

Key Element I: Knowledge of Faith

Promoting Knowledge of the Faith

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

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

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

	Key Element I <i>Knowledge of Faith</i>	2	CCC	Compendium	USCCA
	<u>Standard 1</u>				
	CREED: Understand, believe and proclaim the Triune and redeeming God as revealed in creation and human experience, in Apostolic Tradition and Sacred Scripture, and as entrusted to the teaching office of the Church.				
	<u>Indicators</u>				
2.01.01	Show understanding that God reveals himself in the Holy Trinity three Persons in one God.		176-178	27	51,53,62
2.01.02	Recognize that God is holy , all wise and all loving		2809, 216		50-51,520;53-54
2.01.03	Identify Jesus Christ as the Son of God , one with the Father and the Holy Spirit		441-445,454	83	81-83
2.01.04	State that Jesus Christ was born of the Virgin Mary.		487-507	95	469
2.01.05	State that Jesus Christ suffered under Pontius Pilate, died on the cross and was buried.		571-630	112-124	91-93
2.01.06	Show an understanding of the Resurrection; that God raised Jesus from the dead.		651-655,658	131	93-96
2.01.07	State meaning of creed; a short summary of our key beliefs.		873	32	508
2.01.08	Identify the persons of the Holy Trinity in the Creed .		889	p.16	45-47,53,521

2.01.09	Recognize human persons as made in the image and likeness of God and meant to live forever with God.		1701-1709	358	66-68; 13,316,327,3
2.01.10	Understand that God gives us the gift of grace ; a participation in the life of God		1996-2000, p 881	423	514
2.01.11	Name Mary as Jesus' mother, the Mother of God .		495, 509	95	520
2.01.12	Describe Mary as the Mother of the Church .		963-970	196-197	146,148.52
	<u>Standard 2</u>				
	SCRIPTURE: Read, comprehend and articulate salvation history as conveyed in God's revelation through Sacred Scripture.				
	<u>Indicators</u>				
2.02.01	Show understanding that the Bible is a special book that tells who God is and how we live as God's children		76,80-82,97	13ff	329-31
2.02.02	Understand that both the Old Testament and the New Testament tell how God came to his people so that they could know him, love him and serve him.		121-130	21,22	24,104,328
2.02.03	Identify the gospels as stories about Jesus and what he taught us.		124-127	22	514
2.02.04	Show understanding that Jesus called God his Father and is the light of the world		1-25,240-242	1,46	51-53
2.02.05	Recognize that Jesus lives and died to save us.		512-521,561-	101	91-94
2.02.06	Show understanding that parables tell us about the kingdom of God .		546, p.891	107-109	79-80
2.02.07	Explain the meaning of the parables of the lost sheep (Luke 15:1-7) and the lost son (Luke 15:11-32).		1439, 1465		

2.02.08	Explain meaning of the miracle of the loaves and fishes (John 6: 1-13)		1335		216
2.02.09	Show understanding of Jesus as the Bread of Life (John 6: 35; John 6: 51)		1338		216
2.02.10	Show understanding of Jesus' last meal with his disciples as a special sharing of his love.		610-611	120	215-17
2.02.11	<i>Describe how we are to forgive as Jesus forgave.</i>		2838-39;2862	594	242,488
2.02.12	<i>Give examples of what Jesus did after he was raised from the dead.</i>		639-644;656-657	127	94

Key Element II Liturgical Education: Helping to celebrate

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

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

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

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

	Key Element II <i>Liturgical Education: Helping to celebrate</i>	2	CCC	Compendium	USCCA
	<u>Standard 3</u>				
	SACRAMENTS: Understand and participate in the sacraments of the Church as effective signs of God's grace, instituted by Christ and entrusted to the Church.				
	<u>Indicators</u>				
2.03.01	Defines sacrament as a <u>physical</u> sign instituted by Christ that gives us <u>grace</u>		1155	238	526
2.03.02	Identify the sacraments of <u>initiation (Baptism, Eucharist, and Confirmation)</u>		1299-1293	251	183
2.03.03	Describe signs, <u>symbols</u> , and <u>effects</u> of the Sacrament of Baptism		1228	256, 263	184-187
2.03.04	Exhibits understanding of the <u>Real Presence</u> of Jesus in the Eucharist under the form of bread and wine		1333-1375	281	222-224
2.03.05	Describes the Sacrament of the <u>Eucharist</u> as a source of uniting us to God and one another		1391-1392	280	225
2.03.06	Describes the Sacrament of <u>Confirmation</u> as the sacrament that completes the grace of Baptism by a special outpouring of the Holy Spirit		1302-1303	268	207-210
2.03.07	Distinguishes between <u>mortal sin, venial sin</u> , and <u>accidents</u> for sacramental preparation		1855-1864	395, 396	314-315
2.03.08	Defines Sacrament of <u>Penance/Reconciliation</u> as a sacrament of forgiveness of sin and healing		1465	295, 307	235
2.03.09	Defines the <u>Sacrament of Baptism</u> as a sacrament that makes one a member of the Christian community and part of the Body of Christ		1262, 1274, 1279	263	193
	<u>Standard 4</u>				

	LITURGY: Understand and celebrate the liturgical rites of the Church as expressed in the Church Year and epitomized in the Eucharist as the source and summit of Christian life.				
	<i>Indicators</i>				
2.04.01	Explain that at <u>Mass</u> we gather together as God's family and pray the responses		1348		170, 171-178
2.04.02	<i>Point out that we belong to a parish family who gathers at Mass to celebrate the life of Jesus</i>		1153		170-178
2.04.03	Recognize the Eucharist as the greatest prayer in the life of the Church		1324	276-281	225-229
2.04.04	<i>Recognize that the Eucharist is a Sacrament of love and service</i>		1322, 1323	271	228
2.04.05	Shows awareness of the activity of the Holy Trinity in the <u>rites</u> of the sacraments		279-289	51-53,62	51-53
2.04.06	Identifies the essential elements in the Rite for receiving the Sacrament of Penance/Reconciliation including <u>confession of sin, contrition, firm amendment, absolution, and penance</u>		1460, 1487- 1492	303	245
2.04.07	Models the elements of the Sacrament of Penance/Reconciliation and shows familiarity		1440- 1449	302	235-247
2.04.08	<i>Conducts a simple <u>examination of conscience</u></i>		1454	303	235, 314
2.04.09	<i>Identifies the major parts of the Mass: <u>Introductory</u> Rites, <u>Liturgy</u> of the Word, Liturgy of the Eucharist, and Closing Rite</i>		1346- 1355	278	218-220
2.04.10	<i>Describes <u>Penitential</u> Rite as the time to show sorrow for sin and ask God for forgiveness in the prayer, "Lord Have Mercy"</i>				223
2.04.11	Identifies the <u>Gloria</u> as a song of praise to the Holy Trinity		1084- 1090	550	218-220
2.04.12	Identifies the components of the Liturgy of the Word and the prayer responses		1349	553	218-220

2.04.13	Identifies the <u>Prayer of the Faithful</u> as the final part of the Liturgy of the Word		2029 2633, 2647	553	218-220
2.04.14	<i>Recognizes the components of the Liturgy of the Eucharist: Preparation of the altar and gifts, offering of the gifts, Eucharistic prayer, communion rite, and prayer after communion and the prayer responses</i>				217-229
2.04.15	Demonstrates understanding that during the Eucharistic Prayer the priest <u>consecrates</u> the bread and wine using the words of Jesus and changes the bread and wine into the Body and Blood of Christ; this is called <u>transubstantiation</u>		1376- 1377, 1612- 1617	283	219-220, 223
2.04.16	<i>Explain that the <u>tabernacle</u> in a Catholic Church is where the Eucharist is kept before and after communion</i>		1183	246	233
2.04.17	<i>Exhibits understanding that the priest ends Mass by sending us forth to do good works in the world</i>			238	225-227
2.04.18	Identifies <u>seasons of the Church year</u> as celebrations in the life of Jesus, Mary, and the saints		1166 1173 1195	242	173
2.04.19	<i>Describes the importance of participating in Mass as essential to living the Christian life</i>		1389	289	224-225

Key Element III: Moral Formation

Promoting moral formation in Jesus Christ

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

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

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

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

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

	Key Element III: Moral Formation	2	CCC	Compendiu	USCCA
	<u>Standard 5</u>				
	Conscience: Develop a moral conscience informed by Church teachings.				
	<i>Indicators</i>				
2.05.01	Discuss the meaning of grace and how grace affects how they live their lives		881,1996-2000	423	318
2.05.02	Define and give examples of making good choices		1760	368	310
2.05.03	Articulate belief that God gives us a free will to choose what is right and to avoid evil		1731	363	320
2.05.04	Recall that we love because God has loved us first		356	67	3, 177
2.05.05	<i>State that love is when we choose to do what is right and good</i>		1732-1733	363	310-311
2.05.06	<i>State that sin is when we choose to do wrong or not to do good</i>		1732-1733	363	310-311
	<u>Standard 6</u>				
	Christian Living: Understand and live the moral teachings of the Church through a life of discipleship in Jesus Christ expressed in love for God, conversion, positive self-image, personal integrity, social justice, the dignity of the human person and love of neighbor.				
	<i>Indicators</i>				
2.06.01	Recognize ourselves as good and deserving of love, created in God's image and likeness (See Genesis 1:27)		356	66	319
2.06.02	Explain that God created us to know, love, and serve Him		356-358	67	7

2.06.03	<i>Show respect for others and ourselves as human persons belonging to the family of God</i>		355-358	66	324-328
2.06.04	Discuss that respect for ourselves and others includes telling those who are harming ourselves or others (for example bullying) to stop or seeking help from parents or other adults when they do not stop		1879	401, 402	389-390
2.06.05	Identify how the Ten Commandments guide us in how to love God and love others		2055, 2063-2071	434-435	37
2.06.06	<i>Explain that we live lovingly in our family</i>		2207	456-457	376-379
2.06.07	<i>Give example of how we can show respect for our parents.</i>		2197-2200,2215-2217,2238-2240	459	377
2.06.08	<i>Acknowledge and affirm the dignity of the human person and community</i>		1699-1715	358	325, 335
2.06.09	<i>Show respect for all humanity</i>		356-358	66	326-328
2.06.10	<i>State that social justice principles should be used to inform and critique personal and societal situations</i>		1886-1889, 1895 1889	404	325-327
2.06.11	<i>Explain that what we have is a gift from God and we are called to share what we have been given with others</i>		1936-1938 1946	413	451

Key Element IV: Prayer

Teaching the disciple how to pray with Christ

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

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

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

	Key Element IV: Prayer	2	CCC	Compendium	USCCA
	Standard 7				
	PRAYER: Know and participate in the Catholic tradition of prayer and acknowledge prayer as the primary way we deepen our knowledge of God in the Community.				
	<i>Indicators</i>				
2.07.01	Recite a prayer of contrition		1451	P.191	536
2.07.02	Identify the Sign of the Cross as a prayer to the Trinity		2014-2015	428	296
2.07.03	Recognize that Jesus prayed to God His Father and he taught us to say the "Our Father"		2608-2614	544	466-467
2.07.04	Memorize the Apostles Creed		P. 49	P. 15	532
2.07.05	Write and recite a prayer for someone special who has died		958, 1032	P. 181	161
2.07.06	Recite the Hail Mary to praise God and to ask for Mary's intercession		2676	P. 181/562-563	532
2.07.07	Recognize prayer as blessing and adoration, petition, intercession, thanksgiving and praise		CCC. 2626-2649	550-556	467-468
2.07.08	Identify prayer as communication with God who loves us		2559, 2590	534	463
2.07.09	Recognize hymns as prayers		1156-1158, 1191	238	177
2.07.10	Explain that, at Mass, we gather not just to listen and pray responses but to pray the whole Mass		1348 1368-1372 1414	281	218
2.07.11	Show an understanding of the Prayer of Adoration during Mass and before the Blessed Sacrament		282-283	552	477

Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN COMMUNITY

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

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

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

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

Forming Disciples for the New Evangelization

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

	Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN COMMUNITY	2	CCC	Compendium	USCCA
	<u>Standard 8</u>				
	CATHOLIC CHURCH: Understand and appreciate the mystery of the Church, the Body of Christ, the community of believers, as expressed in the Church's origin, mission of evangelization, hierarchical structure, marks, charisms, members and the communion of saints.				
	<u>Indicators</u>				
2.08.01	State that the <u>Church</u> was started by Jesus to help him spread the Good News and to baptize people as his disciples		849-851	172	183-184
2.08.02	Show understanding of what it means to be a member of the <u>Catholic Church</u>		823-829, 867	165	115-123
2.08.03	<i>Exhibit understanding that all who are baptized belong to the Church forever</i>		871-872	177	194-195
2.08.04	Articulate how the Church continues the mission of Jesus Christ		830-831, 868	166	138
2.08.05	Explain how the Catholic Church is a <u>sign</u> of God's love for the world		774-776, 780	152	115
	<u>Standard 9</u>				
	ECUMENISM: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with other Catholic (Eastern), Orthodox, and Christian churches.				

	<u>Indicators</u>			
2.09.01	Understand that Jesus founded the Catholic Church that we might all be one so that the world may believe that the Father sent him (John 17:21-22)			114, 118-121
2.09.02	<i>Identify the Catholic church as a community of Jesus' followers</i>			22
2.09.03	Understand that we pray for unity in the Church because Jesus also prayed "that they all may be one"	820-822, 866	164	22
2.09.04	<i>Show understanding that there are many Christians who are baptized and have a common belief in God as Father, Son and Holy Spirit, but belong to other churches</i>	817-819, 870	163	127,129, 136, 1931
2.09.05	<i>Name some of denominations of Christian churches (for example: Lutheran, Episcopal, Methodist, Baptist)</i>			
2.09.06	Understand that other Christians share a common baptism and belief in Jesus even though they don't share the fullness of all that Jesus taught us	816-870	162	129-131
	<u>Standard 10</u>			
	CATHOLIC PRINCIPLES AND RELATIONSHIPS: Apply Catholic principles to interpersonal relations.			
	<u>Indicators</u>			
2.10.01	Give examples of how we can treat others the way Jesus treated others	1970		87, 309, 325
2.10.02	Illustrate ways in which we can care for our bodies		202	400-401
2.10.03	Explain what we mean when we say we are created in God's image	355, 374	1, 412, 487, 337	67-68 73

2.10.04	<i>Define extended family</i>		2232-2233	455-462	375-381
2.10.05	<i>State that it is important to treat our family and friends with respect</i>		2204-2206	455-462	375-381
2.10.06	Show understanding that we respect others and ourselves as human persons belonging to the family of God		2232-2233	455-462	67-68 73
2.10.07	<i>State that we live lovingly in our family</i>		2204-2206	455-462	375-381
2.10.08	Know that we should respect our parents		2221-2233	455-462	377
	<u>Standard 11</u>				
	VOCATION: Understand and undertake discipleship in Christ responding in faith by participating in the mission of the Church through living a specific call in the life of the Church.				137, 531
	<u>Indicators</u>				
2.11.01	Explain that all Christians follow Jesus as the Way, the Truth, and the Life		2614, 2470		79-86
2.11.02	<i>Express how my parents/guardian help me to live the way Jesus wants me to live</i>		2221-2233	455-462	376-378
2.11.03	Describe the role of the priest as minister of the Eucharist and the Sacrament of Penance/Reconciliation		1384-1390, 1441-1442	271-294, 296-312	264, 271
2.11.04	<i>State that God calls each of us to serve in special ways</i>				452

2.11.05	State that God calls some to marriage, some to priesthood/religious life and some to be single		1601-1605, 1536, 1546-1553	337-350, 322-336	452, 279, 375

Key Element VI: Education for Evangelization and Apostolic Life

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

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

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

– *Missionary initiation*

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

Forming Disciples for the New Evangelization

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

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

	Key Element VI: Evangelization and Apostolic Formation	2	CCC	Compendium	USCCA
	Standard 12				
	CATHOLIC SOCIAL TEACHING: Know critique and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person and community.		1898-1941	411-414	326-337, 420-424
	<u>Indicators</u>				
2.12.01	Define created in God's image		225, 356-361	42, 411	67-68
2.12.02	<i>Define extended family</i>		1655	350	113
2.12.03	State how, as Christians we promise to care for all of God's creation		678-679	135	424-426
2.12.04	<i>Show understanding that we respect others and ourselves as human persons belonging to the family of God</i>		1655	350	113
2.12.05	State that we are called to share what we have with others		783	155	216
	Standard 13				
	INTER-RELIGIOUS DIALOGUE: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Jews, Muslims, and all faith traditions.				
	<u>Indicators</u>				
2.13.01	<i>Exhibit understanding that many people believe in God even though they are not baptized and that God loves them</i>		841-845	170	129-130
2.13.02	Know that we respect people of all faiths because God loves all people.		841-845	170	129-130

	<u>Standard 14</u>			
	MISSIONARY VOCATION: Demonstrate an appreciation for Catholic missionary and evangelization efforts through our parish community, its culture, worship, sacramental life, and service.	849-856	172-173	117-118
2.14.01	Demonstrate how and when you might share your story of faith in Jesus with others	425	80	502
2.14.02	Recognize that God sent His greatest gift, His son Jesus to show us how to live on this earth	25	1,2	173, 451
2.14.03	Recognize that the Eucharist is a sacrament of love and service	901	189	215-217
2.14.04	<i>Participate in the call of Church to be a sign of unity in the world</i>			
2.14.05	Explain the meaning of "Blessed are the Peacemakers" (Mt 5:9)	2302	480	308,333
2.14.06	Identify the different ministries/works of Priests, Sisters, and Deacons	2683	NA	139, 472
2.14.07	Discuss that to be holy is to care for the earth and its resources as a gift from God	678	135	424
2.14.08	<i>Read stories about missionaries</i>			
2.14.09	<i>Explain that we are called to cooperate in school, church and community projects</i>			

	Key Element IV: Prayer	2	CCC
	<i>Standard 7</i>		
	PRAYER: Know and participate in the Catholic tradition of prayer and acknowledge prayer as the primary way we deepen our knowledge of God in the Community.		
	<i>Indicators</i>		
2.07.01	Recite a prayer of contrition		1451
2.07.02	Identify the Sign of the Cross as a prayer to the Trinity		2014-2015
2.07.03	Recognize that Jesus prayed to God His Father and he taught us to say the "Our Father"		2608-2614
2.07.04	Memorize the Apostles Creed		P. 49
2.07.05	Write and recite a prayer for someone special who has died		958, 1032
2.07.06	Recite the Hail Mary to praise God and to ask for Mary's intercession		2676
2.07.07	Recognize prayer as blessing and adoration, petition, intercession, thanksgiving and praise		CCC. 2626-2649
2.07.08	Identify prayer as communication with God who loves us		2559, 2590
2.07.09	Recognize hymns as prayers		1156-1158, 1191
2.07.10	Explain that, at Mass, we gather not just to listen and pray responses but to pray the whole Mass		1348 1368- 1372 1414
2.07.11	Show an understanding of the Prayer of Adoration during Mass and before the Blessed Sacrament		282-283

Compendium	USCCA
P.191	536
428	296
544	466-467
P. 15	532
P. 181	161
P. 181/562-563	532
550-556	467-468
534	463
238	177
281	218
552	477

Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN COMMUNITY

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

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

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

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

Forming Disciples for the New Evangelization

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

	Key Element V: EDUCATION FOR LIVING IN THE CHRISTIAN COMMUNITY
	<u>Standard 8</u>
	CATHOLIC CHURCH: Understand and appreciate the mystery of the Church, the Body of Christ, the community of believers, as expressed in the Church's origin, mission of evangelization, hierarchical structure, marks, charisms, members and the communion of saints.
	<u>Indicators</u>
2.08.01	State that the <u>Church</u> was started by Jesus to help him spread the Good News and to baptize people as his disciples
2.08.02	Show understanding of what it means to be a member of the <u>Catholic Church</u>
2.08.03	<i>Exhibit understanding that all who are baptized belong to the Church forever</i>
2.08.04	Articulate how the Church continues the mission of Jesus Christ
2.08.05	Explain how the Catholic Church is a <u>sign</u> of God's love for the world
	<u>Standard 9</u>
	ECUMENISM: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with other Catholic (Eastern), Orthodox, and Christian churches.
	<u>Indicators</u>

2.09.01	Understand that Jesus founded the Catholic Church that we might all be one so that the world may believe that the Father sent him (John 17:21-22)
2.09.02	<i>Identify the Catholic church as a community of Jesus' followers</i>
2.09.03	Understand that we pray for unity in the Church because Jesus also prayed "that they all may be one"
2.09.04	<i>Show understanding that there are many Christians who are baptized and have a common belief in God as Father, Son and Holy Spirit, but belong to other churches</i>
2.09.05	<i>Name some of denominations of Christian churches (for example: Lutheran, Episcopal, Methodist, Baptist)</i>
2.09.06	Understand that other Christians share a common baptism and belief in Jesus even though they don't share the fullness of all that Jesus taught us
	<u>Standard 10</u>
	CATHOLIC PRINCIPLES AND RELATIONSHIPS: Apply Catholic principles to interpersonal relations.
	<u>Indicators</u>
2.10.01	Give examples of how we can treat others the way Jesus treated others
2.10.02	Illustrate ways in which we can care for our bodies
2.10.03	Explain what we mean when we say we are created in God's image
2.10.04	<i>Define extended family</i>

2.10.05	<i>State that it is important to treat our family and friends with respect</i>
2.10.06	Show understanding that we respect others and ourselves as human persons belonging to the family of God
2.10.07	<i>State that we live lovingly in our family</i>
2.10.08	Know that we should respect our parents
	<u>Standard 11</u>
	VOCATION: Understand and undertake discipleship in Christ responding in faith by participating in the mission of the Church through living a specific call in the life of the Church.
	<u>Indicators</u>
2.11.01	Explain that all Christians follow Jesus as the Way, the Truth, and the Life
2.11.02	<i>Express how my parents/guardian help me to live the way Jesus wants me to live</i>
2.11.03	Describe the role of the priest as minister of the Eucharist and the Sacrament of Penance/Reconciliation
2.11.04	<i>State that God calls each of us to serve in special ways</i>
2.11.05	State that God calls some to marriage, some to priesthood/religious life and some to be single

2	CCC	Compendium	USCCA
	849-851	172	183-184
	823-829, 867	165	115-123
	871-872	177	194-195
	830-831, 868	166	138
	774-776, 780	152	115

			114, 118-121
			22
	820-822, 866	164	22
	817-819, 870	163	127,129, 136, 1931
	816-870	162	129-131
	1970		87, 309, 325
		202	400-401
	355, 374	1, 412, 487, 337	67-68 73
	2232-2233	455-462	375-381

	2204-2206	455-462	375-381
	2232-2233	455-462	67-68 73
	2204-2206	455-462	375-381
	2221-2233	455-462	377
			137, 531
	2614, 2470		79-86
	2221-2233	455-462	376-378
	1384-1390, 1441-1442	271-294, 296-312	264, 271
			452
	1601-1605, 1536, 1546- 1553	337-350, 322-336	452, 279, 375

Key Element VI: Education for Evangelization and Apostolic Life

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

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

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

– *Missionary initiation*

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

Forming Disciples for the New Evangelization

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

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

	Key Element VI: Evangelization and Apostolic Formation
	Standard 12
	CATHOLIC SOCIAL TEACHING: Know critique and apply social justice and stewardship principles to societal situations in a way that acknowledges and affirms the dignity of the human person and community.
	<u>Indicators</u>
2.12.01	Define created in God's image
2.12.02	<i>Define extended family</i>
2.12.03	State how, as Christians we promise to care for all of God's creation
2.12.04	<i>Show understanding that we respect others and ourselves as human persons belonging to the family of God</i>
2.12.05	State that we are called to share what we have with others
	Standard 13
	INTER-RELIGIOUS DIALOGUE: Understand and participate in the call of the Church to be a sign of unity in the world through knowledge of and collaboration with Jews, Muslims, and all faith traditions.
	<u>Indicators</u>
2.13.01	<i>Exhibit understanding that many people believe in God even though they are not baptized and that God loves them</i>
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	<u>Standard 14</u>
	MISSIONARY VOCATION: Demonstrate an appreciation for Catholic missionary and evangelization efforts through our parish community, its culture, worship, sacramental life, and service.

2.14.01	Demonstrate how and when you might share your story of faith in Jesus with others
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2.14.04	<i>Participate in the call of Church to be a sign of unity in the world</i>
2.14.05	Explain the meaning of "Blessed are the Peacemakers" (Mt 5:9)
2.14.06	Identify the different ministries/works of Priests, Sisters, and Deacons
2.14.07	Discuss that to be holy is to care for the earth and its resources as a gift from God
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	678-679	135	424-426
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	841-845	170	129-130
	841-845	170	129-130
	849-856	172-173	117-118

	425	80	502
	25	1,2	173, 451
	901	189	215-217
	2302	480	308,333
	2683	NA	139, 472
	678	135	424

