-1045)

Vocations

From the moment of our baptism, God has a special plan for each of us. God calls us to life in Christ, in order that, with Christ, we may offer our whole life in love of God and our neighbor. At our confirmation, God strengthens and increases that the life of the Holy Spirit within us, so that we will have the inspiration and strength to respond to God's call.

The official definition of the word vocation according to the Catechism of the Catholic Church is: The calling or destiny we have in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness (CCC 1, 358, 1700). Christ calls the faithful to perfection and holiness (CCC 825). The Vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God's will (CCC 898). Priestly and religious vocations are dedicated to the service of the Church as the universal sacrament of Salvation (873, 931).

Prekindergarten/Kindergarten

Characteristics of a Pre-K/Kindergarten Child

- Sits still for limited amounts of time
- In kindergarten, they may be able to attend to tasks for 10-15 minutes
- Learns through active involvement of mind and body/sensory learning
- Learns through manipulative and play, stories, rhymes etc
- Sees predominantly from a ego-centric point of view (developmentally very self centered)
- Imaginative and creative
- Beginning to understand the difference between fantasy & reality
- Relates to concrete experiences in everyday life
- Learns through repetition and review
- Listens and follows simple 1-3 step instructions
- Desires to be independent but needs support
- Enjoys making choices and understands the existence of a system of “rules”
- Needs individual attention and praise
- Is developing sensitivity and to feelings/attitudes of adults and others around them
- Enjoys experiences where given an opportunity to succeed and receive affirmation
- Needs to feel acceptance because of a delicate self image
- Learning to “be” and cooperate as a part of a group

Faith and Moral Development Characteristics/Needs

- The child, in order to develop spiritually, emotionally, physically, intellectually and socially needs to be recognized, valued, praised and accepted as a child of God as well as a unique individual with specific gifts and talents
- Needs opportunities and examples of “appropriate” virtuous behavior (thoughtfulness, kindness, obedience, sharing etc. all examples of how Jesus lived and the lives of the saints)
- Is capable of understanding love and God as the first and best lover (Due to their experience of human love)
- Needs to feel loved by God appreciated by others therefore, needs a sense of belonging to a family, class and the Church
- Are capable of learning creation and uniqueness of all things in creation
- Is capable to recognize the bible is a holy and special book written by God
- Are capable of learning and recognizing symbols and gestures used in liturgy Crucifix, Chalice, bible, holy water priest, genuflecting, sign of the Cross
- Is beginning to understand and should be expected to show thankfulness
- Needs affirmation when acting in a virtuous way (acts of kindness etc.) A healthy self concept is encouraged by positive reinforcement including the fact that God made each person and loves each person
- May lack understanding of cause and effect relationships of intentional or unintentional actions
- Is capable of learning to pray. Prayer for this age is talking to God as they talk to all other people they know. Should also be encouraged to participate in group prayer and other religious activities

Catechetical implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- To encourage a positive self image, the catechist should take opportunities to interact individually with each child recognizing him/her as a unique gift of God
- Catechists should be practicing Catholics in good standing with the Church

Prayers to Learn

Children in PreK-Kindergarten should be introduced to the following Prayers and should be able to recite with some guidance. Prayers in bold are new to the child in this school year:

1. **Sign of the Cross**
2. **Our Father**
3. **Hail Mary**
4. **Prayer before meals**
5. **Mass responses: "Amen"; "Alleluia"; "Lord, hear our Prayer"**

Children of this age group should be participating in the following forms of prayer:

1. **Spontaneous Prayer**
2. **Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water**
3. **Song as prayer**
4. **Reflection: thinking about God and listening while reading from Scripture**
5. **Silence: at Mass or in the Church (beginning to develop a sense of reverence)**

Children of this age should know and recognize the following sacramentals:

1. **Crucifix**
2. **Bible**
3. **Images of Jesus & Mary**
4. **Rosary—as a way to pray with Mary**
5. **Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)**

Vocations

In **PreK & K** the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. They should specifically learn: God knows and loves each person. From the Moment of our Baptism, God has a special plan for each person. They should be taught that for some that plan is to be **married and be parents**. For others it is to **not get married**. For some men God wants them to be **priests** and for some women to be **sisters**.

Bible and Catechism

Children in PreK-K should be introduced to the bible as a Holy Book, as God's Word written for us. They should be read to from scripture with the teacher then offering explanation. They should learn to treat the bible with reverence.

First Grade

Characteristics of a 1st Grade Child

- Is able to attend to and engage in classroom activities for longer than kindergarten
- Thrive in a structured environment
- Learning to read and write and other related intellectual skills
- Memorization is helpful tool for children to learn at this age
- They understand the concept of “story” and can retell them from beginning to end
- Some may even begin to interpret the “moral” or “lesson” to be taught in the story. Others can be told the moral and understanding of that moral can be achieved.
- Is moving from ego-centric behavior toward an awareness of others.
- Entering with excitement into peer groups/exercising social skills that develop friendships
- May need guidance in handling conflict, boundaries and social skills among peers
- Recognizes basic unity of society is family and that he/she is part of a family
- Recognizes that friends and family are special and different than strangers
- Enjoy being part of the “action”, like to be first and like to win
- Recognizes differences between “good” and “bad”
- Self worth is fragile, so children must corrected and disciplined in a manner in which their self worth is not damaged
- Moving further along in the Obedience and Punishment phase: they are beginning to understand on their own when something is wrong.
- May fall into a “tattling” habit at this age

Faith and Moral Development Characteristics/Needs

- Six year olds, in order to develop spiritually, emotionally, physically, intellectually and socially need to be loved so as to love. Faith has its roots in love.
- Faith, Hope and Love must be taught and fostered at this age
- Security and belonging is important at this age
- Recognizes that he/she belongs to the family of God
- Should be taught the stories of their family in faith (stories first from Scripture then from the Church and the lives of the saints)
- Needs to be recognized and appreciated as a unique individual created in God’s image and is precious
- Are capable of recognizing symbols of liturgy
- Tour of the Church
- Sacred Vessels
- Sacramentals: rosary, holy water etc
- Needs to be involved in group prayer and religious activities & needs to be taught and encouraged to do one on one prayer.
- Are able to learn virtue through different training opportunities: Virtues are like muscles, they develop as we use them
- Obedience, generosity, Kindness, prudence
- Can be taught virtues from Jesus and other models from scripture and their own lives. In these models they can be taught that faith is lived through action & pray
- Lives of saints, priests, Parents, Grandparents, teachers
- Is able to show respect and love for others because that is the “good” and “right” thing to do
- Are capable of understanding that actions have consequences
- Need to be taught to be responsible and independent making decisions so as not to cause unwanted consequences
- Opportunities for self reflection are possible
- Is able to ask and give forgiveness
- Beginning to identify when another is in need and they should help

- Need to begin to learn the structure of the Church Hierarchy
- Should be encouraged to ask the question: What does God want me to be? (we must begin to instill in them the concept of God as a divine architect of our lives)

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- Catechists should be practicing Catholics in good standing with the Church

Prayers to Learn

*Children in First Grade should be introduced to the new prayers and encouraged to practice the previously learned prayers. They should be able to recite with some guidance. **Prayers in bold are the new prayers added this school year:***

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. **Glory Be**
5. Prayer before meals
6. **Prayer to Guardian Angel**
7. **Introduce the Rosary: Joyful Mysteries**
8. 8. Mass responses: "Amen"; "Alleluia"; "Lord, hear our Prayer"; "**Lamb of God**"

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. **Participate in a Decade of the Rosary/Introduce Joyful mysteries**
7. **Saint intercession**

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. Images of Jesus & Mary
4. **Rosary—as a way to pray with Mary**
5. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer), **Chalice, Altar**

Vocations

In First Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. They should specifically learn: God calls each person by name and has a special plan for his/her life. Every Christian is called by God to be holy, to love and serve God and his/her neighbor with the help of His grace. Each person is invited to a personal friendship with Jesus. It is also important that the children are taught that some people are called to **married**, some to remain **single**, some to the **priesthood** and some to the **religious life** (sisters & brothers).

Bible and Catechism

Children in First Grade should have an understanding the Bible is a Holy book and God's Word for us. They should be read to from scripture and should see it regularly in the classroom. They should learn to be reverent when using or listening to scripture.

Second Grade

Characteristics of a 2nd Grade Child

- Are beginning to develop a set of actions and patterns based on those whom they love and admire in their lives-choosing to imitate adult influences
- Have an interest in how things are made/work
- Are reaching the age of reason and are cognizant of “right” and “wrong” and the freedom they have to choose between the two
- Their attention span is slowly growing to a 15-20 minute attention span (depending on the task and the abstract thinking that is involved)
- Abstract learning is developing, but concrete examples and learning are still the best way to educate at this level
- Memorization and questions are a positive way to learn at this age: Prayers and Scripture
- Routine and habits help them to achieve independence which in turn helps to build self esteem
- Appreciates family situations and social networks (church, scouts etc) and rituals
- Are capable of working in a group and are developing social circles and closer individual friendships (may pair off with friends whom they prefer)

Faith and Moral Development Characteristics/Needs

- Show an interest in God’s greatness and beauty
- Appreciates identity as a member of a group and/or family, yet recognizes uniqueness of individuals within the group
- Can identify situations in which another may need help and takes responsibility to offer help
- Needs opportunity to offer their gifts and talents; to know they are needed in some capacity
- Need freedom to make choices and need help to realize what the effects of the different choices may be
- Need to be taught that faith is our response to God. He gives himself to us and we make a choice to respond in faith
- Children should be taught to be “good” out of love for God and not out of fear of punishment
- Need to hear what Christ taught and see what he did in order to make a choice to follow and live as he lived (Lives of the saints as examples)
- Consciences can be formed in 7 year olds by charitable yet firm discipline
- Are capable of giving and receiving mercy to/from another person and also from God
- Need to be taught the value of prayer, not just as talking to God or asking him for something but rather as an opportunity to deepen our relationship with him/to be with him
- Need to experience aspects of the faith by listening and thinking and also by imitating and doing
- Need to understand and handle constructively their feelings and emotions.

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- As they learn to imitate adults, the adult faith influences in their lives must be very deliberate in what they choose to model
- Need help and demonstration in the development of the examination of Conscience (may have trouble with things in the recent and the long time past)
- Catechists must be practicing Catholics in good standing with the Church

Prayers to Learn

Children in Second Grade should be introduced to the new bolded prayers while review the previously learned prayers. Children should be able to recite with limited guidance. **Prayers to be taught this year are in bold:**

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. Glory Be
5. Prayer before meals
6. Prayer to Guardian Angel
7. **Act of Contrition**
9. **Introduced to Apostles' & Nicene Creed**
10. **Mass responses**
11. **Introduce Stations of the Cross (during Lent– children's versions can be used)**

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. Participate in a Rosary
7. **Participate in Devotions: Stations of the Cross**
8. Saint intercession

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. Images of Jesus & Mary
4. **Images of Saints**
5. Rosary—as a way to pray with Mary
6. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)
7. **Items used at Mass: vestments, chalice, ciborium, hosts, wine, ambo, altar, purificator, corporal, cruets, thurible, incense, lectionary, sacramentary**

Vocations

In Second Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. They should specifically learn: God knows and loves each person. The Call from God is called a vocation. This special plan for our lives will bring us the greatest joy and peace. We are all called to be holy and love God in return.

It is also important that the children are taught that some people are called to married, some to remain single, some to the priesthood and some to the religious life (sisters and brothers).

Bible and Catechism

Students in Second Grade should have a strong understanding that the Bible is God's word to us. They should understand that God himself is the Author who used human authors to do the writing. They should know that there is an Old and a New Testament. Old is everything before Jesus and the New is everything after Jesus. They can be introduced to looking things up (though they will not master this skill in 2nd grade). They should be read to regularly from Scripture and they should understand that what we hear at Mass is readings from the Bible.

Third Grade

Characteristics of a 3rd Grade Child

- Take on Group identity at this age
- Because of Group consciousness they like to do events and activities where they plan and complete the activity
- Looks forward to social activities and situations
- Learning at this age to take responsibilities seriously, their self image is fragile and can be easily disturbed or hurt by an influential adult at this age. Support and encouragement is needed.
- Are learning “good girl” and “nice boy” social expectations (may be critical or judge themselves according to these standards)
- Tend to identify with groups of friends of the same sex and dislike being identified with the opposite sex
- May be moody and sensitive at this age
- Begin to enjoy reading and writing for entertainment
- Have independent computer knowledge and technology skills
- Increased self confidence and less cautious than younger children
- Greater physical energy and growing curiosity in various interests
- Developing ability to feel empathy and compassion

Faith and Moral Development Characteristics/Needs

- Eight year olds need stimulating personal and group relationships that foster feelings of belonging and being cared for and caring for others
- They need positive reassurance for their fragile self images-from adults who also do the discipline and correction. They need examples of firm discipline with unconditional love.
- They need positive experiences of the Christian community and the Church (exposure to catechists, priests and bishops who love and support the community)
- Children at this time are starting to appreciate independent and “alone time”. They need opportunities to grow in meditative prayer and reading scripture. It is helpful for 3rd graders to be given opportunities to reflect, pray, and write about what has been presented to them.
- Confidence and social awareness may foster attitudes of arrogance or categorizing of others: Children need for charity and love of all people to be enforced – to see all people, even though they are different are God’s creation and deserve respect.
- Children at this age need to learn that true joy and peace in life come from a relationship and life lived with God. Following Christ and living his commands bring us real happiness
- Instructors go beyond just forming virtuous habits in the children, they now need it posed as a choice all are called make. To be virtuous is to choose to do good things.
- Need to be taught the differences between choosing worldly attitudes and choosing to have a Godly attitude. They are capable of recognizing that those who love God are different than those who choose to not know God.
- Need to be taught to resist temptations that may be presented in a group
- 3rd graders are in a phase when they begin to emulate “heroes”; they need to be presented with Godly heroes who will help them to be the saints they are called to be
- Lives of the saints
- Priests, bishops, popes
- Parents, friends, family who live the faith

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- Catechists should be practicing Catholics in good standing with the Church

Prayers to Learn

Children in Third Grade should be introduced to the following Prayers and should be able to recite:

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. Glory Be
6. Morning Offering
7. Prayer before meals
8. Prayer to Guardian Angel
9. Act of Contrition
10. Introduced to Apostles & Nicene Creed
11. Mass responses
12. **Participate Stations of the Cross**
13. **Prayer to prepare for Mass**
14. Mysteries of the Rosary: Joyful, Sorrowful, **Glorious**

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. **Prayer Journaling**
7. Participate in a Rosary: Joyful, Sorrowful, **Glorious**
8. Participate in Devotions: Stations of the Cross, Novenas
9. Saint intercession

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. Images of Jesus & Mary
4. Images of Saints, **Icons**
5. Rosary—as a way to pray with Mary
6. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)
7. Items used at Mass: vestments, chalice, ciborium, hosts, wine, ambo, altar, purificator, corporal, cruets, thurible, incense, lectionary, sacramentary

Vocations

In Third Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. They should specifically learn: God has given each unique person, gifts and talents. God has a special plan for each person's life to use these gifts in the service of others and the building of his kingdom. Along with the gifts he gives each person a call, a call to be holy and call to their lives. Some people are called to married, some to remain single, some to the priesthood and some to the religious life (sisters and brothers).

Bible and Catechism

Children in third grade should be familiar and comfortable with the bible. They should know it is the inspired word of God and the bible should be treated with reverence. In third grade they should begin looking up verses on their own with assistance from a teacher or parents. They should have basic knowledge that the bible is in two major sections: Old and New Testaments. They may not master looking up verses on their own but have a level of familiarity and comfort with it. They should be read to from scripture and be reflecting on what they hear (possibly in a prayer journal.)

Fourth Grade

Characteristics of a 4th Grade Child

- Enthusiasm, activity and self-confidence characterize this year
- Steady growth physically and mentally: Developing athletic skills
- Become fixated and engrossed in what they love
- More independent and motivated than even one year prior
- Mood swings can occur more significantly at age 9—from timid to bold, from cheerful to grumpy
- Learns from observation as well as direct instruction
- Like to plan and know where they are going. After starting a task it brings great accomplishment for them to follow it through
- Starting to organize time and may develop lists or schedules
- Starting to apply academic skills to real life: may start to save money to buy a much wanted item
- Reading and writing for personal enjoyment
- Starting to collect things: interests are very unique and distinct
- Want to please adults but peer group is central in importance
- Not only follows rules, but sees the need and importance for them. They want others to live by the rules and become frustrated when rules are not followed
- Have an interest in world affairs and global situations: cultures, people, government etc
- Growing in awareness of Justice, and social justice issues
- Has an interest in preteen culture (music, movies, books etc)
- Continuing to develop relationships primarily with the same sex
- Enjoys shared experiences with family and friends

Faith and Moral Development Characteristics/Needs

- Because they are prone to mood swings and get emotional when they are overtaxed, adults need to be patient and understanding while encouraging them. Try not to be irritated or impatient with their emotions.
- Because they want to be part of the group and be accepted, they need help in learning to resolve and deal with differences and conflict among peers. They need help accepting that people may think differently—this is acceptable. Learning to love and care for those who are unique and different is a very Godly way to live.
- They need to be free to make choices and encouraged when they choose the virtuous and moral path
- They need to be encouraged in their “rule following” “obedience” tendencies to look to the church for direction and instruction. This is a great opportunity to instill following Christ’s law of love and the 10 commandments.
- The desire to dive into interests should also include faith related activities not just interests in pop culture: faith related books, movies, saints, devotions etc.
- Need to learn about global and local social ills. Need to be encouraged to participate in caring of bringing solutions to those in need
- Because they are “coming into their own” and are finding confidence in who they are, this is a great time to encourage them to reflect on what God might be asking them of their lives. When we form conscience it should be a reflection on “How does God want us to act”. Or when choosing a path in life, “What does God want me to be?”
- Need to be encouraged to participate in daily prayer: reading of scripture, learning about the saints, journaling etc

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- Catechists should be practicing Catholics in good standing with the Church

Prayers to Learn

Children in Fourth Grade should be introduced to the following Prayers and should be able to recite. **New prayers added for this year are in Bold:**

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. Glory Be
5. Morning Offering
6. Prayer before meals
7. Prayer to Guardian Angel
8. Act of Contrition
9. Apostles' & Nicene Creed
10. Mass responses
11. Stations of the Cross
12. Prayer to prepare for Mass, **Prayer for after Communion**
13. **Memorare**
15. **Hail Holy Queen**
16. Mysteries of the Rosary: Joyful, Sorrowful, Glorious & **Luminous**
17. **Angelus**

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. Prayer Journaling
7. Participate in a Rosary: **Know all Mysteries**
8. Participate in Devotions: Stations of the Cross, Novenas, **Sacred Heart of Jesus**
9. Saint intercession

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. **Introduce the Catechism**
4. Images of Jesus & Mary
5. Images of Saints, Icons
6. **Relics**
7. Rosary—as a way to pray with Mary
8. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)
9. Items used at Mass: vestments, chalice, ciborium, hosts, wine, ambo, altar, purificator, corporal, cruets, thurible, incense, lectionary, sacramentary

Vocations

In Fourth Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. More specifically, Children should be encouraged and assisted to pray each day to deepen their friendship and relationship with Jesus. In their friendship they are called to imitate Jesus. This is our primary vocation, to love God in Obedience and service to others through a life of Charity (holiness of life). From the moment of Baptism God has a plan for each for person. Some people are called to married, some to remain single, some to the priesthood and some to the religious life (sisters and brothers).

Bible and Catechism

A Child in 4th grade should be familiar with the bible. They should know that the bible has both Old and New Testaments and should have basic knowledge of how to look up a scripture. Students should be encouraged to read the Gospels and learn more about Christ and what he did in his life. Scripture should be used with students for instruction and prayer experiences.

It is this year that they are shown a catechism for the first time. They should be told, “this is the book given to us by the Church with all the teachings that have been passed down since the Apostles.” Our goal is for the students to see this book and know generally what it is, not read it. The content of the Catechism is above a 4th grade level; therefore using the YOUCAT would be more age appropriate in 4th grade.

5th Grade

Characteristics of a 5th Grade Child

- 5th graders are no longer little children but are not quite adolescents. They are in a phase of pre-adolescence.
- They develop with spurts of energy and also periods of laziness.
- Girls beginning to show physical signs and awareness of approaching puberty. Boys show less signs concerns and less physical maturity. (Demonstrated differences in size and shape even among people of the sex)
- Personalities are well developed and have a wide range of interests.
- Like sports and outdoor activities. Are deeply involved in personal interests (joining sports teams and clubs, may be involved in more than one activity)
- Have developed overall sense of well being and peace with the world
- Relationships are a focus for children this age: boys are more fluid and harmonious as opposed to upheaval and intense relationships among girls
- Talents and abilities are beginning to be identified (not just as interest)
- Admires talents and abilities in peers, famous people, adult examples: sports, talents, jobs etc and can be influenced by such individuals
- Generally like school and are becoming more and more conscientious in personal school work
- They are open to the world around them and well on their way to understand the world's diversity and immensity.
- Are still open to close family relationships and companionship
- They make friends easily at this age and are able to make valuable contributions to the groups they are involved with.
- They have a strong desire for peer acceptance
- At a time when they begin to appreciate the aesthetic value/poetic value to life and all creation.
- Have begun a time in life when they may want to begin to volunteer or serve on a regular basis (they are of valuable service to the people around them)

Faith and Moral Development Characteristics/Needs

- Need acceptance by the peers in their lives. From them they develop a sense of self-worth and ability to find themselves in a group. Children should be supported to know that if not cared for by their peers that they are loved and valued by God and others.
- Need key adults to help them understand the growth and changes that are happening in their personal development: growth in gifts and talents. They should be encouraged to thank God for their gifts and consider what he may intend them to use them for.
- Teachers need to help students experience God's love no matter how awkward or unsure they may feel
- Need parents and/or key adults to help them understand the physical and emotional changes happening to persons their age
- Adults need to help develop aesthetic-the good, true and the beautiful that is in all God made and in the Church. This is an appropriate time to explore the depth and beauty of the catholic life and the sacraments
- Liturgy and being united in the Body of Christ is key to their commitment to the Church. They need to be encouraged to share faith with friends and look for ways they can be incorporated into the community.
- They need help now seeing God as a partner as one who walks with them in life. He is the ultimate peer. He is someone who will always accept them, be silent with them and love them unconditionally.
- They should be encouraged to participate in daily prayer, reading of scripture, meditation and journaling.
- This is also a key time to be introducing concepts of the Dignity of the Human Person. This is to include opportunities and ways to serve those in need especially through the gift of prayer. Current areas of concern are world peace, hunger, rights of the oppressed, and the right to life for all people.

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- Catechists should be practicing Catholics in good standing with the Church

Prayers to Learn

Children in Fifth Grade should be introduced to the following Prayers and should be able to recite:

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. Glory Be
5. Morning Offering
6. Prayer before meals
7. Prayer to Guardian Angel
8. Act of Contrition
9. Apostles & Nicene Creed
10. Mass responses
11. Stations of the Cross
12. Prayer to prepare for Mass, Prayer for after Communion
13. Memorare
14. Hail Holy Queen
- 15. All Mysteries of the Rosary**
16. Angelus
- 17. Prayer to St. Michael the Archangel**
- 18. Litany of the Sacred Heart**
- 19. Litany to the Blessed Virgin**

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. Prayer Journaling
7. Participate in a Rosary: Know all Mysteries
8. Participate in Devotions: Stations of the Cross, Novenas - Sacred Heart of Jesus
9. Saint intercession
10. Litanies

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. Introduce the Catechism
4. Images of Jesus & Mary
5. Images of Saints, Icons
6. Relics
7. Rosary—as a way to pray with Mary
8. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)
9. Items used at Mass: vestments, chalice, ciborium, hosts, wine, ambo, altar, purificator, corporal, cruets, thurible, incense, lectionary, sacramentary

Vocations

In Fifth Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. More specifically, God has a call on each person's life. Through prayer and wise guidance, each person needs to discover his/her personal vocation, for that is the way to discover the role God wishes each to play in his plan for salvation. The path of our vocation involves treating people the way God treats us. This discovery through prayer and discernment with the help of others (parents, priests, teachers etc) to know God's will is a gradual process that happens day by day. Some people are called to married, some to remain single, some to the priesthood and some to the religious life (sisters and brothers).

Bible and Catechism

Students in Fifth grade should be familiar and comfortable with looking up scripture and reading the bible. They should be encouraged to treat the bible with reverence and care when they use it. Scripture at this age can be used in instruction and in prayer opportunities. Students in fifth grade should be able to hear/read scripture and reflect on it in both written and verbal forms.

The Catechism was introduced in 4th grade but should be talked about regularly and reintroduced in 5th grade. The content and language of the catechism is too difficult for 5th grade but the YOUCAT can be introduced and used at this level.

6th Grade

Characteristics of a 6th Grade Child

- Can vary in behavior and energy level from alert and outgoing to lethargic and lazy
- Likes now to “hang out” in peer groups
- May feel like “they don’t fit” are not young children but not quite in adolescence yet
- Can become easily argumentative, sad, and sensitive due to hormonal changes
- Is developing loyalty to close friends and highly influenced by peer opinions
- Is developing increased awareness of the opposite sex but may not have appropriate social skills to express this interest
- Increased sensitivity to criticism especially in front of peers
- Beginning to challenge authority
- Looking for heroes or individuals to emulate in popular culture
- Is aware of a sense of history – where did they come from
- Depends on support of the family while wanting at the same time to be independent of the family
- They have increased physical growth are developing new emotional patterns.
- They have increased interest in body development, sexual curiosity intensifies and they need to begin taking care of their own bodies (some may be ambivalent to this). They take interest in clothes and things that will improve physical appearance (this has nothing to do with if it actually does improve appearance)!
- They are very comfortable with abstract reasoning and are interested with historical truths and are beginning to seek the Truth.

Faith and Moral Development Characteristics/Needs

- Because of self consciousness they need to be led to understand to accept themselves as they are, created in God’s image with the potential to mature into adult with a unique and valuable role in the world and in the Church
- They are beginning to question and possibly rebel they need reasonable and rational explanations to their questions about the meaning of life.
- They need to learn to think rationally through things and make moral judgments based on the truth and Christian principles (realizing that each choice or decision they make can cause harm to themselves, their relationship with God and their relationships with others).
- They have a true sense of History; they need to learn where they came from as a person of faith. They need to learn the good and the bad of the people of God-but always focusing on God’s plan to save us.
- Pre-adolescents, because of their awareness of themselves, their impulses and their feelings, develop definite ideas about their life work. The catechist should encourage them to learn about vocations and especially consider vocations to priesthood and religious life. Ask questions, “what might God want you to do with your life?”
- Since these students are beginning to experience the inner “world” of emotions, confusion, indolence, the catechist can help to develop the realization that in every situation we have human temptation and passions, but we also have intellect and will. WE ALWAYS HAVE A CHOICE. They should be encouraged to make virtuous ones.
- It is necessary to foster in these students the virtue of hope. They have a strong understanding of evil in the world and good that God has done. They should know that with God all things are possible.
- They need a safe and secure place to ask questions and be heard (and understood). They are trying to integrate all they are learning into the reality of their existence. They need a forum to be accepted and encouraged to love God and make him real in their lives.
- Peer pressure is huge at this point in their lives; they need to be taught to encourage one another in virtuous and good ways.

- In teaching them to pray the catechist should remember that learning to pray is much different than learning prayers. They should be encouraged to pray daily. To take their needs to God to listen to him and to take to God the decisions that need to be made in their daily lives. This encouragement to discern indicates to them that God is the Master Architect for their lives and he is invested in all things- he cares even about the smallest details of their lives.

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.

Prayers to Learn

Children in Sixth Grade should be introduced to the following Prayers and should be able to recite:

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. Glory Be
6. Morning Offering
7. Prayer before meals
8. Prayer to Guardian Angel
9. Act of Contrition
10. Apostles & Nicene Creed
11. Mass responses
12. Stations of the Cross
13. Prayer to prepare for Mass, Prayer for after Communion
14. Memorare
15. Hail Holy Queen
16. All Mysteries of the Rosary
17. Angelus
18. Prayer to St. Michael the Archangel
19. Litany of the Sacred Heart
20. Litany to the Blessed Virgin
- 21. Divine Mercy Chaplet**

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. Prayer Journaling
7. Participate in a Rosary: Know all Mysteries
8. Participate in Devotions: Stations of the Cross, Novenas - Sacred Heart of Jesus
9. Saint intercession
- 10. Adoration**
11. Litanies
12. Examen

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. Introduce the Catechism
4. Images of Jesus & Mary
5. Images of Saints, Icons
6. Relics
7. Rosary—as a way to pray with Mary
8. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)
9. Items used at Mass: vestments, chalice, ciborium, hosts, wine, ambo, altar, purificator, corporal, cruets, thurible, incense, lectionary, sacramentary

Vocations

In Sixth Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. More specifically, our personal vocation is not mainly what we choose to do but primarily what we have been chosen for. God has given each person distinct gifts. We seek to discover the adventure of life, which God has planned for us in order to use these gifts to serve the Church and the world. Christ calls each person to follow Him in a special way as a married person, a consecrated person, a deacon or ordained priest. These are personal vocations by which we respond to live God's primary call, the vocation to love God (Holiness of Life).

Bible and Catechism

The Sixth grade standards and textbooks focus on the Old Testament and God's plan for salvation history. In Sixth grade the students should review and be comfortable looking up scripture and reading the bible on their own. They should be using scripture as part of the instruction and homework but also taught to read scripture as a way to pray and encounter God. Lectio Divina is introduced at this age to deepen their understanding of how God speaks to us in his word. Each student should have their own bible at this point in their instruction.

Sixth grade students should have a familiarity with the Catechism as the book that contains the teaching of the Church. The Catechism may be too difficult for 6th graders to read, but the YOUCAT would be an excellent way to show the sixth graders the general outline of the Catechism: Creed, Sacraments, Morality, and Prayer.

7th Grade

Characteristics of a 7th Grade Child

- One characteristic of 12 year olds is rapid growth: physical, emotional, social and spiritual. As a result they feel awkward, self conscious and uncertain. Their interior turmoil and self-doubt are often expressed in symptoms associated with adolescence: boredom, frustration, sharp mood swings, withdrawal and apathy.
- Between different Children of this age variation in physical, emotional social and spiritual development is great.
- Are impacted greatly by his/her changing body and newly acquired ability to think abstractly
- Struggle to express autonomy and need
- They thrive when are able to experience new opportunities to have positive experiences with new gifts and talents from both mind and body
- Are challenged when encouraged to think and engage in experiences that elicit deep compassion for another
- Have great introspective tendencies (great for journaling and meditation)
- Demonstrates a desire to see justice and fairness for all
- Experiences affirming and positive relationships with both sexes
- Very aware of the changes in persons of the opposite sex
- Beginning to question all forms of authority in their lives- may act rebellious, antagonistic and negative toward adults.
- May consider peer approval more important than adult approval.

Faith and Moral Development Characteristics/Needs

- 12 year olds need to come to terms with the influence of peers and responsible decision making. They need to cultivate the courage and strength to make the right decisions.
- They need to learn to develop self-discipline and sensitivity to others – this could be a very selfish time as well as one that fosters respect/disrespect for others
- They need to learn to deal positively with their own mistakes and failures. They should be encouraged by God's unconditional promise of love and presence. Acceptance and love can be found in the Church
- Young adolescents need to experience love, freedom, belonging, trust, support and acceptance. They need to be respected as persons. This speaks to them of their dignity – they should be assured of their hope and salvation through Christ and Baptism.
- Young people should be encouraged and need to understand sexuality and the Humanity we have been given as a gift from God. It should not be disrespected or treated casually.
- Adults should encourage friendships with both sexes that foster respect for the dignity of each person.
- Adolescents must be taught to live virtuously, that true happiness does not come from following friends or worldly examples, but rather true happiness comes from following Christ.
- The Catechist needs to lead the young people to continued knowledge of the faith, more involvement in the sacraments, a deeper prayer life, and to reflection on Christian living.
- Young people want to know practical knowledge of Catholic tradition and how to apply the teachings of the church to everyday life. They need adults to offer and foster examples of this.
- Adolescents are bombard with the profane in their lives; Adults should offer to deepen the experience of the sacred-that which is true, good and beautiful. Expose them to opportunities to learn reverence and the presence of God (tabernacle, adoration etc)
- At this age the need to understand and appreciate the operations of the various powers of intellect, will and the sense appetite. Adults should, teach that the interior turmoil they feel are typical of most maturing individuals. They need to be patient with themselves while doing all they can to master these inner struggles. They should also be taught the grace that comes from God through sacraments and prayer. They simply need to go to God for help.

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- Catechists should be practicing Catholics in good standing with the Church

Prayers to Learn

Children in Seventh Grade should be introduced to the following Prayers and should be able to recite:

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. Glory Be
5. Morning Offering
6. Prayer before meals
7. Prayer to Guardian Angel
8. Act of Contrition
9. Apostles & Nicene Creed
10. Mass responses
11. Stations of the Cross
12. Prayer to prepare for Mass, Prayer for after Communion
13. Memorare
14. Hail Holy Queen
15. All Mysteries of the Rosary
16. Angelus
17. Prayer to St. Michael the Archangel
18. Litany of the Sacred Heart
19. Litany to the Blessed Virgin
20. Divine Mercy Chaplet
- 21. Divine Praises**
- 22. Anima Christi**

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. Prayer Journaling
- 7. Daily Examination of Conscience**
8. Participate in a Rosary: Know all Mysteries
9. Participate in Devotions: Stations of the Cross, Novenas - Sacred Heart of Jesus
- 10. Adoration**
11. Saint intercession
12. Litanies
13. Examen & Lectio Divina

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. Introduce the Catechism
4. Images of Jesus & Mary
5. Images of Saints, Icons
6. Relics
7. Rosary—as a way to pray with Mary
8. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)
9. Items used at Mass: vestments, chalice, ciborium, hosts, wine, ambo, altar, purificator, corporal, cruets, thurible, incense, lectionary, sacramentary

Vocations

In Seventh Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. More specifically, God reveals our personal vocation through the deepest desires of our heart, through the circumstances of life, and through conversations with people we trust. Quiet prayer provides the opportunity to recognize that these desires actually originate from God and reveal the manner of serving others that will bring the greatest personal joy and fulfillment. Our personal vocation is the means by which we draw closer to God. A vocation does not just concern the individual person because a vocation involves serving others and building up the Church, the family of God. We should pray for the grace to serve God in our vocation with an undivided heart. Christ calls each person to follow Him in a special way as a married person, a consecrated person, a deacon or ordained priest. These are personal vocations by which we respond to live God's primary call, the vocation to love God (Holiness of Life).

Bible and Catechism

By Seventh Grade, most students have studied and used the bible regularly. In the Seventh grade we want to encourage the students to know of the contents in Scripture in both the Old and New testaments and have a regular schedule in which they are encountering God in Scripture in Prayer. Perhaps, they could use a journal and practices like Lectio Divina to deepen their relationship with Christ. Children can be taught scripture as God's word that speaks to us and speaks about us.

It is in 7th grade that the students are expected to learn how to use the Catechism. This will form a foundation for their lives to go to the Catechism to know the teachings of the Church. They should be familiar with the four pillars and the cross reference system between the bible and the Catechism.

The YOUCAT is structured the same as the adult (4 pillars) and can be used in coordination with the Adult Catechism to help students see their correlation.

8th Grade

Characteristics of a 8th Grade Child

- The 13th year of life is one of complex transition involving body, mind and personality. The transition comes sometimes very unexpectedly. Changes in body build and body chemistry affect posture, coordination, appearance, voice and attitude. Body changes intensify awareness of becoming more adult-like. Moods can fluctuate between despair and optimistic self-confidence all the way to arrogance at times.
- They are often the oldest children in the school to which they belong
- They are not always open and communicative. Their lack of communication at times may appear to be apathetic or uninterested (especially when a topic or subject does not stir their interests)
- The young person is beset by interpersonal demands from family, peers, and teachers. Home, school, and peers often conflict and aggravate confusion.
- Yet, in the midst of pressures, adolescents usually preserve self-identity and achieve new measures of independence. They meet struggles with heightened awareness of themselves and the world in which they live.
- At 13, they are in a momentous transition. They long for and need security, sympathetic understanding, attention and supportive love in spite of their inability to recognize the need and respond to it appropriately.
- Express a desire for isolation from family
- Tend to be withdrawn, sensitive and uncommunicative
- Worry about body, physical features and personality
- 8th graders continue to seek approval from adults and peers and are eager to have friends. They prefer 1 or 2 close friends to large groups (just a few years earlier). They tend to form cliques and identify strongly with peer groups and interests.
- The all encompassing, all-important question to a 13 year old is WHO AM I?

Faith and Moral Development Characteristics/Needs

- They need to learn to accept themselves, and their good characteristics and their weaknesses together will help the young person build a strong sense of worth
- Learning to live as Jesus did requires training and guidance this is an age where they can begin to incorporate into their lives the habits and disciplines that will continue to grow virtue and holiness in their lives for the rest of their lives
- Junior high students also closely identify and begin to form habits of a particular “hero” or person they admire. This is an important time to help them develop “heroes” in the faith. They need to seek out holy examples to model themselves after.
- This is the time where students also begin to form consciences. Junior high students must be taught the appropriate ways to grow their consciences (scripture, the sacraments, study etc.
- This is also a tumultuous time in growing in their understanding of sexuality. A real and honest teaching on The Theology of the Body is necessary in this time
- As they are searching for identity in this time it is important to reinforce their identity in Christ and in the Church
- As these young people prepare for high school and eventually adulthood they will be looking to social circles and peers for answers (about life, truth, identity, etc) it is important that we give them a strong foundation to discern when they are faced with an untruth or serious immoral actions. We have an obligation to help form their consciences.

Catechetical Implications

- As a prime role model for the Children, the teacher of the faith needs to have a strong relationship with God through prayer and active involvement with a faith community.
- Catechists must be practicing Catholics in good standing with the Church

Prayers to Learn

Children in sixth grade should be introduced to the following Prayers and should be able to recite:

1. Sign of the Cross
2. Our Father
3. Hail Mary
4. Glory Be
5. Morning Offering
6. Prayer before meals
7. Prayer to Guardian Angel
8. Act of Contrition
9. Apostles & Nicene Creed
10. Mass responses
11. Stations of the Cross
12. Prayer to prepare for Mass, Prayer for after Communion
13. Memorare
14. Hail Holy Queen
15. All Mysteries of the Rosary
16. Angelus
17. Prayer to St. Michael the Archangel
18. Litany of the Sacred Heart
19. Litany to the Blessed Virgin
20. Divine Mercy Chaplet
21. Divine Praises
22. Anima Christi
- 23. Prayer for Vocations**
- 24. Prayer to Know One's Vocation**

Children of this age group should be participating in the following forms of prayer:

1. Spontaneous Prayer
2. Gestures: Genuflection, Sign of the Cross, blessing oneself with Holy water
3. Song as prayer
4. Reflection: thinking about God and listening while reading from Scripture
5. Silence: at Mass or in the Church (beginning to develop a sense of reverence)
6. Prayer Journaling
7. Daily Examination of Conscience
8. Participate in a Rosary: Know all Mysteries
9. Participate in Devotions: Stations of the Cross, Novenas - Sacred Heart of Jesus
10. Adoration
11. Saint intercession
12. Litanies
- 13. Examen & Lectio Divina**

Children of this age should know and recognize the following sacramentals:

1. Crucifix
2. Bible
3. Introduce the Catechism
4. Images of Jesus & Mary
5. Images of Saints, Icons
6. Relics
7. Rosary—as a way to pray with Mary
8. Items in the Church: Tabernacle, Presider's chair, Holy Water font, Crucifix, candles (method of prayer)
9. Items used at Mass: vestments, chalice, ciborium, hosts, wine, ambo, altar, purificator, corporal, cruets, thurible, incense, lectionary, sacramentary

Vocations

In Eighth Grade the children should be taught the church's teaching on vocations as an independent session or incorporated into a daily plan. More specifically, young people need to pray each day to know their personal vocation in life, to discover God's call. Discovering one's vocation is not the same thing as planning our lives, or picking a new job to do. This discovery is based on such questions as: "What does God want from me?" and "How does God want me to use the gifts that he has given me?" "How is God calling me to serve him by serving my neighbor?" and "What plan does God have for my life that will bring me the most joy and fulfillment?" the planning and organizing of life comes after the discovery (discernment) of God's personal call. Christ calls each person to follow Him in a special way as a married person, a consecrated person, a deacon or ordained priest. These are personal vocations by which we respond to live God's primary call, the vocation to love God (Holiness of Life).

Bible and Catechism

By the 8th Grade, Students should be well versed in the use of Scripture. They should now be looking to the bible as a guide and a hope to how they are called to live and they move forward in life. Scripture should be regularly used in instruction and with homework. Students should have prayer opportunities focused on reading and reflecting on Scripture.

They are also somewhat familiar with the Catechism. Both the Adult and the YOUCAT can be used for instruction. Students should review how to use the Catechism and should be given opportunities to look up and search for answers to tough questions. The Goal is to arm them with the tools that will help them for the rest of their lives.

ADDENDUM C

Prayers

Contents

| | |
|---|---|
| Sign of the Cross..... | 3 |
| Our Father..... | 3 |
| Hail Mary..... | 3 |
| Prayer before meals..... | 3 |
| The Holy Rosary | 3 |
| Mysteries of the Rosary | 3 |
| The Joyful Mysteries | 3 |
| The Sorrowful Mysteries..... | 3 |
| The Glorious Mysteries | 3 |
| The Luminous Mysteries..... | 3 |
| Prayer to Guardian Angel..... | 4 |
| Act of Contrition..... | 4 |
| Apostles Creed | 4 |
| Nicene Creed..... | 4 |
| Stations of the Cross | 4 |
| Opening Prayer | 4 |
| The First Station: Jesus Is Condemned To Death..... | 5 |
| The Second Station: Jesus Carries His Cross | 5 |
| The Third Station: Jesus Falls the First Time | 5 |
| The Fourth Station: Jesus Meets His Afflicted Mother | 5 |
| The Fifth Station: Simon Helps Jesus Carry His Cross | 6 |
| The Sixth Station: Veronica Wipes the Face of Jesus..... | 6 |
| The Seventh Station: Jesus Falls A Second Time..... | 6 |
| The Eighth Station: Jesus Speaks to the Holy Women..... | 7 |
| The Ninth Station: Jesus Falls the Third Time | 7 |
| The Tenth Station: Jesus is Stripped of His Garments | 7 |
| The Eleventh Station: Jesus is Nailed to the Cross..... | 8 |
| The Twelfth Station: Jesus Dies on the Cross..... | 8 |
| The Thirteenth Station: Jesus is Taken Down From the Cross..... | 8 |
| The Fourteenth Station: Jesus is Laid in the Sepulcher | 9 |

Closing Prayer 9

Prayer Before Mass..... 9

Prayer After Mass 9

Memorare 10

Hail Holy Queen 10

Angelus..... 10

Prayer to St. Michael the Archangel 10

Litany of the Sacred Heart 10

Litany to the Blessed Virgin..... 11

Divine Mercy Chaplet..... 12

Divine Praises 12

Anima Christi..... 12

Prayer for Vocations 13

Prayer to Know One’s Vocation 13

Sign of the Cross

*In the name of the Father,
and of the Son,
and of the Holy Spirit
Amen*

Our Father

*Our Father, Who art in heaven,
Hallowed be Thy Name.
Thy Kingdom come,
Thy Will be done, on earth as it is in Heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
Amen.*

Hail Mary

*Hail Mary, Full of Grace,
The Lord is with thee.
Blessed art thou among women,
and blessed is the fruit
of thy womb, Jesus.
Holy Mary,
Mother of God,
pray for us sinners now,
and at the hour of death.
Amen.*

Prayer before meals

*Bless us, Oh Lord,
and these thy gifts,
which we are about to receive,
from thy bounty,
through Christ, Our Lord.
Amen.*

The Holy Rosary

*Start by making the sign of the Cross;
Recite the Creed; Say 1 "Our Father", 3 "Hail
Mary's" for the virtues of Faith, Hope and Charity;
and then 1 "Glory Be"; The Rosary is divided into
three parts, each having five mysteries.*

While meditating on the Mysteries, recite:

*1 "Our Father", 10 "Hail Mary's"
and 1 "Glory Be" for each Mystery.
After each Mystery the "Fatima
Prayer" is said.
O my Jesus, forgive us our sins, save us from the
fire of hell, lead all souls to heaven, especially
those who are in most need of Thy mercy.
All together this makes up one decade.*

Mysteries of the Rosary

The Joyful Mysteries

*(Mondays and Saturdays, may be said on Sundays
during Advent and Christmas):*

1. *The Annunciation*
2. *The Visitation*
3. *The Nativity*
4. *The Presentation*
5. *The Finding of Jesus in the Temple*

The Sorrowful Mysteries

(Tuesdays and Fridays):

1. *The Agony in the Garden*
2. *The Scourging at the Pillar*
3. *The Crowning of Thorns*
4. *The Carrying of the Cross*
5. *The Crucifixion*

The Glorious Mysteries

(Wed's & Sundays):

1. *The Resurrection*
2. *The Ascension*
3. *The Descent of the Holy Spirit on the Apostles*
4. *The Assumption of the Blessed Virgin Mary*
5. *The Coronation of Mary: Mary crowned
Queen of Heaven*

The Luminous Mysteries

(Thursdays):

1. *The Baptism in the Jordan*
2. *The Wedding at Cana*
3. *Proclamation of the Kingdom*
4. *The Transfiguration*
5. *Institution of the Eucharist*

Prayer to Guardian Angel

*Angel of God, my guardian dear,
To whom God's love commits me here,
Ever this day, be at my side,
To light and guard, rule and guide.
Amen.*

Act of Contrition

*O my God,
I am heartily sorry for having offended Thee,
and I detest all my sins, because I dread the loss of
heaven, and the pains of hell; but most of all
because they offend Thee, my God,
Who are all good and deserving of all my love.
I firmly resolve, with the help of Thy grace,
to confess my sins, to do penance,
and to amend my life.
Amen.*

Apostles Creed

*I believe in God, the Father Almighty,
Creator of Heaven and earth;
and in Jesus Christ, His only Son Our Lord,
Who was conceived by the Holy Spirit,
born of the Virgin Mary, suffered under Pontius
Pilate, was crucified, died, and was buried.
He descended into Hell; the third day He rose again
from the dead; He ascended into Heaven,
and sits at the right hand of God, the Father
almighty; from thence He shall come to judge the
living and the dead.
I believe in the Holy Spirit, the holy Catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body and life everlasting.
Amen.*

Nicene Creed

*I believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and
invisible.
I believe in one Lord Jesus Christ, the Only Begotten
Son of God, born of the Father before all ages. God
from God, Light from Light,
true God from true God, begotten, not made,
consubstantial with the Father; through him all
things were made. For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin*

*Mary, and became man. For our sake he was
crucified under Pontius Pilate, he suffered death
and was buried, and rose again on the third day in
accordance with the Scriptures. He ascended into
heaven and is seated at the right hand of the
Father. He will come again in glory to judge the
living and the dead and his kingdom will have no
end.*

*I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified, who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.
Amen.*

Stations of the Cross

Opening Prayer

*Mary, my Mother, you were the first to live the
Way of the Cross. You felt every pain and every
humiliation. You were unafraid of the ridicule
heaped upon you by the crowds. Your eyes were
ever on Jesus and His Pain. Is that the secret of
your miraculous strength? How did your loving
heart bear such a burden and such a weight? As
you watched Him stumble and fall, were you
tortured by the memory of all the yesterdays-His
birth, His hidden life and His ministry? You were so
desirous of everyone loving Him. What a heartache
it was to see so many hate Him - hate with a
diabolical fury. Take my hand as I make this Way of
the Cross. Inspire me with those thoughts that will
make me realize how much He loves me. Give me
light to apply each station to my daily life and to
remember my neighbor's needs in this Way of the
Pain. Obtain for me the grace to understand the
mystery, the wisdom and the Divine love as I go
from scene to scene. Grant that my heart, like
yours, may be pierced through by the sight of His
sorrow and the misery and that I may determine
never to offend Him again. What a price He paid to
cover my sins, to open the gates of heaven for me
and to fill my soul with His own Spirit. Sweet
Mother, let us travel this way together and grant
that the love in my poor heart may give you some
slight consolation.
Amen.*

The First Station: Jesus Is Condemned To Death

My Jesus, the world still has You on trial. It keeps asking who You are and why You make the demands You make. It asks over and over the question, If You are God's Son, why do You permit the world to be in the state it is in? Why are You so silent?

Though the arrogance of the world angers me, I must admit that silently, in the depths of my soul, I too have these questions. Your humility frustrates me and makes me uncomfortable. Your strength before Pilate as You drank deeply from the power of the Father, gives me the answer to my question - The Father's Will. The Father permits many sufferings in my life but it is all for my good. If only I too could be silent in the face of worldly prudence - steadfast in the faith when all seems lost - calm when accused unjustly - free from tyranny of human respect - ready to do the Father's Will no matter how difficult.

Silent Jesus, give us all the graces we need to stand tall in the face of the ridicule of the world. Give the poor the strength not to succumb to their privation but to be ever aware of their dignity as sons of God. Grant that we might not bend to the crippling disease of worldly glory but be willing to be deprived of all things rather than lose Your friendship. My Jesus, though we are accused daily of being fools, let the vision of Quiet Dignity standing before Monstrous Injustice, give us all the courage to be Your followers.
Amen

The Second Station: Jesus Carries His Cross

How could any human impose such a burden upon Your torn and bleeding body, Lord Jesus? Each movement of the cross drove the thorns deeper into Your Head. How did You keep the hatred from welling up in Your Heart? How did the injustice of it all not ruffle your peace? The Father's Will was hard on You - Why do I complain when it is hard on me?

I see injustice and am frustrated and when my plans to alleviate it seem futile, I despair. When I see those burdened with poverty suffer ever more and cross is added to cross my heart is far from serene. I utterly fail to see the dignity of the cross as it is carried with love. I would so much rather be without it.

My worldly concept is that suffering, like food, should be shared equally. How ridiculous I am, dear

Lord. Just as we do not all need the same amount of material food, neither do we need the same amount of spiritual food and that is what the cross is in my life, isn't it - spiritual food proportional to my needs.
Amen

The Third Station: Jesus Falls the First Time

My Jesus, it seems to me, that as God, You would have carried Your cross without faltering, but You did not. You fell beneath it's weight to show me You understand when I fall. Is it pride that makes me want to shine even in pain? You were not ashamed to fall- to admit the cross was heavy. There are those in world whom my pride will not tolerate as I expect everyone to be strong, yet I am weak. I am ashamed to admit failure in anything.

If the Father permits failure in my life just as He permitted You to fall, then I must know there is good in that failure which my mind will never comprehend. I must not concentrate on the eyes of others as they rest upon me in my falls. Rather, I must reach up to touch that invisible hand and drink in that invisible strength ever at my side.

Weak Jesus, help all men who try so hard to be good but whose nature is constantly opposed to them walking straight and tall down the narrow road of life. Raise their heads to see the glory that is to come rather than the misery of the present moment.

Your love for me gave You strength to rise from Your fall. Look upon all those whom the world considers unprofitable servants and give them the courage to be more concerned as to how they stand before You, rather than their fellowmen.
Amen

The Fourth Station: Jesus Meets His Afflicted Mother

My Jesus, it was a great sorrow to realize Your pain caused Mary so much grief. As Redeemer, You wanted her to share in Your pain for mankind. When You glanced at each other in unutterable suffering, what gave you both the courage to carry on without the least alleviation - without anger at such injustice?

It seems as if you desired to suffer every possible pain to give me an example of how to suffer when my time comes. What a humiliation for You when Your mother saw you in such a pitiable state - weak

- helpless - at the mercy of sinful men - holiness exposed to evil in all hideousness.

Did every moment of that short encounter seem like an eternity? As I see so much suffering in the world, there are times I think it is all hopeless. There is an element of lethargy in my prayers for mankind that says "I'll pray, but what good will it do? The sick grow sicker and the hungry starve." I think of that glance between You and Mary - the glance that said, "Let us give this misery to the Father for the salvation of souls. The Father's power takes our pain and frustration and renews souls, saves them for a new life - a life of eternal joy, eternal happiness. It is worth it all." Give perseverance to the sick so they can carry the cross of frustration and agony with love and resignation for the salvation of others.

Amen

The Fifth Station: Simon Helps Jesus Carry His Cross

My Jesus, Your tormentors enlisted a Simon of Cyrene to help You carry Your cross. Your humility is beyond my comprehension. Your power upheld the whole universe and yet You permit one of Your creatures to help You carry a cross. I imagine Simon was reluctant to take part in Your shame. He had no idea that all who watched and jeered at him would pass into oblivion while his name would go down in history and eternity as the one who helped his God in need. Is it not so with me, dear Jesus? Even when I reluctantly carry my cross as Simon did, it benefits my soul.

If I keep my eyes on You and watch how You suffered, I will be able to bear my cross with greater fortitude. Were you trying to tell all those who suffer from prejudice to have courage? Was Simon a symbol of all those who are hated because of race, color and creed?

Simon wondered as he took those beams upon his shoulders, why he was chosen for such a heavy burden and now he knows. Help me Jesus, to trust your loving Providence as you permit suffering to weave itself in and out of my life. Make me understand that You looked at it and held it fondly before You passed it on to me. You watch me and give me strength just as You did Simon. When I enter Your Kingdom, I shall know as he knows, what marvels Your Cross has wrought in my soul.

Amen

The Sixth Station: Veronica Wipes the Face of Jesus

My Jesus, where were all the hundreds of peoples whose bodies and souls were healed by you? Where were they when You needed someone to give You the least sign of comfort? Ingratitude must have borne down upon Your heart and made the cross nearly impossible to carry. There are times I too feel all my efforts for Your Kingdom are futile and end in nothingness. Did your eyes roam through the crowd for the comfort of just one individual - one sign of pity - one sign of grief?

My heart thrills with a sad joy when I think of one woman, breaking away from fear and human respect and offering You her thin veil to wipe Your bleeding Face. Your loving heart, ever watching for the least sign of love, imprinted the Image of your torn Face upon it! How can You forget Yourself so completely and reward such a small act of kindness?

I must admit, I have been among those who were afraid to know You rather than like Veronica. She did not care if the whole world knew she loved You. Heartbroken Jesus, give me that quality of the soul so necessary to witness to spread Your Word - to tell all people of Your love for them. Send many into Your Vineyard so the people of all nations may receive the Good News. Imprint Your Divine Image upon my soul and let the thin veil of my human nature bear a perfect resemblance to your loving Spirit.

Amen

The Seventh Station: Jesus Falls A Second Time

My Jesus, one of the beautiful qualities the people admired in You was Your strength in time of ridicule - Your ability to rise above the occasion. But now, You fall a second time - apparently conquered by the pain of the Cross. People who judged You by appearances made a terrible mistake. What looked like weakness was unparalleled strength!

I often judge by appearances and how wrong I am most of the time. The world judges entirely by this fraudulent method of discerning. It looks down upon those who apparently have given their best and are now in need. It judges the poor as failures, the sick as useless and the aged as a burden. How wrong that kind of judgment is in the light of your second fall! Your greatest moment was Your weakest one. Your greatest triumph was in failure.

Your greatest act of love was in desolation. Your greatest show of power was in that utter lack of strength that threw You to the ground.

Weak and powerful Jesus, give me the grace to see beyond what is visible and be more aware of Your Wisdom in the midst of weakness. Give the aged, sick, handicapped, retarded, deaf and blind the fruit of joy so they may ever be aware of the Father's gift and the vast difference between what the world sees and what the Father sees that they may glory in their weakness so the power of God may be manifest.

Amen

The Eighth Station: Jesus Speaks to the Holy Women

My Jesus, I am amazed at Your compassion for others in Your time of need. When I suffer, I have a tendency to think only of myself but You forgot Yourself completely. When You saw the holy women weeping over Your torments, You consoled them and taught them to look deeper into Your Passion. You wanted them to understand that the real evil to cry over was the rejection You suffered from the Chosen people - a people set apart from every other nation, who refused to accept God's Son.

The Act of Redemption would go on and no one would ever be able to take away Your dignity as Son of God, but the evil, greed, jealousy and ambition in the hearts of those who should have recognized You was the issue to grieve over. To be so close to God made man and miss Him completely was the real crime.

My Jesus, I fear I do the same when I strain gnats and then swallow camels - when I take out the splinter in my brother's eye and forget the beam in my own. It is such a gift - this gift of faith. It is such a sublime grace to possess Your own Spirit. Why haven't I advanced in holiness of life? I miss the many disguises you take upon Yourself and see only people, circumstances and human events, not the loving hand of the Father guiding all things. Help all those who are discouraged, sick, lonely and old to recognize Your Presence in their midst.

Amen

The Ninth Station: Jesus Falls the Third Time

My Jesus, even with the help of Simon You fell a third time. Were You telling me that there may be

times in my life that I will fall again and again despite the help of friends and loved ones? There are times when the crosses You permit in my life are more than I can bear. It is as if all the sufferings of a life time are suddenly compressed into the present moment and it is more than I can stand.

Though it grieves my heart to see You so weak and helpless, it is a comfort to my soul to know that you understand my sufferings from Your own experience. Your love for me made You want to experience every kind of pain just so I could have someone to look to for example and courage.

When I cry out from the depths of my soul, "This suffering is more than I can bear," do You whisper, "Yes, I understand"? When I am discouraged after many falls, do you say in my innermost being, "Keep going, I know how hard it is to rise"?

There are many people who are sorely tried in body and soul with alcohol and drug weaknesses who try and try and fall again and again. Through the humiliation of this third fall, give them the courage and perseverance to take up their cross and follow you.

Amen

The Tenth Station: Jesus is Stripped of His Garments

It seems that every step to Calvary brought You fresh humiliation, my Jesus. How Your sensitive nature recoiled at being stripped before a crowd of people. You desired to leave this life as You entered it - completely detached from all the comforts of this world. You want me to know without a doubt that you loved me with an unselfish love. Your love for me caused You nothing but pain and sorrow. You gave everything and received nothing in return. Why do I find it so hard to be detached?

In your loving mind, dear Jesus, did You look up to the Father as You stood there on that windy hill, shivering from cold and shame and trembling from fear, and ask Him to have mercy on those who would violate their purity and make love a mockery? Did you ask forgiveness for those whose greed would make them lie, cheat and steal for a few pieces of cold silver?

Forgive us all, dear Jesus. Look upon the world with pity, for mankind has lost its way and the principles of this world make lust a fun game and luxury a necessity. Detachment has become merely another hardship of the poor and obedience the fault of the weak. Have mercy on us and grant the

people of this day the courage to see and know themselves and the light to change.

Amen

The Eleventh Station: Jesus is Nailed to the Cross

It is hard to imagine a God being nailed to a cross by His own creatures. It is even more difficult for my mind to understand a love that permitted such a thing to happen! As those men drove heavy nails into Your hands and feet, dear Jesus, did You offer the pain as reparation for some particular human weakness and sin? Was the nail in Your right hand for those who spend their lives in dissipation and boredom?

Was the nail in Your left hand in reparation for all consecrated souls who live lukewarm lives? Were You stretching out Your arms to show us how much You love us? As the feet that walked the hot, dusty roads were nailed fast, did they cramp up in a deadly grip of pain to make reparation for all those who so nimbly run the broad road of sin and self-indulgence?

It seems, dear Jesus, Your love has held You bound hand and foot as Your heart pleads for a return of love. You seem to shout from the top of the hill "I love you - come to me - see, I am held fast - I cannot hurt you - only you can hurt Me." How very hard is the heart that can see such love and turn away. Is it not true I too have turned away when I did not accept the Father's Will with love? Teach me to keep my arms ever open to love, to forgive and to render service - willing to be hurt rather than hurt, satisfied to love and not be loved in return.

Amen

The Twelfth Station: Jesus Dies on the Cross

God is dead! No wonder the earth quaked, the sun hid itself, the dead rose and Mary stood by in horror. Your human body gave up its soul in death but Your Divinity, dear Jesus, continued to manifest its power. All creation rebelled as the Word made Flesh departed from this world. Man alone was too proud to see and too stubborn to acknowledge truth.

Redemption was accomplished! Man would never have an excuse to forget how much You loved him. The thief on Your right saw something he could not explain - he saw a man on a tree and knew He was God. His need made him see his own guilt and Your innocence. The Promise of eternal

life made the remaining hours of his torture. endurable.

A common thief responded to Your love with deep Faith, Hope, and Love. He saw more than his eyes envisioned - he felt a Presence he could not explain and would not argue with. He was in need and accepted the way God designed to help him.

Forgive our pride, dear Jesus as we spend hours speculating, days arguing and often a lifetime in rejecting Your death, which is a sublime mystery. Have pity on those whose intelligence leads them to pride because they never feel the need to reach out to the Man of Sorrows for consolation.

Amen

The Thirteenth Station: Jesus is Taken Down From the Cross

My Jesus, it was with deep grief that Mary finally took You into her arms and saw all the wounds sin had inflicted upon You. Mary Magdalene looked upon Your dead Body with horror. Nicodemus, the man so full of human respect, who came to You by night, suddenly received the courage to help Joseph take you down from the Cross. You are once more surrounded by only a few followers. When loneliness and failure cross my path, let me think of this lonely moment and this total failure - failure in the eyes of men. How wrong they were - how mistaken their concept of success! The greatest act of love was given in desolation and the most successful mission accomplished and finished when all seemed lost. Is this not true in my life, dear Jesus? I judge my failures harshly. I demand perfection instead of holiness. My idea of success is for all to end well - according to my liking.

Give to all men the grace to see that doing Your Will is more important than success. If failure is permitted for my greater good then teach me how to use it to my advantage. Let me say as You once said, that to do the Will of the Father is my food. Let not the standards of this world take possession of me or destroy the good You have set for me - to be Holy and to accomplish the Father's Will with great love. Let me accept praise or blame, success or failure with equal serenity.

Amen

The Fourteenth Station: Jesus is Laid in the Sepulcher

My Jesus, You were laid to rest in a stranger's tomb. You were born with nothing of this world's goods and You died detached from everything. When You came into the world, men slept and angels sang and now as You leave it, Creation is silent and only a few weep. Both events were clothed in obscurity. The majority of men live in such a way. Most of us live and die knowing and known by only a few. Were You trying to tell us, dear Jesus, how very important our lives are just because we are accomplishing the Father's Will? Will we ever learn the lesson of humility that makes us content with who we are, where we are and what we are?

Will our Faith ever be strong enough to see power in weakness and good in the sufferings of our lives? Will our Hope be trusting enough to rely on Your Providence even when we have nowhere to lay our head? Will our Love ever be strong enough not to take scandal in the cross?

My Jesus, hide my soul in Your heart as You lie in the Sepulcher alone. Let my heart be as a fire to keep you warm. Let my desire to know and love You be like a torch to light up the darkness. Let my soul sing softly a hymn of repentant love as the hours pass and Your Resurrection is at hand. Let me rejoice, dear Jesus, with all the Angels in a hymn of praise and thanksgiving for so great a love- so great a God- so great a day!

Amen

Closing Prayer

My Jesus, I have traveled Your Way of the cross. It seems so real and I feel so ashamed. I complain of my sufferings and find obedience to the Father's Will difficult. My Mind bogged down by the poverty, sickness, starvation, greed and hatred in the world. There are many innocent people who suffer so unjustly. There are those born with physical and mental defects. Do we understand that You continue to carry Your cross in the minds and bodies of each human being? Help me to see the Father's Will in every incident of my daily life. This is what You did - you saw the Father's Will in Your persecutors, Your enemies and your pain. You saw a beauty in the Cross and embraced it as a desired treasure. My worldly mind is dulled by injustice and suffering and I lose sight of the glory that is to come. Help me to trust the Father and to

realize that there is something great behind the most insignificant suffering. There is Someone lifting my cross to fit my shoulders - there is Divine Wisdom in all the petty annoyances that irk my soul every day. Teach me the lessons contained in my Cross, the wisdom of its necessity, the beauty of its variety and the fortitude that accompanies even the smallest cross. Mary, My Mother, obtain for me the grace to be Jesus to my neighbor and to see my neighbor in Jesus.

Amen.

Prayer Before Mass

Almighty and ever-living God, I approach the sacrament of Your only-begotten Son Our Lord Jesus Christ, I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth. Lord, in your great generosity, heal my sickness, wash away my defilement, enlighten my blindness, enrich my poverty, and clothe my nakedness.

May I receive the bread of angels, the King of kings and Lord of lords, with humble reverence, with the purity and faith, the repentance and love, and the determined purpose that will help to bring me to salvation.

May I receive the sacrament of the Lord's Body and Blood, and its reality and power. Kind God, may I receive the Body of Your only-begotten Son, our Lord Jesus Christ, born from the womb of the Virgin Mary, and so be received into His mystical body and numbered among His members.

Loving Father, as on my earthly pilgrimage I now receive Your beloved Son under the veil of a sacrament, may I one day see him face to face in glory, who lives and reigns with You for ever.

Amen.

Prayer After Mass

Lord Jesus Christ, take all my freedom, my memory, my understanding, and my will. All that I have and cherish you have given me.

I surrender it all to be guided by Your will.

Your grace and Your love are enough for me.

Give me these, Lord Jesus, and I ask for nothing more. Amen.

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided.

Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me.

Amen.

Hail Holy Queen

Hail, holy Queen, mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile show us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Amen

Angelus

*The Angel of the Lord declared to Mary:
And she conceived of the Holy Spirit.
Hail Mary, full of grace, the Lord is with thee;
blessed art thou among women and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners,
now and at the hour of our death. Amen.
Behold the handmaid of the Lord: Be it done unto me according to Thy word.*

Hail Mary . . .

And the Word was made Flesh: And dwelt among us.

Hail Mary . . .

Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.

Let us pray:

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by

His Passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord.

Amen.

Prayer to St. Michael the Archangel

St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls.

Amen.

Litany of the Sacred Heart

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.

God, the Son, Redeemer of the World, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Heart of Jesus, Son of the Eternal Father, have mercy on us.

Heart of Jesus, formed in the womb of the Virgin Mother by the Holy

host, have mercy on us.

Heart of Jesus, united substantially with the word of God, have mercy on us.

Heart of Jesus, of infinite majesty, have mercy on us.

Heart of Jesus, holy temple of God, have mercy on us.

Heart of Jesus, tabernacle of the Most High, have mercy on us.

Heart of Jesus, house of God and gate of heaven, have mercy on us.

Heart of Jesus, glowing furnace of charity, have mercy on us.

Heart of Jesus, vessel of justice and love, have mercy on us.

Heart of Jesus, full of goodness and love, have mercy on us.

Heart of Jesus, abyss of all virtues, have mercy on us.

Heart of Jesus, most worthy of all praise, have

*mercy on us.
 Heart of Jesus, king and center of all hearts, have
 mercy on us.
 Heart of Jesus, in whom are all the treasures of
 wisdom and knowledge, have mercy on us.
 Heart of Jesus, in whom dwelleth all the fullness of
 the Divinity, have mercy on us.
 Heart of Jesus, in whom the Father is well pleased,
 have mercy on us.
 Heart of Jesus, of whose fullness we have all
 received, have mercy on us.
 Heart of Jesus, desire of the everlasting hills, have
 mercy on us.
 Heart of Jesus, patient and rich in mercy, have
 mercy on us.
 Heart of Jesus, rich to all who invoke Thee, have
 mercy on us.
 Heart of Jesus, fount of life and holiness, have
 mercy on us.
 Heart of Jesus, propitiation for our sins, have mercy
 on us.
 Heart of Jesus, saturated with revilings, have mercy
 on us.
 Heart of Jesus, crushed for our iniquities, have
 mercy on us.
 Heart of Jesus, made obedient unto death, have
 mercy on us.
 Heart of Jesus, pierced with a lance, have mercy on
 us.
 Heart of Jesus, source of all consolation, have
 mercy on us.
 Heart of Jesus, our life and resurrection, have
 mercy on us.
 Heart of Jesus, our peace and reconciliation, have
 mercy on us.
 Heart of Jesus, victim for our sins, have mercy on
 us.
 Heart of Jesus, salvation of those who hope in
 Thee, have mercy on us.
 Heart of Jesus, hope of those who die in Thee, have
 mercy on us.
 Heart of Jesus, delight of all saints, have mercy on
 us.
 Lamb of God, who takes away the sins of the
 world, spare us, O Lord.
 Lamb of God, who takes away the sins of the
 world, graciously hear us, O Lord,
 Lamb of God who takest away the sins of the
 world, have mercy on us.
 V. Jesus, meek and humble of Heart.
 R. Make our hearts like unto Thine.*

*Let us pray:
 Almighty and everlasting God, look upon the Heart
 of Thy well-beloved Son and upon the acts of praise
 and satisfaction which He renders unto Thee in the
 name of sinners; and do Thou, in Thy great
 goodness, grant pardon to them who seek Thy
 mercy, in the name of the same Thy Son, Jesus
 Christ, who liveth and reigneth with Thee, world
 without end.*

Litany to the Blessed Virgin

*Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us. Christ hear us.
 Christ, graciously hear us.
 God, the Father of heaven, Have mercy on us.
 God, the Son, Redeemer of the world: Have mercy
 on us.
 God, the Holy Ghost, Have mercy on us.
 Holy Trinity, One God, Have mercy on us.
 Holy Mary, pray for us. (repeat at end of each
 phrase.) Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother inviolate,
 Mother undefiled,
 Mother most amiable,
 Mother most admirable,
 Mother of good counsel,
 Mother of our Creator,
 Mother of our Savior,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of justice,
 Seat of wisdom,
 Cause of our joy,
 Spiritual vessel,
 Vessel of honor,
 Singular vessel of devotion,
 Mystical rose,
 Tower of David,
 Tower of ivory,
 House of gold,*

Ark of the covenant,
 Gate of Heaven,
 Morning star,
 Health of the sick,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of virgins,
 Queen of all saints,
 Queen conceived without original sin,
 Queen assumed into heaven,
 Queen of the most holy Rosary,
 Queen of peace.
 Lamb of God, who takest away the sins of the world,
 Spare us, O Lord.
 Lamb of God, who takest away the sins of the world,
 Graciously hear us O Lord.
 Lamb of God, who takest away the sins of the world,
 Have mercy on us.
 V. Pray for us, O holy Mother of God.
 R. That we may be made worthy of the promises of Christ.

Let us pray:
 Grant, O Lord God, we beseech Thee, that we Thy servants may rejoice in continual health of mind and body; and, through the glorious intercession of Blessed Mary ever Virgin, may be freed from present sorrow, and enjoy eternal gladness.
 Through Christ our Lord.
 Amen.

Divine Mercy Chaplet

1. Begin with the Sign of the Cross,
2. Our Father
3. Hail Mary
4. The Apostles Creed.
5. Then on the Our Father Beads say the following:
 Eternal Father, I offer You the Body and Blood,
 Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and

those of the whole world.

6. On the 10 Hail Mary Beads say the following: For the sake of His sorrowful Passion, have mercy on us and on the whole world.
7. (Repeat step 2 and 3 for all five decades).
8. Conclude with (3 times): Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

Divine Praises

Blessed be God. Blessed be His Holy Name. Blessed be Jesus Christ, true God and true Man. Blessed be the Name of Jesus. Blessed be His Most Sacred Heart. Blessed be His Most Precious Blood. Blessed be Jesus in the Most Holy Sacrament of the Altar. Blessed be the Holy Spirit, the Paraclete. Blessed be the great Mother of God, Mary most Holy. Blessed be her Holy and Immaculate Conception. Blessed be her Glorious Assumption. Blessed be the Name of Mary, Virgin and Mother. Blessed be St. Joseph, her most chaste spouse. Blessed be God in His Angels and in His Saints.

Anima Christi

Soul of Christ, sanctify me
 Body of Christ, save me
 Blood of Christ, inebriate me
 Water from Christ's side, wash me
 Passion of Christ, strengthen me
 O good Jesus, hear me
 Within Thy wounds hide me
 Suffer me not to be separated from Thee
 From the malicious enemy defend me
 In the hour of my death call me
 And bid me come unto Thee
 That I may praise Thee with Thy saints
 and with Thy angels
 Forever and ever
 Amen

Prayer for Vocations

O Holy Spirit, Spirit of wisdom and divine love, impart Your knowledge, understanding, and counsel to youth that they may know the vocation wherein they can best serve God. Give them courage and strength to follow God's holy will. Guide their uncertain steps, strengthen their resolutions, shield their chastity, fashion their minds, conquer their hearts, and lead them to the vineyards where they will labor in God's holy service.

Amen.

OR

*GOD our FATHER,
WHO wills that all men be saved
And come to the knowledge of YOUR Truth:
We beg you to send
Laborers into YOUR harvest,
And grant them grace to speak YOUR Word
With all boldness; so that YOUR Word
May spread and be glorified,
And all nations may know YOU,
The only GOD, and HIM WHOM YOU have sent,
JESUS CHRIST YOUR SON, Our LORD.
Amen.*

*Our Lady, Queen of the Americas,
And Mary, Mother of the Franciscan Missionaries
of the Eternal Word, Pray for us.*

Prayer to Know One's Vocation

*Gracious God,
You have called me to life
and gifted me in many ways.
Through Baptism You have sent me
to continue the mission of Jesus
by sharing my love with others.
Strengthen me to respond to
Your call each day.
Help me to become all You desire of me.
Inspire me to make a difference in
others' lives.
Lead me to choose the way of life
You have planned for me.
Open the hearts of all to listen
to Your call.
Fill all with Your Holy Spirit that
we may have listening hearts and
the courage to respond to You.*

*Enkindle in my heart
and the hearts of others the desire
to make the world a better place
by serving as
Lay Minister, Sister, Priest,
Brother or Deacon.
Amen.*

Textbooks for the Diocese of Madison

The following constitute the approved list of textbook series for K-8 students in the Diocese of Madison. When your school or parish catechetical program is purchasing new texts, please select from this list of textbook series. These selections remain the only full basal text series authorized for purchase for our K-8 students in parishes and schools. As new materials are published by other companies and authors in the coming years, this list has the potential to change. All parishes and schools are expected to conform by the fall semester, 2015.

| Textbook | Company | Positives | Negatives | Spanish |
|--------------------|----------------|---|---|----------------------------------|
| 1. Faith & Life | Ignatius Press | <ul style="list-style-type: none"> <input type="checkbox"/> Matches Standards <input type="checkbox"/> Most comprehensive <input type="checkbox"/> Very Well written <input type="checkbox"/> Systematic/Hierarchy <input type="checkbox"/> Have a 22 week set of lessons for Parishes & Video training for teachers <input type="checkbox"/> Online version – will be tablet compatible <input type="checkbox"/> Family Guide <input type="checkbox"/> Will do training/Webinar <input type="checkbox"/> Up to date with Roman Missal | <ul style="list-style-type: none"> <input type="checkbox"/> Content May seem overwhelming at first <input type="checkbox"/> Teacher Manuals can be difficult to follow/They are working on a Parish version <input type="checkbox"/> Text & workbook | Brand new Spanish version online |
| 2. Image of God | Ignatius Press | <ul style="list-style-type: none"> <input type="checkbox"/> Matches standards <input type="checkbox"/> Recently Revised/Roman Missal <input type="checkbox"/> Very Age appropriate <input type="checkbox"/> Well Written <input type="checkbox"/> Systematic/Hierarchy <input type="checkbox"/> Will do training | <ul style="list-style-type: none"> <input type="checkbox"/> Being Revised currently/Not printed until June <input type="checkbox"/> Only PreK-4 <input type="checkbox"/> Not widely used in our Area | Family Notes in Spanish |
| 3. Be My Disciples | RCL/Benzinger | <ul style="list-style-type: none"> <input type="checkbox"/> Brand New Series <input type="checkbox"/> Up to date/Roman Missal <input type="checkbox"/> Systematic <input type="checkbox"/> Somewhat Comprehensive <input type="checkbox"/> Good teachings on the saints <input type="checkbox"/> Multi-media catechist guides with supplemental materials | <ul style="list-style-type: none"> <input type="checkbox"/> Only 1-5 is currently available <input type="checkbox"/> New Series/ Jr High are not yet completed <input type="checkbox"/> Other books by same press not approved | Being worked on |
| 4. We Believe | Sadlier | <ul style="list-style-type: none"> <input type="checkbox"/> Age Appropriate <input type="checkbox"/> Systematic <input type="checkbox"/> Up to date/Roman Missal <input type="checkbox"/> School version & Parish Version <input type="checkbox"/> Online version that is tablet compatible <input type="checkbox"/> Supplemental dvd's and enrichment materials/online resources | <ul style="list-style-type: none"> <input type="checkbox"/> Less text/Less comprehensive <input type="checkbox"/> Previous books not acceptable | Bilingual texts |