

## Catechesis and Theology Standards

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## Introduction

In **To Teach as Jesus Did** (1972, NCCB) the Bishops of the United States say:

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (didache) which the Church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian community and the entire human community (diakonia) (14).

Of the educational programs available to the Catholic community, Catholic schools afford the fullest and best opportunity to realize the threefold purpose of Christian education among children and young people (101).

The **National Directory for Catechesis**, published by the USCCB in May 2005 describes the teaching ministry of the church this way:

Quite early on, the name catechesis was given to the totality of the Church's efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ.

Catechesis is an education in the faith of children, young people, and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life (NDC p. 6).

The objectives written in this guideline are focused on students and what they should be able to demonstrate about their knowledge of God, **intended to be used in coordination with the Archdiocese of Denver Discipleship Framework, [School of the Lord's Service](#)**. The teaching of concepts about the faith are important, but the invitation to be a disciple, to be a student of Jesus and live in relationship with Him is just as important. These invitation points must occur at points throughout the time a student is in Catholic schools in the Archdiocese of Denver. Our ultimate aim with this set of standards is to form disciples: people who study, know, and love Jesus Christ. We hope that the invitation to relationship and knowledge of Jesus' love for students is always prioritized over coverage of content merely for coverage's sake.

This curriculum guideline identifies student learning goals in each of following areas outlined by the National Directory of Catechesis (p. 59 ff.). It uses language that identifies goals for students that can be measured concretely.

- Catechesis promotes knowledge of the faith.
- Catechesis promotes knowledge of the meaning of the Liturgy and the sacraments.
- Catechesis promotes moral formation in Jesus Christ.
- Catechesis teaches the Christian how to pray with Christ
- Catechesis prepares the Christian to live in community and to participate actively in the life

and mission of the Church.

- Catechesis promotes a missionary spirit that prepares the faithful to be present as Christians in society. (NDC p. 59 ff.)

The **National Directory for Catechesis** (NDC) describes the object of catechesis this way:

**The object of catechesis is communion with Jesus Christ.** Catechesis leads people to enter the mystery of Christ, to encounter him, and to discover themselves and the meaning of their lives in him. "At the heart of catechesis, we find, in essence, a Person, the Person of Jesus of Nazareth, 'the only Son from the Father, full of grace and truth,' (1 Jn 1:3) who suffered and died for us and who now after rising, is living with us forever." (Catechesi Tradendae, no. 5) For in Christ the whole of God's eternal plan is revealed, a plan that begins with the Father's generation of his only Son and reaches its fulfillment in him. Christ is the living center of catechesis, who draws all persons to his Father through the Holy Spirit. "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, no. 5) St. Paul declared, "For to me life is Christ." (Phil. 1:21) (NDC p. 55)

Teachers should be aware of the importance of their ministry as catechists and of the powerful impact they personally have in the catechetical process.

Further pertinent quotations from the **National Directory for Catechesis** have been inserted with the student objectives. It is recommended that all teachers have access to this important document as a resource for their teaching and an inspiration for the ministry as Catechist to which each is called.

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### STRAND 1: PROFESSION OF FAITH

#### A. Sacred Scripture

Guiding question: Who is God?

*The student will:*

1. see and hold the Bible with reverence
2. pray using Lectio Divina, using scriptural passages to know who God is
  - a. God is good. (Psalm 145:9, Psalm 145:18, Psalm 136:1, Psalm 56:3)
  - b. God forgives us. (Ephesians 4:32, 1 John 1:9)
  - c. God loves you, and He is your Father. (1 Peter 5:7, Joshua 1:9, John 3:16, 1 John 4:7)
  - d. God as the Creator of all things (Gen. 1:1)
  - e. Jesus as the Son of God (John 3:16, Romans 10:9, Philippians 4:13)
3. listen to narratives from the Bible with reverence:
  - a. Adam & Eve
  - b. Noah
  - c. Abram/Abraham and Sarai/Sarah, Isaac
  - d. Jacob
  - e. Joseph, his coat, and his role in Egypt
  - f. Moses
  - g. Christmas stories
  - h. Easter stories
4. discuss the Bible as God's Word
5. recognize Jesus as the Son of God
6. list some examples of God's creation
7. identify Mary as the Mother of Jesus, and our mother
8. identify Joseph as the foster father of Jesus

#### B. Church History

Guiding question: Who are the saints?

*The student will:*

1. listen to simple stories of the lives of the saints
2. identify a saint as a holy person, and a friend in Heaven
3. list some good things that saints do in their lives
4. observe beautiful works of art from the Catholic tradition

#### C. Doctrine

Guiding question: What is the Trinity?

*The student will:*

1. identify the three persons of the Holy Trinity
2. recognize heaven as living with God forever
3. understand that Jesus opened heaven for us: We go to heaven by staying close to Jesus.

## Kindergarten

### STRAND II: CELEBRATION OF THE CHRISTIAN MYSTERY

#### A. Liturgy

*The student will:*

1. attend school liturgies
2. participate at Mass in an age appropriate manner
3. recognize that Jesus is present at the celebration of Mass in a special way
4. participate in seasonal liturgical activities
5. tour the parish church
6. demonstrate reverent behavior in church

#### B. Sacraments

*The student will:*

1. identify Baptism as one of seven sacraments
2. define sacrament as an opportunity to meet Jesus and grow in our relationship with him
3. identify Baptism as the moment when they become a child of God
4. recognize that they become a member of the Christian community all through the liturgical celebration of Baptism
5. identify water as a sign of God's life and one important part of Baptism

### STRAND III: LIFE IN CHRIST

#### A. Christian Anthropology

NOTE: Within these Standards the term "man" refers to both "male" and "female." References to Theology of the Body (TOB) and the Catechism of the Catholic Church (CCC) are in parentheses after each Standard.

*The student will:*

1. Express that creation is a gift from God who is loving. (TOB 13:2-3; CCC 301, 356)
2. Discuss that God made us as part of creation. (CCC338, 339, 343)
3. Identify that God made human beings male and female, with different bodies, and both are good. (CCC2331, 2334).
4. Discuss that it is unique to human beings to care for creation. (TOB 6:4; CCC 307, 373)
5. TOB Recognize that the human person has a special relationship with God in comparison to animals. (TOB 5-6; CCC 356, 358, 380)
6. Discuss how man images the communion of God; three persons in one God. (TOB 5-7, 9:2-9:3, 19:1; CCC 299, 343, 355-357)
7. Compare the special dignity of man's work to the activity of animals. (cf. TOB 5:4; CCC 307, 342-343,378)

#### B. Discipleship and Community

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. identify different communities to which they belong (family, class, school, church, city, state, country)
2. define community as how we understand that we belong, which helps us understand belonging to God
3. explain that we express care and concern for others because God loves them and wants us to love them too.
4. explain that we can be a gift of self when we give ourselves for the sake of others in our actions.
5. give examples of appropriate behavior in community (saying please and thank you, greeting people in the hall, being quiet in Mass so others can worship)

#### C. Morality

*The student will:*

1. discuss and articulate that God wants us to be happy. We will be happy when we live close to him and make good choices.
2. define virtue as the habit of choosing good
3. discuss the difference between choosing virtue or sin (right and wrong)
4. learn that the 10 Commandments were given to Moses and help us choose good
5. affirm that God gives us the freedom to make right choices
6. discuss obedience to parents, teachers and other legitimate authorities

## **D. Service/Social Justice**

*The student will:*

1. recognize that God calls us to share our gifts with everyone
2. list ways that can serve others at home, in school, on the playground, and in the community.
3. identify some church leadership roles: priest, deacon, religious sisters, brothers, laity, Pope, Archbishop/Bishop, etc. (GDC 231, 232; Lumen Gentium 41)
4. participate in school, church and/or community service projects



### STRAND IV: PRAYER

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. define prayer as talking to and listening to God. Prayer shows God that we love Him.
2. recite and pray traditional prayers:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Guardian Angel Prayer
  - g. St. Michael the Archangel
  - h. The Angelus
3. identify appropriate times for prayer (morning, before bed, meal time, etc.)
4. demonstrate spontaneous prayer
5. identify the rosary as a public or private prayer
6. genuflect in the presence of the Blessed Sacrament

**STRAND I: PROFESSION OF FAITH**

**A. Sacred Scripture**

Guiding Question: What Bible stories communicate God's love to us?

*The student will:*

1. retell Bible narratives about:
  - a. Creation
  - b. Noah
  - c. Birth of Jesus
  - d. The Call of the Disciples, showing that Jesus calls us to be His disciple also
  - e. Death of Jesus, including that Jesus' death on the cross was because He loves us
  - f. Resurrection of Jesus, focusing on his Resurrection meaning we get to be with Jesus in Heaven when we die
  - g. Ascension of Jesus
  - h. Pentecost
2. pray, using Lectio Divina with the following passages:
  - a. The Good Samaritan
  - b. The Good Shepherd
  - c. Jesus and the Little Children
3. Identify the readings at Mass as Bible passages

**B. Church History**

*The student will:*

1. listen to and retell simple stories of the lives of the saints.
2. discuss the Holy Family, and the life of Jesus as the turning point in salvation history
3. Discuss beautiful works of art from the Catholic tradition

**C. Doctrine**

*The student will:*

1. identify the three persons of the Holy Trinity as the Father, Son and Holy Spirit
2. recognize that God, our Father, is the creator of all things
3. identify Jesus as the Son of God
4. Jesus died on the Cross to save us from sin and rose from the dead to give us life. He wants us to have faith in him and what he did to save us.
5. identify the Holy Spirit as the third person of the Trinity
6. identify Mary as the Mother of God
7. recite the two great commandments: Love God and love your neighbor as yourself.
8. recognize that God loves us, has a great mission for each of us, and wants us to be happy with him forever in heaven
9. define sin as choosing to disobey God's law in thought, word, deed, or omission
10. recognize that sin separates us from God
11. recognize God is merciful and forgives sins

**STRAND II: CELEBRATION OF THE CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. participate at Mass in an age appropriate manner
2. recognize that Jesus is present at Mass in a special way
3. experience in and identify the liturgical activities of the Church, including May crowning
4. demonstrate reverent behavior in church, including genuflection before the tabernacle
5. tour the church and identify important parts of the sanctuary, i.e. altar, tabernacle, sanctuary lamp, baptismal font, crucifix, ambo/lectern, etc.

**B. Sacraments**

*The student will:*

1. define sacrament as an outward sign instituted by Christ to give grace
2. define grace as God's love and life that He gives us as a gift
3. tell that the sacrament of Baptism is the liturgical event at which we are reborn as children of God, become members of Christ, and are incorporated into the Church and made sharers of the church's mission
4. define original sin
5. state that God takes away original sin in Baptism and gives us his gift of grace
6. identify water as a physical sign of Baptism
7. discuss other symbols and signs of Baptism (i.e. light, oil, white garment)
8. recognize that Jesus is present in the Eucharist

**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

NOTE: Within these Standards the term "man" refers to both "male" and "female." References to Theology of the Body (TOB) and the Catechism of the Catholic Church (CCC) are in parentheses after each Standard.

*The student will:*

1. Express a sense of wonder for all of God's creation. (TOB 2-3, 13:2; CCC 299)
2. Recognize the goodness of creation. (TOB 13:3; CCC 280, 339)
3. Express that every person is a gift from God. (TOB 13:2-4, 14:4, 15, 16:3-4, 17, 18:3-19:1, 19:3; CCC 356-358, 371-372)
4. Discuss that God made us as part of creation. (CCC 338, 339, 343)
5. Identify that God made human beings male and female, with different bodies, and both are good. (CCC 2331, 2334).
6. Recognize that human beings manifest their inner life through their body language. (TOB 19:4-5; CCC 2521-2524)
7. Recognize that true freedom comes by choosing the good. (TOB 13:3; CCC 1696, 1730, 1733)
8. Recognize that each person is unique and unrepeatable. (TOB 20:5; CCC 357, 366)
9. Recognize that God calls us to make a gift of ourselves in love. (TOB 46:6, 78:3; CCC 357, 1878, 2196, *Gaudium et Spes* 24:3)

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. Respond to Jesus' call to become his disciple (a student of Jesus, and in relationship with Jesus)
2. identify that they belong to different communities: their families, their parishes, their school, their towns/cities, etc.
3. begin to demonstrate care and concern for classmates (helping each other retrieve items, asking questions to each other) and relate it to being a disciple of Jesus
4. reach out to the larger community (visit at a nursing home, collect socks for the homeless, etc.)
5. explain that we express care and concern for others because of love and charity.
6. explain that we can be a gift of self when we give ourselves for the sake of others in our actions.
7. give examples of appropriate behavior in community (saying please and thank you, greeting people in the hall, being quiet in Mass so others can worship)

**C. Morality**

*The student will:*

1. recognize that their behavior affects their relationship with God, and God longs for us to choose good and to choose Him
2. discuss the difference between choosing virtue or sin (right and wrong)
3. know the theological virtues—faith, hope, and charity
4. discuss that sin is disobeying God, but virtue is loving God and others

## **D. Service/Social Justice**

*The student will:*

1. recognize that God calls us to share our gifts with everyone, and that God has a great mission of service for each of us
2. list ways that can serve others at home, in school, on the playground, and in the community.
3. identify some church leadership roles: priest, deacon, religious sisters, brothers, laity, Pope, Archbishop/Bishop, etc. (GDC 231, 232; Lumen Gentium 41)
4. participate in school, church and/or community service projects

**STRAND IV: PRAYER**

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. define prayer as talking to and listening to God. Prayer shows God that we love him and want to spend time with him.
2. recite and pray traditional prayers:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - g. Guardian Angel Prayer
  - h. St. Michael the Archangel
  - i. The Angelus
  - j. Confiteor
3. identify appropriate times for prayer (morning, before bed, meal time, etc.)
4. demonstrate spontaneous prayers including communicating love to God, praise of God, and gratitude to God
5. identify the rosary as a public or private prayer
6. genuflect in the presence of the Blessed Sacrament

**STRAND I: PROFESSION OF FAITH**

**A. Sacred Scripture**

*The student will:*

1. explain that the Bible is divided between the Old and New Testament
2. explain the various books of the Bible, that they have different authors, and are all inspired by the Holy Spirit
3. retell Bible narratives that focus on Confession and the Eucharist (see Appendix for suggestions)
4. demonstrate reverence and respect for the Bible as the Word of God

**B. Church History (integrate with 2021 AOD History Standards)**

*The student will:*

1. listen to, read, and/or retell simple stories of the lives of the Saints, especially saints that have a strong devotion to the Eucharist and Confession (see Appendix for suggestions), and the patron saint or special event of their parish/school name
2. Discuss beautiful works of art from the Catholic tradition, especially focused on the Eucharist and Confession
3. Define incarnation as “to become flesh” and name the Incarnation as the most important event of human history because God became man. Mark the Incarnation as the center of the timeline in history.
4. Understand that Jesus founded the Church and that there is an unbroken line from Jesus to the Church today.
5. Understand that the Eucharist unites us to Jesus’ death and resurrection and to all the saints in heaven
6. Describe Jesus’ resurrection, great commissioning, and Pentecost in relation to the Church’s mission within the Roman empire.
7. Describe the life of early Christians after the ascension (persecution and Christian charity), the spread of Christianity by the apostles, and the death of St. Peter and St. Paul.
8. Retell the martyrdoms of St. Stephen, St. Ignatius of Antioch, Polycarp, Sts. Felicity & Perpetua, St. Sebastian, St. Agnes, St. Cecilia, and Tarcisius.

**C. Doctrine**

*The student will:*

1. identify the role Mary plays in the faith life of the church
2. identify the Ten Commandments as the laws God gave to Moses. Relate them to the two great commandments.
3. explain the Two Great Commandments: Love God and love your neighbor as yourself.
4. define grace as a free undeserved help God gives us to become His children (CCC 1996)
5. identify grace as the source of our strength
6. identify Mary as our Mother in the order of grace (CCC 967-969)
7. define sin choosing to disobey God’s law in thought, word, deed, or omission

8. identify, compare and contrast types of sin: Original sin, less serious sin (venial sin) and more serious sin (mortal sin)
9. tell that the Sacrament of Reconciliation restores our friendship with God and the community
10. tell that we receive the Body and Blood of Jesus, under the appearance of bread and wine, in the sacrament of the Eucharist
11. define salvation as being saved by the love of God. God wants us to accept salvation through faith and to live as his disciple.



**STRAND II: CELEBRATION OF THE CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. demonstrate reverent behavior in church because we meet Jesus in the Mass and He is due our reverence
2. plan and participate more actively in the Mass
3. define liturgy as the official public worship of the Church (CCC 1069)
4. identify the two parts of the Liturgy of the Mass: the Liturgy of the Word and the Liturgy of the Eucharist
5. recognize that Jesus is present at Mass in the Scripture, the person of the priest, in the community gathered to worship, and in the Eucharist (CCC 1088)
6. Experience and identify the liturgical activities of the Church, including Stations of the Cross
7. participate in Penance Services/Sacrament of Reconciliation
8. distinguish differences between Holy Sacrifice of the Mass and other liturgical celebrations

**B. Sacraments**

NOTE: Second grade is a study of the Sacraments of Initiation, in preparation for receiving the sacraments they will receive in 3<sup>rd</sup> grade. Confirm with your administrator and parish when in the school year students in your school will be receiving their sacraments in 3<sup>rd</sup> grade. The sacrament standards in 2<sup>nd</sup> and 3<sup>rd</sup> grade require communication between the 2<sup>nd</sup> and 3<sup>rd</sup> grade teacher in regard to the date students will receive Sacraments, and the time between when they receive sacraments and when they are being prepared for the sacraments.

*The student will:*

1. define sacrament as an outward sign instituted by Christ to give grace and to share His life with us
2. identify the seven sacraments
3. discuss some of the names for the Sacrament of Reconciliation (CCC 1423, 1424)
4. discuss some of the names for the Sacrament of Eucharist (CCC 1328-1332)

Baptism

5. identify the sacrament of Baptism as the liturgical event at which we are welcomed into the Christian community as followers of Jesus
6. tell that God takes away original sin in Baptism and gives us his gift of grace
7. identify signs and symbols of Baptism

Confirmation

8. explain Confirmation as the liturgical event that strengthens and completes the grace of Baptism; we receive the Holy Spirit in Baptism and are strengthened in it in Confirmation
9. relate the account of Pentecost to Confirmation
10. list the gifts and the fruits of the Holy Spirit
11. list and explain the signs and symbols of Confirmation

### Eucharist

12. explain that the bread and wine become the Body and Blood of Christ at the consecration of the Mass
13. explain that the Eucharist was given to us at the Last Supper by Jesus so that He could always be close to us
14. explain that Holy Communion means we become one with Jesus when we eat His body.
15. Demonstrate the procedure for receiving Holy Communion
16. identify the liturgical items that are used in the Celebration of the Eucharist, including chalice, ciborium, paten, cruets, and tabernacle.
17. list and explain the signs and symbols of the Eucharist

### Reconciliation

18. explain that through the priest Jesus forgives our sins in the Sacrament of Reconciliation because Jesus longs for us to be free of sin
19. Memorize the Act of Contrition
20. demonstrate the procedure for celebrating the Sacrament of Reconciliation, including an examination of conscience, the dialogue with the priest, reciting an Act of Contrition, and performing the Penance given by the priest.
21. list and explain the signs and symbols of Reconciliation

**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

NOTE: Within these Standards the term "man" refers to both "male" and "female." References to Theology of the Body (TOB) and the Catechism of the Catholic Church (CCC) are in parentheses after each Standard.

*The student will:*

1. Recognize that all creatures are a sign of God's gift in love. (TOB 13:3; CCC 339, 342)
2. Articulate how and why we are made for relationship with God (Communion). (TOB 6:2; CCC 357-358, 374)
3. Relate how we learn more about ourselves through our relationships with others. (cf. TOB 9:4, 12:3)
4. Discuss reasons why God made man male and female in Gen. 1:27 and Gen. 2:18-22a. (cf. TOB 2-3; 13:2; CCC 371-372)
5. Discuss how we are created in the image and likeness of the Trinitarian God. (TOB 9:2 - 9:3, 13:2, 19:1; CCC 355-357)
6. Express that man is called to give himself through love as "Gift." (TOB 15:1; CCC 357, 1878, 2196; *Gaudium et Spes* 24:3)
7. Discuss how Jesus is the model of what it means for a person to be a gift. (TOB 90:5-6; CCC 519-520)
8. Discuss how the character of a person is embodied in their comportment. (cf. 1Cor. 6:19-20, 1Thess. 4:4, TOB 57:1-3; CCC 2521-2524)
9. Analyze how the body reveals that each person is made for relationship with God, others, and the world. (TOB 12:1, 13:4; CCC 340, 344, 371-373)

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. Describe that Jesus wants us to be a disciple, to live as His follower
2. demonstrate care and concern for the community (reaching out to parish community members in need, nursing home ministry, or other group/person in the community in need)
3. explain that we can be a gift of self when we give ourselves for the sake of others in our actions.
4. describe and demonstrate that the Church is a praying and worshipping community, by praying for members of the community
5. describe how participation in Mass and prayer unites them into the Body of Christ
6. compare virtuous choices to selfish choices in community
7. discuss how sin affects a community, and damages the body of Christ

## **C. Morality**

*The student will:*

1. review what the Ten Commandments tell us what to do and not to do so that we can be happy and live a good life with God.
2. identify the norms of Christian behavior as stated in the Ten Commandments
3. identify what the Ten Commandments tell us to do and not to do
4. recite the Two Great Commandments
5. discuss the difference between right and wrong
6. define sin as choosing to disobey God's law in thought, word, deed or omission
7. discuss respect for parents, teachers and other legitimate authorities
8. understand and identify examples of living out the theological virtues—faith, hope, and charity
9. students will identify the source of our strength to do the right thing as grace
10. define grace as the free, undeserved help God gives us to become His children (CCC 1996)
11. develop the practice of the examination of conscience

## **D. Service/Social Justice**

*The student will:*

1. define stewardship as gratefully sharing gifts of time, talent and treasure
2. identify gifts they have that God calls them to share with other
3. identify some church leadership roles, as opportunities for the people in the following roles to share their time, talent, treasure, and selves with others through different roles: priest, deacon, religious sisters, brothers, laity, Pope, Cardinal, Archbishop/Bishop, etc. (GDC 231, 232; Lumen Gentium 41)
4. Describe how a disciple of Jesus serves others, imitating Jesus. List ways that they can serve at home, in school, on the playground, in the community
5. articulate the value and dignity of all people, recognizing difference in cultural and economic backgrounds, but that those identifiers do not have an effect on the inherent dignity of the human person
6. participate in school, church and/or community service projects

**STRAND IV: PRAYER**

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. define prayer as talking and listening to God. It shows him that we love him and want to spend time with him.
2. identify the different types of prayer (blessing, adoration, petition, intercession, thanksgiving, and praise.)
3. Memorize and pray traditional prayers
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Act of Contrition
  - g. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - h. Guardian Angel Prayer
  - i. St. Michael the Archangel
  - j. The Angelus
  - k. Confiteor
4. identify appropriate times for prayer (morning, before bed, meal time, traditional prayers for liturgical seasons, etc.)
5. demonstrate spontaneous prayers, including communicating love to God, praise of God, and gratitude to God
6. participate in praying the rosary
7. pray using a guided Lectio Divina
8. genuflect in the presence of the Blessed Sacrament.
9. Spend time speaking to him and listening to him in silence.

**STRAND 1: PROFESSION OF FAITH**

**A. Sacred Scripture**

*The student will:*

1. identify that the Bible is organized into books, chapters and verses
2. recognize the books of the Old Testament (Hebrew Scriptures) and New Testament (Christian Scriptures) from a list
3. retell Bible narratives, especially those that focus on the life, death, and resurrection of Jesus. Show how these stories relate to the student as a disciple of Jesus.
4. Read the book of Acts (Ch. 1-4, and other key stories) to study the role of the Holy Spirit in the life of the Church
5. explain how the Scripture narratives can be implemented in daily life
6. retell the story of Moses and the Ten Commandments

**B. Church History (integrate with 2021 AOD History Standards)**

Guiding Question: What is the role of the Holy Spirit in the life of the Church? How do we live as Christians?

*The student will:*

1. retell the call of the Apostles. Describe how Jesus calls them to be his disciples too.
2. tell that Peter was appointed the leader of the new Church and was the first pope and that there have been 265 popes after him
3. Show how Jesus founded the Church by establishing its leaders, sacraments, and calling everyone to become disciples.
4. describe the descent of the Holy Spirit at Pentecost. Explain that this is the birth of the Church.
5. explain the roles of the pope, bishops, priest, deacons, consecrated and laity
6. identify and discuss vocations in the church (clergy, religious, married couples, single life and consecrated life)
7. discuss how Christians in the middle ages established Christian culture to live out Christianity with intention and importance, ordering their lives toward living as Christians: monasteries, towns/villages built around cathedrals, rise of religious life in mendicant form, the Church's role in building culture through universities and schools, evangelization through discovery of lands
8. explain the relationship of the parish to the archdiocese / diocese and the universal church
9. Discuss beautiful works of art from the Catholic tradition

**C. Doctrine**

*The student will:*

1. recite and define the Apostles Creed (using standards 3-5, and standards 8-9 below)
2. identify the four marks of the Church as one, holy, catholic, and apostolic

3. define the Communion of Saints as the pilgrims on earth, the dead whom are being purified, and the blessed in Heaven (CCC 962) (They should understand that we all are pilgrims on earth therefore we are also members of the Communion of Saints.)
4. describe the Church as the Body of Christ; clergy, laity, hierarchy, and communion of saints
5. define the Catholic Church as a family of disciples under the leadership of the Pope
6. explain the nature of the Trinity as three persons in one God - God is Father, Son and Holy Spirit
7. identify Mary as Mother of God and Mother of the Church
8. list and explain the important events in the life of Mary
9. discuss the concepts of Heaven, Hell, and purgatory
10. explain that Jesus will come again in glory at the end of the world to judge the living and the dead (CCC 1038 ff)

**STRAND II: CELEBRATION OF CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. plan and reverently participate regularly in celebrations of the Eucharist
2. describe why receiving the Eucharist regularly is important for the life of a disciple
3. prepare for and participate regularly in the Sacrament of Reconciliation.
4. describe why regular Confession is important for the life of a disciple
5. identify the seasons of the Church year: Advent, Christmas, Lent, Triduum, Easter, and Ordinary Time
6. discuss Advent and Lent as penitential seasons of preparation
7. participate in All Saints Day/All Souls Day practices (and other appropriate cultural celebrations related to this concept)
8. pray for the dead and discuss why we should pray for them (include the concept of Purgatory. (CCC 1030-1032)
9. list the Holy Days of Obligation and explain the purpose for each celebration
10. experience and identify the liturgical activities of the Church, including Benediction and Adoration.

**B. Sacraments**

NOTE: Second grade is a study of the Sacraments of Initiation, in preparation for receiving the sacraments they will receive in 3<sup>rd</sup> grade. Confirm with your administrator and parish when in the school year students are your school will be receiving their sacraments in 3<sup>rd</sup> grade. The sacrament standards in 2<sup>nd</sup> and 3<sup>rd</sup> grade require communication between the 2<sup>nd</sup> and 3<sup>rd</sup> grade teacher in regards to the date students will receive Sacraments, and the time between when they receive sacraments and when they are being prepared for the sacraments.

*The students will:*

1. use the Ten Commandments to complete the Examination of Conscience
2. celebrate the seasons of Advent and Lent by reception of the Sacrament of Reconciliation
3. recall sacraments as the way we encounter God
4. review a sacrament as an outward sign instituted by Christ to give grace
5. list the seven sacraments
6. divide the sacraments into three categories: sacraments of initiation (Baptism, Eucharist and Confirmation), sacraments of healing (Reconciliation and Anointing of the Sick), sacraments of vocation/service (Holy Orders and Matrimony)
7. compare and contrast sacraments within the above categories



**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

NOTE: Within these Standards the term "man" refers to both "male" and "female." References to Theology of the Body (TOB) and the Catechism of the Catholic Church (CCC) are in parentheses after each Standard.

*The student will:*

1. Give examples of man's unique relationship with God as set apart from the rest of creation: naming the animals, cultivating the earth, and choosing between good and evil. (TOB 5:4, 6; CCC 343, 356, 373, 378)
2. Contrast how God can enable people to view the world and others as gifts with how some people view the world and others as a threat, eliciting a response of selfishness and manipulation. (cf. TOB 15:1, 46:6; CCC 2514, 2517-2519, 2524, 2531)
3. Relate how the body reveals the person. (TOB 14:4; CCC 364-366, 371)
4. Relate man's relationship with God in original solitude to the restoration of man's relationship with God through baptism. (cf. TOB 91:5, 92:2, 96:2-5; CCC 374, 1265, 1272-1273)
5. Relate being connected to Jesus the True Vine (Jn 15:4-5) to manifesting the fruits of the Spirit (Gal 5:22-23). (cf. TOB 51; CCC 736, 1831-1832, 2074)
6. Recognize that in heaven there will be a profound unity and harmony between the soul and the body. (TOB 66:5-6; CCC 996-997)

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. describe the Catholic Church as a community of believers who together follow Jesus as his disciples.
2. Explain what it means to be a disciple who lives like Jesus in the world.
3. identify skills for building community (in the classroom, then in the school, in the parish, etc.) and design projects using these skills (saying hi to classmates, including others in games/projects, complimenting one another, keeping classroom items in order, respecting shared resources in the classroom, smiling and shaking hands of parishioners, visiting the elderly)
4. identify the characteristics and value of honesty, self-discipline, and respect for life, and how a lack of these things hurts the community
5. identify that the good of each individual is related to the common good
6. identify persons with legitimate authority in the family, local church community, school community, civic community
7. explain that God is the source of all authority

**C. Morality**

*The student will:*

1. Identify examples of respect for others

2. respond to the love of God by being truthful, honest, helpful, forgiving, sacrificing, and living in peace
3. Explain how we must love and forgive others the way God loves and forgives us
4. demonstrate obedience to rules, regulations, and legitimate authority
5. recite the Ten Commandments from memory
6. recite the Two Great Commandments
7. define sin as choosing to disobey God's law in thought, word, deed, or omission
8. discuss the communal effects of sin
9. define the cardinal virtues

#### **D. Service/Social Justice**

*The student will:*

1. explain why Christians have a preferential option for the poor and vulnerable (using the Gospel narratives of Jesus' example and teachings on the poor and vulnerable and how we should love those in need like Jesus)
2. identify ways to demonstrate concern for the hungry, the poor, immigrants, those treated unjustly, the unborn, the elderly, and less abled
3. identify actions, situations, behaviors, and attitudes which are not Christian or which violate human freedom, including the idea of solidarity in addressing racism and discrimination
4. participate in school, church, and community service projects, and reflect on how giving of ourselves to others is imitating Jesus

**STRAND IV: PRAYER**

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. distinguish between memorized prayers and spontaneous prayer
2. Review and memorize traditional prayers:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - g. Guardian Angel Prayer
  - h. St. Michael the Archangel
  - i. The Angelus
  - j. Confiteor
  - k. Apostle’s Creed
  - l. Hail Holy Queen
  - m. Prayer to the Holy Spirit
  - n. Rosary
3. participate in traditional Marian devotions, such as a May Crowning
4. review prayer as conversation with God, expressing love and friendship with him
5. pray using a guided Lectio Divina
6. define the four types of prayer (petition, thanksgiving, praise/adoration, contrition/sorrow.)  
Demonstrate a sample of each type.
7. discuss and/or participate in Eucharistic devotions such as Adoration, Forty Hours, and Benediction
8. demonstrate appropriate church customs in various liturgical situations and prayers for specific liturgical seasons
9. be introduced to the Act of Faith, Act of Hope, and Act of Love

**STRAND I: PROFESSION OF FAITH**

**A. Sacred Scripture**

Guiding Question: Why do we do works of mercy?

*The student will:*

1. discuss the idea of covenant using the Bible narratives about Adam, Noah, Abraham, David, Moses, and Jesus and how we enter into the covenant Jesus established
2. find Scripture passages and reference them by citing book, chapter, and verse
3. name the four evangelists and identify them as writers of the Gospels
4. define the Gospels as narratives of the life of Jesus
5. cite the Gospels of Matthew and Luke as containing the infancy narratives
6. read the Scripture passages containing the Beatitudes and describe how it pertains to the life of the disciple
7. memorize and recite the Beatitudes
8. read Scripture passages containing the Corporal and Spiritual Works of Mercy (Matt 5 - 7) and how followers of Jesus must practice them
9. memorize recite the Corporal and Spiritual Works of Mercy

**B. Church History (integrate with 2021 AOD History Standards)**

*The student will:*

1. discuss the role of the Holy Spirit in the birth and growth of the Church using the Acts of the Apostles
2. outline the growth of the early Church beginning with the Acts of the Apostles (the role of Sts. Peter & Paul and the apostles)
3. Tell the story of St. Juan Diego and Our Lady of Guadalupe, including the conversion of millions of people after her appearance (including details of the Aztec culture that she spoke to)
4. Retell the story of early southwest explorers and missionaries including the Spanish missions and Franciscans (students to understand the reality of social injustice in the colonies in North and South America and how some Christians both perpetuated these problems and while others actively worked against them. The Church consistently condemned slavery throughout colonial times.)
5. tell about the history of the Catholic Church in Colorado, including the Spanish Franciscan missions, St. Junipero Serra, Sr. María de Jesús, Padre Kino, Fr. John Mieke, Bishop Machebeuf, St. Francis Cabrini, Julia Greeley, anti-Catholicism action of the 1900s, the establishment of the three dioceses, and 1993 World Youth Day
6. explore the development of various Catholic feast days based on cultural traditions (St. Nicholas, Christmas, St. Patrick, All Saints, Our Lady of Guadalupe, etc.)

**C. Doctrine**

*The student will:*

1. Identify Jesus by multiple titles, including the meaning of each (CCC452-455, 744)
2. Explain why Jesus became man (CCC 561, 620-621)

3. Explain the Incarnation (CCC479, 480, 483)
4. Explain how Jesus saved us on the Cross and recreated humanity in the Resurrection (606-618, 651-55)
5. Explain how after his ascension, Jesus is our king who reigns from Heaven over his followers (CCC 659-664)
6. Explain why God chose Mary as the mother of Jesus (CCC508)
7. Explain the Immaculate Conception (CCC508)
8. Explain the Annunciation (CCC484)
9. Explain Mary's fiat (CCC973)

**STRAND II: CELEBRATION OF CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. participate regularly in the planning and celebration of the Eucharist (i.e. acting as lector, cantor, acolyte, gift bearers, ushers, etc.)
2. Explain how we join in Jesus' prayer to the Father at Mass, especially in his offering of himself at the consecration
3. define the parts of the Mass as the introductory rite, the Liturgy of the Word and Liturgy of the Eucharist
4. explain how the major prayers of the liturgy (Penitential Rite, Confiteor, Gloria, Holy, holy, Lamb of God, Our Father, and the responses) fit into the structure of the Mass
5. identify the vestments and sacred objects used in the Mass
6. match the colors of the vestments with liturgical seasons and special celebrations
7. explain the meaning of the colors of the liturgical seasons
8. experience and identify the cultural customs associated with saints, i.e. throat blessing on St. Blaise's day, blessing of animals on Feast of St. Francis of Assisi
9. participate in Penance Services
10. compare and contrast the Holy Sacrifice of the Mass with para-liturgical celebrations

**B. Sacraments**

1. define sacramentals as sacred signs that bear a resemblance to the sacraments
2. explain the difference between the seven sacraments and sacramentals
3. explain why the Eucharist is the center of the disciple's life (CCC 1343)
4. define Matrimony and Holy Orders as sacraments of service/vocation and how we discern them
5. discuss the signs and symbols of the sacraments of Holy Orders and Matrimony
6. discuss the Sacrament of Reconciliation as a moment of conversion in our journey to become more like Jesus
7. identify the signs and symbols of the sacraments of anointing of the sick and reconciliation

**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

NOTE: Within these Standards the term "man" refers to both "male" and "female." References to Theology of the Body (TOB) and the Catechism of the Catholic Church (CCC) are in parentheses after each Standard.

*The student will:*

1. Interpret the significance of Genesis 2:18: "It is not good for man to be alone. I will make a helper fit for him." (TOB 9:2; CCC 371-372)
2. Compare Adam's joy at the creation of Eve to his response to the creation of the animals. (TOB 10:1; CCC 371)
3. Extrapolate how man is created in God's image through the communion of persons. (TOB 9:3, 14:6; CCC 355-357)
4. Connect how virtues (which have to do with man's inner life) are expressed through the body. (TOB 51:5-6, 53:4, 54:2-55:7; CCC 2516, 2520-2524)
5. Recognize that suffering is a result of the Fall and that suffering can make it difficult for us to see the gifts of God. (cf. TOB 26:4-5, 27:1-2; CCC 385, 400, 402, 404-405)
6. Relate how Christ nourishes communion through the gift of himself in the Eucharist. (TOB 99:1; CCC 1391, 1392)
7. Demonstrate how through our work we make a gift of ourselves. (cf. TOB 6:4, 7:2; CCC 2427-2428)
8. Relate how work helps us fulfill a mission. (cf. TOB 6:4, 7:2; CCC 373, 2427-2428)
9. Discuss how at the Resurrection we will experience the most perfect communion with God and others. (TOB 68:1-4; CCC 1023-1025)
10. Identify ways where God is, or was, present in their own life. (cf. TOB 65:5; CCC 356-357, 22ff)

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. Explain how we become disciples of Jesus and what it means to live as a disciple in the world
2. Explain how Jesus' command to "love one another" applies to their own lives and school situations.
3. identify the Church as the Body of Christ and describe ways the behavior of each disciple affects the whole membership
4. examine the importance of rules and order in family life, school situations, the church, and the wider community
5. demonstrate ways to teach others about the reign of God
6. identify ways to share your faith with others; practice writing and saying the kerygma

## **C. Morality**

*The student will:*

### Ten Commandments

1. recite the Ten Commandments, in order, from memory
2. explain the deeper meaning of each of the ten commandments
3. identify the Ten Commandments as central to our relationship with God

### Sin

4. discuss disobedience to the Ten Commandments as sin
5. identify serious sin as mortal sin and less serious sin as venial sin
6. list and explain the conditions that need to be present for a sin to be serious/mortal

### Conscience

7. define and explain intellect and free will and what true freedom means (CCC 1733)
8. define conscience (CCC 1776-1794)
9. develop the practice of the examination of conscience
10. discuss the formation of conscience with guidance from Sacred Scripture and the teachings of the Church

### Beatitudes

11. discuss how the Beatitudes are guidelines for the moral life of a disciple of Jesus
12. compare and contrast the Beatitudes and the values of modern day society
13. outline some ways in which people do not live up to ideals of the Beatitudes
14. understand and identify examples of living out the cardinal virtues

## **D. Service/Social Justice**

1. Identify ways in which the Beatitudes call us to live, using Bl. Pier Giorgio Frassati (the man of the Beatitudes) and other saints as examples
2. demonstrate ways to apply the Spiritual and Corporal works of Mercy to those in need (refer to 3<sup>rd</sup> grade standard 1 and 2<sup>nd</sup> grade standard 5 in Service/Social Justice strand)
3. participate in school, church, and community service projects designed to help people in need, followed by reflection that Christ tells us we will find Him in the poor, forgotten, and oppressed



### STRAND IV: PRAYER

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

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In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. distinguish between memorized prayers and spontaneous prayer
2. Review, memorize, and pray traditional prayers:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - g. Guardian Angel Prayer
  - h. St. Michael the Archangel
  - i. The Angelus
  - j. Confiteor
  - k. Apostle’s Creed
  - l. Hail Holy Queen
  - m. Prayer to the Holy Spirit
  - n. Eternal Rest
  - o. Rosary
3. compose original prayers
4. discuss prayer as talking to and listening to God and showing him our love by spending time with him
5. pray using Lectio Divina
6. discuss and/or participate in Eucharistic devotions such as Adoration, Forty Hours, and Benediction
7. demonstrate appropriate reverence during prayer
8. create a plan of personal daily prayer

**STRAND I: PROFESSION OF FAITH**

**A. Sacred Scripture**

*The student will:*

1. explain that the Gospels are the accounts of the life of Jesus
2. discuss that "God is the author of Sacred Scripture because He inspired its human authors" (CCC136)
3. memorize most of the 46 books in the Old Testament
4. memorize the 27 books in the New Testament
5. identify that the Pentateuch is the first five books of the Old Testament
6. find Scripture passages and reference them by citing book, chapter, and verse
7. identify and discuss Scripture passages related to each of the sacraments (see Appendix)
8. identify the Acts of the Apostles as the history of the early church

**B. Church History (integrate with 2021 AOD History Standards)**

*The student will:*

1. discuss the Church as a sacrament of Christ in the world (an outward sign of Christ in the world)
2. Describe how the sacraments keep Jesus present in the community, especially through the Eucharist
3. Explore the role of Bishop John Carroll in establishing the Catholic Church in the United States.
4. Retell the lives of St. Elizabeth Ann Seton and Katharine Drexel in establishing Catholic schools and serving the underprivileged, and Fr. De Smet and Servant of God Nicholas Black Elk's service to indigenous people of the United States.
5. identify some saints particularly associated with the sacraments (see Appendix)
6. Discuss beautiful works of art from the Catholic tradition, especially as related to the sacraments

**C. Doctrine**

*The student will:*

1. define sacrament as an outward sign instituted by Jesus entrusted to the Church by which life is dispensed to us (CCC 1131); the sacraments are promises for how we can receive Jesus' life within us (sanctifying grace).
2. Describe how the sacraments make the saving grace of the Paschal Mystery present to us
3. discuss the sacraments as a personal meetings with Christ today, through the signs and symbols, to give grace
4. discuss ways the Holy Trinity is manifested in the sacraments so that we can relate to the divine persons
5. identify "grace" as a free gift through which God helps us be friends with Him and live a holy life

6. identify and define the different kinds of grace: sanctifying grace, actual grace, and sacramental grace
7. discuss grace as necessary for salvation because it enables us to live a supernatural life in union with God and to draw us to heaven

**STRAND II: CELEBRATION OF CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. participate regularly in the planning and celebration of the Eucharist with reverence (i.e. acting as lector, cantor, acolyte, gift bearers, ushers, etc.)
2. outline the order of the Mass and how to pray at the different times
3. Explain how to pray at Mass by sharing in Jesus' prayer to the Father, especially as he offers himself in the sacrifice of the Mass
4. review the purpose of the vestments and sacred objects used in the Mass
5. review the colors of the vestments used during each of the liturgical seasons and special celebrations
6. review the meaning of the colors of the liturgical seasons
7. define sacramentals as special prayers, actions or objects that turn our attention towards God, and prepare us to receive grace
8. give some examples of sacramentals (holy water, rosary, statues, medals, scapulars, holy cards, etc.) and describe their effects.
9. participate regularly in the celebration of the Sacrament of Reconciliation and explain its importance in the life of a disciple

**B. Sacraments**

NOTE: Although students have already learned about sacraments when preparing for sacraments in 2<sup>nd</sup>/3<sup>rd</sup> grade, 5<sup>th</sup> grade is intended to be a review of what was already learned and to deepen the student's understanding of the sacraments.

*The student will:*

1. define sacrament
2. list the seven sacraments
3. explain the meaning of and difference between "sign" and "symbol"
4. discuss the relationship between the sacraments
5. discuss the three categories of sacraments: sacraments of initiation (Baptism, Confirmation, and Eucharist), sacraments of healing (Reconciliation and Anointing of the Sick), sacraments of vocation/ service (Holy Orders and Matrimony) and identify who ministers each of the sacraments

Baptism

- a. explain Baptism is the liturgical event in which we are born again, welcomed into the community, receive God's life in us, and begin of a new life in grace
- b. renew Baptismal promises
- c. pray using Lectio Divina with the story of the Baptism of Jesus, and then discuss its relationship to Baptism
- d. list and explain the signs and symbols of Baptism

### Confirmation

- a. define and explain Confirmation as the "sacrament that completes the grace of Baptism by a special out pouring of the gifts of the Holy Spirit which seal or confirm the baptized in union with Christ and equip them for Active participation in the worship and apostolic life of the church. (CCC 1285)" (See Glossary of the CCC p. 872)
- b. relate the account of Pentecost to Confirmation
- c. list the gifts and the fruits of the Holy Spirit
- d. list and explain the signs and symbols of Confirmation

### Eucharist

- a. explain Eucharist as an action of thanksgiving in which we receive the gift of Jesus through his sacrifice and his presence
- b. discuss the aspects of the Eucharist as both a meal and a sacrifice
- c. pray Lectio Divina with the story of the Last Supper to Eucharist
- d. discuss the meaning of transubstantiation
- e. list and explain the signs and symbols of Eucharist

### Reconciliation

- a. define sin as an offense against God, a failure in genuine love of God and others (CCC 1440, 1849, 1857)
- b. explain reconciliation as restoring our covenant relationship with God and the Church community through God's mercy and forgiveness
- c. pray using Lectio Divina with the story of the Prodigal Son, and then discuss the relationship to the sacrament of reconciliation
- d. identify the elements of a good confession: examination of conscience, contrition, confession, absolution, and penance.
- e. list and explain the signs and symbols of reconciliation

### Anointing of the Sick

- a. explain Anointing of the Sick as a celebration of Christ's healing presence in our lives
- b. discuss various ways that healing may take place
- c. read James 5 (James 5:14-15) about the Anointing of the Sick
- d. list and explain the signs and symbols of Anointing of the Sick

### Matrimony

- a. explain matrimony as a celebration of a grace-filled covenant and union between a man and a woman (Ephesians 5:32)
- b. discuss that the self-giving love of the sacrament mirrors and makes present Christ's divine love for His Church
- c. relate the Wedding Feast of Cana to the sacrament of Matrimony
- d. discuss the characteristics of marriage as permanence, loving fidelity, openness to children, and mutual support
- e. list and explain the signs and symbols of Matrimony
- f. identify the couple as the ministers of the sacrament
- g. be led to intentionally pray for one's future spouse

### Holy Orders

- a. explain Holy Orders as a celebration of the call to serve God's people through the ordained ministry
- b. relate the institution of the priesthood by Jesus at the Last Supper
- c. identify the three orders of Holy Orders: deacons, priests, bishops
- d. Explain how the priest acts in persona Christi in the sacraments and how he represents Jesus the Bridegroom of the Church
- e. discuss the difference between religious priests and diocesan priests
- f. list and explain the signs and symbols of Holy Orders
- g. intentionally and personally be led in prayer about God's vocational call on the student's life, through religious life or as a priest
- h. Study the variety of religious orders students could join if being called to religious life

**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

*The student will:*

1. Compare and contrast ancient myths of creation to Sacred Scripture and God's goodness in creating. (cf. TOB 13:2-4; CCC 285, 287-301)
2. Explain how original nakedness refers to seeing the world and others as God sees; as Gift. (TOB 13, 14:2; CCC 337, 339, 377, 2531)
3. Demonstrate that man comes to know himself through a gift-of-self. (TOB 22:4; CCC 357; Gaudium et Spes 24:3)
4. Recognize that Jesus reveals the love of the Father. (TOB 23:4, 67:5; CCC 606-607; 1823)
5. Articulate how virtue is part of 'life according to the Spirit.' (cf. Eph. 6:13-17) (cf. TOB 51:5-6; CCC 736, 1824, 1830, 1839-1841, 2514-2519)
6. Discuss how at the Resurrection we will see as God sees and our bodies will perfectly reveal his love. (TOB 68.1, 69:6; CCC 997, 1003, 1011, 1023, 1026, 1028)

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. discuss how the sacraments begin the life of discipleship but how we must also make a commitment to live as a disciple in our daily lives, studying Jesus' life and living in friendship with Him
2. recognize God's intentionality in creating a diversity of cultures, races, traditions, talents and gifts
3. define prejudice, unjust discrimination, and racism and discuss their effects on community, learning about Martin de Porres, St. Katherine Drexel, Sr. Thea Bowman, Fr. Augustus Tolton, Mother Mary Lange and the Oblate Sisters of Providence
4. recognize the family as a source of spiritual values, religious practices, customs, and traditions that help shape one physically, psychologically and socially
5. demonstrate responsibility for choices and their consequences for the community, and the role of the Christian in society at large

**C. Morality**

*The student will:*

1. review the Ten Commandments and how they express love of God and neighbor
2. review the application of the Ten Commandments to daily life
3. review how the Beatitudes are guidelines for the moral life of a disciple of Jesus
4. Identify how the virtues allow us to live out sacramental graces
5. compare and contrast the Beatitudes and the values of modern day society
6. outline some ways in which we can live up to ideals of the Beatitudes

7. write a personal examination of conscience based on the Ten Commandments and the Beatitudes
8. discuss how the fruits and gifts of the Holy Spirit help us to lead a holy life

#### **D. Service/Social Justice**

*The student will:*

1. introduce the principles of Catholic Social Teaching
2. Identify stewardship as an integral part of Christian living through demonstrating and living out the Spiritual and Corporal Works of Mercy as a way to serve others, using the example of Servant of God Julia Greeley
3. Demonstrate and live out ways to show concern for the hungry, the poor, immigrants, those treated unjustly, the oppressed, victims of violence, the unborn, the elderly, and less abled.
4. Engage in reflection following service to others to connect the service of others as service to Jesus Christ because Christ tells us we will find Him in the poor, forgotten, and oppressed.



### STRAND IV: PRAYER

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. recite and pray traditional prayers of the Catholic church:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - g. Guardian Angel Prayer
  - h. St. Michael the Archangel
  - i. The Angelus
  - j. Confiteor
  - k. Apostle’s Creed
  - l. Hail Holy Queen
  - m. Prayer to the Holy Spirit
  - n. Eternal Rest
  - o. Rosary
  - p. Memorarae
2. analyze the meaning of common prayers
3. compose original prayers
4. participate in traditional Marian devotions
5. recite the Mysteries of the Rosary from memory
6. pray Lectio Divina with scripture passages related to the sacraments
7. discuss and/or participate in Eucharistic devotions such as Adoration, Forty Hours, and Benediction
8. demonstrate appropriate reverence during prayer
9. demonstrate appropriate church customs in various liturgical situations
10. create a plan of personal daily prayer

**STRAND I: PROFESSION OF FAITH**

**A. Sacred Scripture**

*The student will:*

1. identify Sacred Scripture as the speech of God as it is put down in writing under the breath of the Holy Spirit (CCC 81)
2. discuss the Bible as a collection of books, inspired by the Holy Spirit and written by various authors, defined by the Catholic church by the late 4th century
3. discuss that "God is the author of Sacred Scripture because he inspired its human authors" (CCC 136)
4. identify that there are 46 books in the Old Testament
5. identify that there are 27 books in the New Testament
6. identify that the Pentateuch is the first five books of the Old Testament
7. list from memory the first five books of the Old Testament
8. group the books of the Old Testament under the correct categories: Law, History, Wisdom, Prophets
9. define covenant as a "solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees" (CCC Glossary p. 873)
10. define "covenant" and "testament" as synonymous
11. give examples of Old Testament covenant relationships: Adam and Eve, Noah, Abraham and his descendants, Moses, David, Jeremiah
12. discuss how Jesus fulfills the Old Covenant and establishes the New and Eternal Covenant and how we enter into this covenant
13. discuss the role of the creation narrative and Adam and Eve in salvation history
14. define salvation history as God's unfolding work of salvation in all of history
15. retell narratives about important figures in the Old Testament such as patriarchs, judges, kings, and prophets in the context of salvation history
16. identify how specific events of the Old Testament foreshadow Christ

**B. Church History (integrate with 2021 AOD History Standards)**

*The student will:*

1. Trace the history of ancient civilizations through their touchpoints with the Jewish people in the Old Testament.
2. Explore the ways in which the New Testament fulfills the Old Testament, including:
  - a. Sacrifice
  - b. Priesthood - Tribe of Levi
  - c. Melchizedek
  - d. The Altar and Altar Fire
  - e. The Bronze Laver
  - f. The Lampstand
  - g. The Ark of the Covenant

- h. Passover
  - i. Suffering Servant (Isaiah)
  - j. Lamb of God
3. Examine the relationship of the church building, candles, incense, and vestments to Old Testament worship
  4. Explain why Christians create sacred art even though the Old Testament prohibited images (because of the Incarnation of Jesus)
  5. Explore great works of art that depict the Old Testament (Michelangelo's Sistine Chapel paintings and statue of Moses; Bernini's statue of David; The Sacrifice of Abraham by Rembrandt, etc.)

## **C. Doctrine**

*The student will:*

1. identify God the Father as the creator, Jesus as the Messiah and fulfillment of the Old Covenant, and the Holy Spirit as the inspiration of Sacred Scripture, the breath of life, and fire of love
2. Describe how Jesus saves us in a way that fulfills the Old Testament, offering himself as the new Passover and establishing a new Exodus leading to Heaven
3. define an angel as "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." (CCC glossary p.866)
4. define Scripture and Tradition as the one common source of Revelation, they are two distinct modes of transmission of Revelation.
5. define tradition as the living transmission of the Word of God handed on from generation to generation through the apostolic succession in the Church

**STRAND II: CELEBRATION OF CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. prayerfully and reverently celebrate Advent as a liturgical season of waiting and preparation for the coming of the Messiah in history, in our daily lives, and at the end of the world.
2. prayerfully and reverently celebrate Christmas as a liturgical season that fulfills the Old Testament promise of the coming of the Messiah.
3. prayerfully and reverently celebrate Lent as a liturgical season of repentance and renewal. Identify some traditions/practices used by the Old Testament people and early Christian communities and relate them to modern day observances and regulations.
4. discuss the signs, symbols, and events of the Easter Triduum.
5. celebrate Easter as a liturgical season that commemorates the Resurrection of Christ from the dead.
6. participate regularly in the Sacraments of Eucharist and Reconciliation with proper reverence
7. Experience and identify the liturgical activities of the Church, including Benediction and Adoration.

**B. Sacraments**

*The student will:*

1. give some examples of Old Testament events that prefigure the sacraments, such as Tobet/anointing of the sick, Noah/baptism, Levitical priesthood/Holy Orders, manna/Eucharist (see Appendix)
2. describe some sacramental actions of the Church that originated in Jewish rituals (See Appendix III Sacramental Scripture References)

**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

*The student will:*

1. Exhibit wonder and awe at the generosity of God in the gifts of His abundant and beautiful creation. (TOB 2-3, 13:2; CCC 293-295, 341)
2. Explain how creation is a good gift created from nothing. (TOB 13:4; CCC 296-298)
3. Define "original experience" as the most basic human experiences all humanity has in common: original solitude, original unity, original nakedness. (TOB 4:4, 11:1)
4. Explain how original solitude means the experience of man's being alone-with-God; his unique relationship to God. (TOB 6:2; CCC 374-375)
5. Differentiate how man, as the pinnacle of creation, is both similar and dissimilar from God. (TOB 6-7, 9:2-3; CCC 339-344, 355-358)
6. Define "original unity" as the experience of man's unity-in-difference; the unique relation between male and female. (TOB 9:1; CCC 369-373)
7. Identify the two ways of being human, male and female. (TOB 8:1, 10:1; CCC 369-372)
8. Discuss why it is good that God created man as male and female. (TOB 9:3, 13:3, 14:1, 16:1-2; CCC 371-372)
9. Define "original nakedness" as experiencing the true and clear vision of the person; as gift and in God's image. (TOB 13:1; CCC 337, 339, 377)
10. Exhibit the virtue of reverence for God, his creation, and other people by treating them with respect and honor, for God is all good and his creation is a good gift. (TOB 14:4, 15:4, 119-120, 132:1; CCC 2096-2097, 2415-2418, 2479)
11. Explain how man, in the image of the Trinity, learns about himself through a gift of himself. (TOB 8:4, 9:1-3, 10:1, 15:1; CCC 355-357, 1889; *Gaudium et Spes* 24:3)
12. Explain gift-of-self as thoughts, words or actions that place oneself at the service of others and seek the true good of the other. (cf. TOB 14:2; CCC 1609, 1667, 1889, 1914, 1926)
13. Describe how the body-soul unity reveals man's special dignity. (TOB 18:4, 19:3-5, 23:5, 56-57:3; CCC 2518, 2520-2524)
14. Explain how the human body is a visible sign (a "sacrament") of God's invisible love. (TOB 19:4; CCC 355-356, 364)
15. Describe how the human body is the "temple of the Holy Spirit" (1Cor 6:15) and why it is necessary to "glorify God in your body" (1Cor 6:20). (TOB 57:2; CCC 2516, 2519)

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. describe the place of the Christian disciple within salvation history.
2. explain how to continue growing in relationship with Jesus as a disciple.
3. identify ways that God called individuals in the Old Testament to serve in the community and formulate examples of ways that God continues to call us to serve in the community today

4. demonstrate the skill of listening: to hear others respectfully, and to be open to the voice of God
5. explain vocations as a call to the single, married, religious, or ordained life and how to discern properly
6. be invited into and guided in listening to God reveal a vocation in prayer
7. describe how each vocation builds up the community

### **C. Morality**

*The student will:*

1. memorize the Ten Commandments
2. read Scripture to learn about Israel's commitment to the Law and the ongoing need for renewal
3. identify the Ten Commandments as the moral guideline for God's people that help us to reach true happiness
4. analyze each of the Commandments and relate it to their personal relationship with God and others
5. identify virtues lived out by people's choices in the Old Testament
6. identify examples of how to live out the virtues studied in the Old Testament
7. identify that the Ten Commandments reflect the natural law
8. identify that the law is written on the human heart
9. identify and define freedom as an opting in, doing what we ought, and adventure of participation in God's will
10. study freedom using the handing on of the law in Exodus, Leviticus, Jeremiah 33, and Josiah following the law
11. explain how truth comes from God through the 10 Commandments and the prophets

### **D. Service/Social Justice**

*The student will:*

1. define God's call to leadership as a call to service for the community
2. study the leadership roles of the Old Testament prophets including their attitude toward the poor, the disadvantaged, immigrants, and the needs of the community
3. identify Old Testament ideas of tithing and Jubilee debt forgiveness (i.e., Leviticus 25:8-22)
4. identify ways that they can model their own lives after Old Testament leaders
5. tell about the lives of some modern day witnesses, their service to society, and their call to be countercultural
6. help design, organize, and/or participate in a student-directed service project

**STRAND IV: PRAYER**

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. recite and pray traditional prayers of the Catholic church:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - g. Act of Contrition
  - h. Confiteor
  - i. Apostle’s Creed
  - j. Angelus
  - k. Nicene Creed
  - l. Hail Holy Queen
  - m. Prayer to the Holy Spirit
  - n. Eternal Rest
  - o. Memorarae
  - p. Prayer to St. Francis
2. identify the Psalms as a collection of hymns or poetry collected over several centuries and used as the public prayer of the Church (CCC 2585 ff)
3. list the categories of Psalms
4. compose and pray personal prayers based on the model of Old Testament prayers
5. identify some places where the Catholic Church uses the psalms (at Mass, in the Liturgy of the Hours, etc.)
6. pray with the psalms using Lectio Divina
7. participate in traditional Marian devotions
8. discuss the role of persistence in prayer to overcome difficulties
9. locate the “Hear O Israel” prayer in Deuteronomy Chapter 6 and identify it as the Hebrew Creed. Describe how it is used in worship and daily life.

10. discuss and/or participate in Eucharistic devotions such as Adoration, Forty Hours, and Benediction
11. demonstrate appropriate reverence during prayer
12. demonstrate appropriate customs in various liturgical situations
13. pray for openness and generous response to God's call in their lives



**STRAND I: PROFESSION OF FAITH**

**A. Sacred Scripture**

*The student will:*

1. explain that the Gospels are the accounts of the life of Jesus
2. examine events in the Gospels from the Annunciation to the Resurrection
3. compare the style and the audiences of the four Gospels
4. identify the symbols of the evangelists
5. analyze passages of the Gospel that give evidence of the divine and human characteristics of Jesus
6. identify how Jesus fulfills Old Testament prophecy
7. retell and explain some of the miracles of Jesus
8. define parables as stories Jesus told to teach a lesson about the Kingdom of God
9. retell some parables and explain them in meaningful terms for our lives today
10. identify the Beatitudes/Sermon on the Mount as the central message in Jesus' teaching
11. define the Epistles as letters written to various early Christian communities to encourage them to follow the teachings of Jesus
12. identify themes in the Epistles (community, law, grace, salvation, Body of Christ, love, second coming, etc.)
13. analyze some themes in the Epistles and compare them to our lives today

**B. Church History (integrate with 2021 History Standards)**

*The student will:*

1. retell how the Apostles were selected and commissioned
2. trace the establishment of the Church from the preaching of Jesus, through the Pascal mystery, Pentecost as the birthday of the Church, and the importance of apostolic succession
3. Describe how the early Church continued the mission of Jesus tell about the conversion of Saul/Paul and his missionary work with Barnabas
4. Know how the Apostles were sent by Jesus into the world and established the Church in Asia, Africa, and Europe.
5. Discuss early martyrs and persecutions, explaining why the Roman Empire viewed them as a threat.
6. Look at the reasons why Christianity spread in the ancient world, even as a persecuted minority, for inspiring meaning, hope in eternal life, exercising charity, and defending the dignity of all people.
7. Understand the conversion of Constantine and his role in ending persecution and supporting the Church.
8. Identify the major Church Fathers and the role of Councils in declaring doctrine, especially the first ecumenical council at Nicaea.
9. Explore the general elements of the teachings the Church Fathers including Ignatius of Antioch, Justin Martyr, Irenaeus, Cyprian, Athanasius, Leo the Great, Basil, Augustine, Jerome.

10. Demonstrate how the Church preserved the legacy of classical culture in preserving Roman law, Greek philosophy, classical literature, and a liberal arts education. Relate how the Church passed these goods on to the newly converted Germanic tribes.
11. Explore the role St. Benedict in the rebuilding of the West after the Fall of Rome and the work of his monks in starting schools, hospitals, libraries, etc.
12. Understand the major dynamics of church reform in investiture controversy, stemming from Pope Gregory VII. Relate to the Church's understanding of the two distinct powers of Church and State.
13. Know the main saints of Middle Ages: Augustine of Hippo, Patrick, Columban, Gregory the Great, Bernard, Thomas Beckett, Francis, Dominic, Bonaventure, Aquinas, Joan of Arc

### **C. Doctrine**

*The student will:*

#### Who is Jesus?

1. list and explain the titles of Jesus and how they call us to faith
2. identify the mission of Jesus as Savior of all through the Paschal Mystery
3. define the Incarnation as the Son of God assumed a human nature in order to accomplish our salvation in it
4. define hypostatic union as Jesus Christ being true God and true Man in one Person
5. define Transubstantiation as the unique change of the Eucharistic bread and wine into the Body and Blood of Jesus at the consecration of the Mass

#### Who is Mary?

6. describe events in the life of Mary found in the Gospel and tradition
7. identify and explain the dogmas of the Immaculate Conception and the Assumption
8. discuss the apparitions of Mary approved by the Church: Our Lady of Lourdes, Our Lady of Fatima, Our Lady of Guadalupe, etc.
9. explain the titles of Mary given to her from tradition and proclamation

#### Who are the angels?

10. recall that an angel is "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." (CCC glossary p.866)
11. list the names of the archangels (Michael, Gabriel, and Raphael) and describe the tasks associated with them

#### Beliefs on Death

12. explain the Communion of Saints as the pilgrims on earth, the dead whom are being purified, and the blessed in Heaven (CCC 962)
13. explain the concept of Purgatory, as identified in 2 Maccabees 12:38-46 and Church tradition and how it relates to the need for penance in the Christian life
14. relate the second coming of Christ as found in passages from the Gospels, Epistles and Revelation 22:17
15. explain particular judgment and general judgment

**STRAND II: CELEBRATION OF CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. participate regularly in the planning and celebration of the Eucharist reverently (i.e. acting as lector, cantor, acolyte, gift bearers, ushers, etc.)
2. examine the parts of the Mass and how to pray during them
3. describe how we can share in the prayer of Jesus during the Mass, especially in his offering to the Father during the consecration
4. define Roman Missal and describe its purpose
5. explain the parts of the Mass and how they fit into the order of the Liturgy
6. read, discuss, and reflect on the readings from the upcoming Sunday
7. participate regularly in the Sacrament of Reconciliation and explain the importance of regular confession in the Christian life
8. discuss the Sunday (A, B, C) and Daily (I, II) cycles of readings
9. Experience and identify the liturgical activities of the Church, including Stations of the Cross

**B. Sacraments**

*The student will:*

1. explain how Jesus instituted the sacraments to give grace and to enable us to share in the divine life
2. identify Gospel and other New Testament passages that reflect the institution of the sacraments (see Appendix)
3. Discuss the effects of each sacrament and how each applies to your life
4. list from memory and discuss the gifts and fruits of the Holy Spirit
5. describe real-life situations in which they have need of the fruits and gifts of the Holy Spirit

**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

*The student will:*

1. Explain that even after the Fall, creation remains a good gift and is not totally corrupted; it is able to be redeemed. (cf. TOB 32:3, 86; CCC 410-412, 422, 1045-1048)
2. Provide examples of rightly ordered desire, given by God, and disordered "desire." (TOB 48:4; CCC 374-379, 400, 2514-2516, 2517-2520, 2528-2531, 2541, 2543-2544, 2546, 2548-2549, 2555, 2557)
3. Propose how a "communion of persons" involves the loving gift-of-self (i.e. the Trinity, but also the unity of the Church, the family and the unity of man and woman). (cf. TOB 8:4, 9:1-3, 10:1, 15:1; CCC 813, 1644 - 1647, 2205)
4. Evaluate actions for self-mastery and describe how actions of self-mastery free one to make a full gift-of-self. (TOB 15:1-4, 32:6; CCC 2339, 2340, 2343, 2346)
5. Explain the body-soul unity in the human person from the standpoint of the "language of the Body." (TOB 9:4, 10:1, 14:6, 15, 16:1-2, 23:4-5, 123:4-5, 125: 1-2, 127:4; CCC 2518, 2521-2524)
6. Describe how the body, by its mere existence, communicates that the human person is a gift just by the fact that it exists. (TOB 14:4; CCC 357, 364)
7. Point out that as a result of original sin man experiences concupiscence and needs to bring emotions and desires into harmony with what is truly good. (TOB 26:5, 31:3, 31:6, 32:3, 33:1-2, 51:5-6, 54; CCC 397, 400, 405, 1707, 1865, 1949, 2514-2520, 2534-2535, 2549)
8. Explain how Christ does not accuse but instead appeals to the human heart to be pure. (TOB 45:5, 46:5-6, 49:7; CCC 2517-2519)
9. Describe what 'life according to the Spirit' is and how following the law of God leads to true freedom and happiness. (TOB 15:1, 45:1, 51:5-6, 53:4-5, 54:2-4; CCC 30, 736, 1731, 1824, 1828-1832, 2514-2516, 2548)
10. Evaluate how love, as a power, is a participation in the love of God himself: How it is total. How it is faithful. How it is fruitful. How it is generous.

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. Explore the challenges and opportunities for living as a disciple in the modern world
2. Explain the role of mentorship and growth in discipleship
3. Identify ways to share the message of the Gospel with others; practice the kerygma
4. describe the family as a source of spiritual values, religious practices, customs and traditions that help shape one physically, psychologically, and socially
5. identify ways that God calls individuals in the New Testament to serve in community and formulate examples of ways that God continues to call us to serve in the community today, using Acts 3:43-47 as a foundational reading
6. identify their talents and gifts and describe ways to share these with the community

7. describe the benefits and challenges of vocations to the single, married, religious, or ordained life
8. describe how each vocation builds up the body of Christ and how to discern a vocation

### **C. Morality**

1. discuss ways that the Gospel events and the parables of Jesus show us how to live the life of a disciple
2. explore how God wants us to be happy and fully alive and how a virtuous life will lead to this
3. discuss the difference between true and false freedom
4. define the types of sin (mortal, venial)
5. compare and contrast sins of omission and sins of commission
6. discuss the sacrament of Reconciliation as a way to restore the relationship with God and the community
7. discuss the consequences of sin to individuals and to the whole body of Christ (CCC1487, 1488)
8. compose a personal examination of conscience based on the Ten Commandments and the Beatitudes
9. list and explain the cardinal or moral virtues, the theological virtues, and the seven capital sins

### **D. Service/Social Justice**

1. identify and explain how Jesus demonstrated a life of service to others using specific Gospel passages
2. demonstrate and live out the Spiritual works of mercy as a way to serve others
3. discuss that every right has a corresponding responsibility. Identify some responsibilities related to the rights of human persons
4. discuss that every right has a corresponding responsibility
5. identify some responsibilities related to the rights of human persons
6. create suggestions for peaceful alternatives and solutions for violations of life and dignity of the human person; call to family, community, and participation; rights and responsibilities; option for the poor and vulnerable; dignity of work and the rights of workers; solidarity; care for God's creation
7. identify the principles of social justice (see Appendix for resources)
8. take age-appropriate action to make their voices heard on social justice issues from both a faith and reason perspective (i.e., write letters to congress/representatives, respect life essays, decrying racism, etc.)
9. help design, organize, and/or participate in a student-directed service project
10. identify some saints who modeled social justice principles

**STRAND IV: PRAYER**

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. recite and pray traditional prayers of the Catholic church:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - g. Act of Contrition
  - h. Confiteor
  - i. Apostle’s Creed
  - j. Angelus
  - k. Nicene Creed
  - l. Hail Holy Queen
  - m. Prayer to the Holy Spirit
  - n. Eternal Rest
  - o. Memorarae
  - p. Prayer to St. Francis
  - q. Stations of the Cross
  - r. Magnificat
  - s. Canticle of Zechariah
2. identify some familiar prayers of New Testament figures (Magnificat of Mary, canticles of Zachariah, Simeon, and Anna in Luke, etc.)
3. identify Gospel passages that demonstrate the importance of prayer in Jesus’ life and how we can imitate him
4. analyze the seven petitions of the Our Father
5. discuss the effectiveness of prayer in growing in charity and working toward peace and justice, using the example of Servant of God Julia Greeley’s devotion to the Sacred Heart and service to others
6. pray for openness and generous response to God’s call in their lives

7. participate in Eucharistic devotions such as Adoration, Forty Hours, and Benediction
8. participate in traditional Marian devotions
9. participate in meditative prayer
10. demonstrate the use of different types of prayer
11. demonstrate appropriate reverence during prayer
12. demonstrate appropriate customs in various liturgical situations

**STRAND 1: PROFESSION OF FAITH**

**A. Sacred Scripture**

*The student will:*

1. identify and discuss the New Testament passages where Jesus establishes his Church
2. trace the growth of the Church beginning with Pentecost, through Paul's journeys through the Acts of the Apostles and the Epistles
3. review the commandments, Beatitudes and the new law as the basis for Church moral teaching

**B. Church History (integrate with 2021 AOD History Standards)**

The student will:

1. trace the development of the Church through the Roman persecutions to the present
2. examine how the Didache and the earliest Church Fathers (Clement, Ignatius of Antioch, Justin Martyr) show continuity to Apostles
3. Explain how Christians persevered through persecution and why the Church continued to attract converts.
4. trace the development of the Church through the Roman persecutions to the present
5. explain the result of Constantine's recognition of the Church and its impact on the life and growth of the Church, including the construction of basilicas
6. identify early heresies and the councils that dealt with them, i.e. Nicaea
7. Come to know the major Church Fathers (Ignatius of Antioch, Justin Martyr, Cyril of Jerusalem, Athanasius, Cyril of Alexandria, Basil, Leo the Great, Augustine, Jerome, Gregory the Great) and some of their major writings
8. Describe how the Church compiled and transmitted the Bible
9. discuss the contribution of orders of religious and stages of religious life to the growth of the Church
10. Identify some of the major characteristics of Eastern Christianity and cultural contributions such as icons and domed churches
11. Describe how the Catholic Church helped to rebuild Western civilization after the Fall of Rome, including role of monasteries and how they built schools, libraries, and hospitals
12. Identify the beginning of the Muslim religion, the birth of the prophet Mohammad, the growth of Islam
13. Identify Charlemagne as the first Holy Roman Emperor and describe his role in reestablishing order in the West, forming an alliance with the Papacy, promoting education, expanding monasticism, and promoting the arts (including Gregorian chant)
14. discuss the reasons for the Crusades and their result, including their connection to the centrality of pilgrimage in the Middle Ages
15. discuss the reasons for and consequences of the schism between the Eastern and Western Church
16. Explain the reasons for and results of the Inquisition



17. Explain the major accomplishments of the Middle Ages, such as the great cathedrals, the first universities, the guild system, new religious orders (the Franciscans and Dominicans), the creation of parliaments, and the flourishing of the arts (such as in the works of Dante and Giotto)
18. Discuss the causes of the Reformation and rise of Protestant churches
19. Tell about the missionary activity of the Church throughout history
20. Identify the successes of the Counter Reformation and the role of the Council of Trent and the Jesuits
21. Understand the causes and effects of the French Revolution and the conflict between the Church and modern culture, including the Enlightenment
22. Name and briefly discuss documents of the Second Vatican Council and their impact on the Church's life.

### **C. Doctrine**

The student will:

1. compare and contrast the Catholic beliefs of the Eucharist with the beliefs of non-Catholic Christians
2. discuss major heresies and the truths that are affirmed (i.e. Docetism, Gnosticism, Arianism, Nestorianism, Monophysitism, , Iconoclasm, Pelagianism, Jansenism, , etc.)
3. Describe the major tenants of the Protestant tradition and how it differs from Catholic belief
4. list and explain the four marks of the Church (one, holy, catholic, and apostolic)
5. define the doctrine of Papal Infallibility and the primacy of the pope
6. describe the hierarchy of the Catholic Church. Explain some of the responsibilities of the membership of each group.
7. analyze the Nicene Creed and analyze its elements
8. compare the Apostles Creed and the Nicene Creed
9. memorize the precepts of the Church and give the major understandings of each one
10. describe the role of grace in our salvation and how we cooperate with it

**STRAND II: CELEBRATION OF CHRISTIAN MYSTERY**

**A. Liturgy**

*The student will:*

1. participate regularly in the planning and celebration of the Eucharist (i.e., acting as lector, cantor, acolyte, gift bearers, ushers, etc.)
2. participate regularly in the Sacrament of Reconciliation and understand the importance of regular Confession
3. recite the Holy Days of Obligation including their dates
4. read, pray with, and reflect on the readings from the upcoming Sunday
5. define Lectionary and explain the purpose of the Lectionary
6. discuss the Sunday (A, B, C) and Daily (I, II) cycles of readings
7. Experience and identify the liturgical activities of the Church, including May crowning

**B. Sacraments**

*The student will:*

1. identify the sacraments of initiation and discuss application to their daily lives
2. Distinguish the unique aspects of sacramental grace for each sacrament and how it unites us to Jesus.
3. Define other types of grace and how those play a role in students' lives
4. list from memory and discuss the gifts and fruits of the Holy Spirit and how they support the virtues
5. describe real-life situations in which they have need of the fruits and gifts of the Holy Spirit
6. discuss the Eucharist as source and summit of the life of a Catholic

**STRAND III: LIFE IN CHRIST**

**A. Christian Anthropology**

*The student will:*

1. Propose that creation should be received as a gift and not manipulated, dominated and controlled. (cf. TOB 13:3-4, 59:3; CCC 358, 373)
2. Compare how the loving communion of man and woman is like that of the Trinity, a communion of persons who are love and who in giving and receiving are fruitful. (TOB 9:1-3, 10:4, 14:6, 15:1; CCC 355-357)
3. Give examples of how a person is pure in heart, that is, when he/she perceives and respects others as a gift and seeks to make a gift of him/herself to others. (TOB 50, 54, 57:3; CCC 2518, 2519)
4. Explain that living out the spousal meaning of the body can be through marriage or virginity for the sake of the Kingdom. (TOB 15:5, 81:6; CCC 915, 916, 922, 923, 926, 1640, 1646)
5. Evaluate the beatitude: "Blessed are the pure in heart, because they will see God." (cf. Mt.5:8 and TOB 43:5; CCC 2518, 2519, 2530-2533)
6. Describe the idea of a vocation and how it is the way one makes a total gift-of-self. (TOB 78, 86; CCC 915-916, 929, 932, 1579, 1603, 1605, 1618-1620)
7. Compare and contrast the sacrament of marriage and celibacy for the sake of the kingdom. (TOB 76:6, 78:4; CCC 915, 916, 1603, 1618-1620, 1621)
8. Explain how God invites, and does not force, when he calls someone to the vocation of married life, consecrated life, or the priesthood, leaving the person free to respond. (TOB 73:3-4, 76:4, 79:8; CCC 915, 1565, 1578, 1599, 1618, 1625-1628, 2233)
9. Describe how responding to the call of the consecrated life is a radical imitation of the life of Christ and is done to work for the kingdom of God on earth. (TOB 75:1, 75:4, 76:3, 79:2, 79:9, 81:4; CCC 915-916, 929, 932, 1579, 1618)
10. Explain that when God calls two people to the vocation of marriage, he is inviting them into a special sacrament of his love. (Ephesians 5 and TOB 87-93; CCC 1601, 1604)
11. Explain what will happen to the body at the Resurrection. (cf. TOB 64-72; CCC 997-1001)

**B. Discipleship and Community**

NOTE: The community section and the service section should be explicitly linked. The community sub strand teaches students why community is necessary, and the service sub strand teaches students how we love others to strengthen the body of Christ.

*The student will:*

1. discuss the need to make a choice to follow Jesus and how to live out this choice every day.
2. describe the importance of a Christian culture, or way of life, in order to live the faith in the world
3. describe how their membership in the Body of Christ gives them a responsibility to each other member of the human community
4. describe the benefits and challenges of vocations to the single, married, religious, or ordained life and how to discern one's vocation
5. describe how each vocation builds up the body of Christ
6. charitably explain and defend Catholic doctrine using history, Sacred Scripture and common sense
7. Discuss ways of sharing faith with others and sharing in the mission of the Church

8. Practice saying the kerygma

**C. Morality (integrate with 2021 AOD History Standards - 8<sup>th</sup> grade Modern America section)**

1. identify that God puts us in the world to know, to love, and to serve him, and so to come to paradise and this is the goal of the moral life (CCC 1721)
2. explain that the Beatitudes respond to the natural desire for happiness (CCC 1718)
3. identify grace as the source of healing for the wound of original and actual sin
4. identify grace as the power by which we live out the moral life
5. identify that prayer allows access to the grace that allows us to be good (CCC 1742)
6. define and give some examples of social sin and how it relates to personal sin (CCC 1869)
7. Identify examples and/or demonstrate ways to use the virtues to respond to situations involving personal and/or social sin (CCC 1869)
8. Identify virtues lived out by disciples of the early Church and saints throughout Church history
9. identify the three parts of the moral act; the object, the intention, and the circumstances (CCC 1750)
10. define the role of conscience guided by the Church in moral decision-making
11. identify universal moral truths versus moral relativism
12. identify that God's law is given out of his deep love of people, and His law is intended to help us be happy and free
13. identify how the moral life responds to God's love to live in relationship with him
14. evaluate situations where God's law is in conflict with human law using the framework of the 3-parts of the moral act (such as abortion, euthanasia/assisted suicide, IVF, surrogacy, gender reassignment surgery, advances in scientific possibility, etc.)
15. recite and analyze the Two Great Commandments
16. identify the three parts of the moral act; the object, the intention, and the circumstances (CCC 1750)
17. explain that the Beatitudes respond to the natural desire for happiness (CCC 1718)
18. identify that God puts us in the world to know, to love, and to serve him, and so to come to paradise and this is the goal of the moral life (CCC 1721)

**D. Service/Social Justice**

1. assess how Catholic values help us make social, economic, and political choices
2. discuss that every right has a corresponding responsibility.
3. Identify some responsibilities related to the rights of human persons.
4. demonstrate and live out the spiritual works of mercy as a way to serve others
5. create suggestions for peaceful alternatives and solutions for poverty, violence, racism, oppression, etc. which rob persons of their human dignity
6. explain the principles of social justice (see Appendix for resources.)
7. relate the Spiritual and Corporal Works of Mercy to works of social justice
8. take age-appropriate action in response to social justice issues specifically concerning the dignity of the human person
9. help design, organize, and/or participate in a student-directed service project
10. retell the lives of stories of saints who modeled social justice (including St. Damien of Molokai, St. Martin de Porres, St. Katherine Drexel, Servant of God Julia Greeley)

**STRAND IV: PRAYER**

NOTE: Teachers can find the list of common Catholic prayers in Appendix III “Common Catholic Prayers”.

Effective catechesis also incorporates learning “by heart.” For centuries the living tradition of the faith was handed on principally through the oral tradition. From the earliest time, catechesis has relied on the Creed, the sacraments, the Decalogue, and prayers, especially the Our Father, as primary instruments of transmitting the faith.

In order to learn the principal truths of the faith, these instruments were easily committed to memory in lieu of textbooks or other printed materials and could be recalled often as the basis of catechetical instruction. “Use of memory, therefore, forms a constitutive aspect of pedagogy of the faith since the beginning of Christianity” (GDC, no. 154).

The principal formulations of the faith: basic prayers; key biblical themes, personalities, and expressions; and factual information regarding worship and Christian life should be learned by heart (NDC p. 102).

*The student will:*

1. Continue reciting and praying traditional prayers of the Catholic church:
  - a. Sign of the Cross
  - b. Meal time prayers
  - c. Our Father
  - d. Hail Mary
  - e. Glory Be
  - f. Morning Offering (either from Appendix III, or chosen locally by parish/school)
  - g. Act of Contrition
  - h. Confiteor
  - i. Apostle’s Creed
  - j. Angelus
  - k. Nicene Creed
  - l. Hail Holy Queen
  - m. Prayer to the Holy Spirit
  - n. Eternal Rest
  - o. Memorarae
  - p. Prayer to St. Francis
  - q. Stations of the Cross
  - r. Magnificat
  - s. Canticle of Zechariah
2. discuss that prayer is an effective means of growing in charity and working toward peace and justice
3. pray for openness and generous response to God’s call in their lives
4. discuss and/or participate in Eucharistic devotions such as Adoration, Forty Hours, and Benediction
5. participate in meditative prayer
6. participate in traditional Marian devotions
7. demonstrate the use of different types of prayer
8. demonstrate appropriate reverence during prayer
9. demonstrate appropriate customs from various liturgical situations

## HIGH SCHOOL

The scope and sequence of the Religion curriculum differs slightly at each of the Archdiocesan high schools. All topics listed are covered at both schools, but the courses have different names and are offered in different years. The following content should be covered in Theology courses, but the design of the courses should be done at the local school level.

From *National Catechetical Directory*:

Catechesis for pre-adolescents and adolescents should take into account their physical, social, and psychological conditions. Since adolescence is the age of hero worship, it is helpful to present the words and example of Jesus as well as the lives and deeds of the saints in ways that appeal to young people. Such catechesis should present Christ as the Son of God, friend, guide, and model who can be not only admired but also imitated. It should also present the basic content of his Revelation.

Since their minds are increasing in capability, catechesis for adolescents should make clear the rational basis for faith, the inner coherence of the truths of the faith, and their relation to one another. It should also help adolescents to articulate the beliefs and teachings of the Church and to apply them to their lives. Since they are better able to experience faith as a deeper relationship with God than younger children, prayer and service to others in the name of Christ become more meaningful to them. This is an opportune developmental time to stress their baptismal commitment to evangelization. Because the example of adults is so important to them, their participation in the Mass, the sacraments, and other rituals alongside adults incorporates them further into the life of the Church. They may be invited to take a more active part in planning and celebrating liturgical experiences, especially the Eucharist. They should be given frequent and regular opportunities to receive the Sacrament of Penance and Reconciliation (NDC p. 199).

The most effective catechetical programs for adolescents are integrated into a comprehensive program of pastoral ministry for youth that includes catechesis, community life, evangelization, justice and service, leadership development, pastoral care, and prayer and worship. Such programs aim to empower young people to live as disciples of Christ in our world today...

Specifically, catechesis with adolescents:

1. Teaches the core content of the Catholic faith as presented in the Catechism of the Catholic Church—the profession of faith, celebration of the Christian mystery, life in Christ, and Christian prayer—in order to provide a solid foundation for continued growth in faith
2. Recognizes that faith development is lifelong and therefore provides developmentally appropriate content and processes around key themes of Catholic faith that respond to the age-appropriate needs, interests, and concerns of younger and older adolescents.
3. Integrates knowledge of the Catholic faith with liturgical and prayer experiences and the development of practical skills for living the Catholic faith in today's world
4. Utilizes the life experience of adolescents, fostering a shared dialogue between the life of the adolescent—with his or her joys, struggles, questions, concerns, and hopes—and the wisdom of the Catholic Church (emphasis added)
5. Engages adolescents in the learning process by incorporating a variety of learning methods and activities

6. learn important religious concepts of the Scriptures and Catholic faith—a variety of learning approaches, including music and media, keeps interest alive among adolescents...
7. Involves group participation in an environment that is characterized by warmth, trust, acceptance, and care, so that young people can hear and respond to God's call (fostering the freedom to search and question, to express one's own point of view, and to respond in faith to that call)
8. Provides for real-life application of learning by helping adolescents to apply their learning to living more faithfully as Catholic adolescents—considering the next steps that they will take and the obstacles that they will face
9. Promotes family faith development through parish and school programs by providing parent education programs and resources, incorporating a family perspective in catechetical programming, and providing parent-adolescent and intergenerational catechetical programming
10. Promotes Christian attitudes toward human sexuality
11. Recognizes and celebrates multicultural diversity within the Church's unity by including stories, songs, feasts... values, rituals, saints, and heroes from the rich heritage of various cultures
12. Incorporates a variety of program approaches, including parish and school programs; small-group programs; home-based programs, activities, and resources; one-on-one and mentoring programs; and independent or self-directed programs or activities
13. Explicitly invites young people to explore the possibility of a personal call to ministry and the beauty of the total gift of self for the sake of the kingdom based on a prayerful reflection within the celebration of the sacraments (e.g. Holy Eucharist, Penance and Reconciliation) (NDC pp. 201-202).

## HIGH SCHOOL

### STRAND I: PROFESSION OF FAITH

#### A. Sacred Scripture

"God is the author of Sacred Scripture because he inspired its human authors; he acts in them and by means of them. He thus gives assurance that their writings teach without error his saving truth" (CCC 136).

#### Old Testament

*The student will:*

1. Understand how God uses the Old Testament to speak to us as revelation and how the life of Israel speaks to the dynamics of the Christian life
2. examine, define, and/or explain these essential ideas from the Old Testament:
  - a) history/salvation history
  - b) covenant
  - c) cycle of sin
  - d) relationships
  - e) canon (purpose for the selections included and those not included in the Catholic Bible)
  - f) languages
  - g) inspiration
  - h) the four traditions (Yahwist, Elohist, Priestly, Deuteronomy)
2. read and examine *Dei Verbum*
3. using the Pentateuch as a basis,
  - a) list and define the books of the Pentateuch
  - b) explain and discuss that humans are made in the image of God, having intellect and will
  - c) develop the concept of the introduction and the spread of sin
  - d) compare the sacrament of marriage with the covenant relationship between God and the chosen people
  - e) retell the accounts of the lives of the patriarchs (Abraham, Isaac, Jacob and Joseph) and identify what moral and spiritual lessons they teach
  - f) compare and contrast the patriarchs (Abraham, Isaac, Jacob and Joseph) as historical figures from Genesis, Ch. 11 and the covenants established between them and God



g) retell the account of the Exodus, especially the life of Moses

h) identify and analyze the basic symbols of the shaping of the holy nation during the 40 years

in the wilderness: Ten Commandments, Golden Calf, Tabernacle

4. using the Book of Joshua

a) define the Conquest as the fulfillment of God's promise to the Israelites

b) explain examples that identify Joshua as a man of prayer

c) discuss the division of the Promised Land into twelve regions and the implications this has for the history of the Jewish people and Christian salvation history

5. using books from the time of the Judges (Books of Judges, Ruth, Judith, Esther)

a) explain the Old Testament understanding of the role of a judge as a military leader and hero

b) describe the unique qualities of this period

c) identify and describe the major events and the major characters of this period

6. using books from the time of Kings (Books of Samuel, Kings)

a) examine the shift from the role of the Judges to the role played by Samuel the Prophet

b) describe the call for a king and establishment of the kingship of Saul, David and Solomon

c) prayer

d) covenant/messianic prophecy

e) temple

f) servant leadership

g) research and analyze the causes and consequences of the divided kingdom

7. using the Prophetic Books

a) discuss the three roles of persons: priest, prophet, and king

b) examine the role of the prophets in salvation history

c) discuss prophets of the eighth century: Amos, Hosea, Isaiah, Micah

- draw a parallel between God's call to the prophets, to prophetic people in the 20th century, and people in our times

d) discuss prophetic literature

e) identify the prophets of the fall of Judah and exile: Jeremiah, Ezekiel

- examine the theology of these prophets and the message they received from God

d) discuss the post-exilic literature: Ezra, Nehemiah

- discuss Servant songs of Isaiah
- explore the empires in the Books of Esther, Jonah, Ruth

8. using the books of Wisdom Literature

a) explain the purpose for the wisdom books: Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach

b) retell the story of Job and relate his experience to their own personal experiences

c) read Book of Proverbs and relate it to their own lives

d) identify places where psalms are used in modern liturgy

e) summarize the remainder of the books and themes

9. identify the Book of Daniel as Apocalyptic Literature

10. summarize the remainder of the books and themes in the Old Testament, including using the Book of Maccabees as a support for the idea of Chanukah in the Jewish tradition and purgatory in the Catholic teaching

11. Relate the major events of the story of salvation history to Christ as their fulfillment

## **New Testament**

*The student will:*

1. Recognize the New Testament as the writing that communicates the identity of Jesus as Savior and directs the life of Christians within the Church

2. identify the word "canon," apply it to the New Testament, and explore the reasons for its development

3. identify divisions in the New Testament as Gospels, Acts of the Apostles, Letters, and the Book of Revelation.

### Gospels

*The student will:*

1. identify the synoptic and non-synoptic Gospels

2. identify the parallel elements of the synoptic Gospels, including infancy narratives, passion, death, resurrection, etc.

3. explore and describe the differences among the Gospels

4. discuss the religious sects and their influence during the time of the Gospels (Pharisees, Sadducees, Essenes, Zealots, Herodians, etc.)

5. describe the audiences for each of the Gospel writers, where, when, and why they were writing
6. discuss the three-stage development of the Gospels as 1) life and teaching of Jesus, 2) oral tradition, 3) written gospels.
7. describe the role of Divine Inspiration in the writing of the Gospels
8. describe and analyze the teaching methods of Jesus
  - a) parables
  - b) miracles
  - c) sermons
  - d) Prayer
9. discuss the roles of Jesus in Salvation History: priest, prophet, servant-king
10. describe how Jesus is the fulfillment of the Old Testament Prophecies
11. explain how Jesus establishes the New Covenant
12. place significant events of the public life of Jesus in chronological order from the Baptism to the Ascension
13. identify the foundations of Catholic Eucharistic theology as seen in John:6 and the parallels in the synoptic Gospels
14. explain the significant teachings of Jesus regarding the:
  - a) Kingdom of God
  - b) Law of Love/New Commandment
  - c) Beatitudes

### Acts of the Apostles

*The student will:*

1. identify Acts of the Apostles as a history of the early church
2. list and describe the lives of the important saints in Acts of the Apostles that played a significant role in the early church
3. explore and describe the appearances of Jesus to the disciples between the Resurrection and the Ascension
4. analyze the significance of the Pentecost event
5. describe how God continued to work miracles through the Apostles
6. describe the role of Peter as leader in the early Church, especially at the Council of Jerusalem (Acts: 15)

7. discuss the significance of Council of Jerusalem as the prototype of problem solving within the Church
8. retell Saul's conversion story
9. discuss the spread of the Church through Paul's missionary journeys
10. describe Paul's final journey to Rome

### Letters (Epistles)

*The student will:*

1. identify the following themes in Paul's letters: grace, justification, eschatology, law, parousia, love, and church
2. describe the audience and the purpose for each of the Epistles
3. compare some of the issues of early Christian communities to current issues

### Revelation

*The student will:*

1. define and give examples of apocalyptic literature
2. define the Book of Revelation as apocalyptic literature especially as "resistance literature" to address the persecution of the early church
3. explore some of the other levels of meaning of the Book of Revelation for the Mass (Chapter 4), Jesus' evaluation of the churches, the allusions to Genesis, the idea of end-times (Eye has not seen...), and implications for Catholic teachings (CCC 1042 - 1050)
4. explain the New Jerusalem as the vision of the eternal city of God

## HIGH SCHOOL

### STRAND I: PROFESSION OF FAITH

#### B. Church History

##### Early Fathers/ Early Church

*The student will:*

1. Identify how Church history continues the narrative of salvation history and continues to unfold in the story of our own lives and time
2. trace the early beginnings of the Catholic Church through its scriptural roots (Acts of the Apostles, Letters)
3. trace the apostolic succession in the Church beginning with Peter until present time
4. trace the missionary journeys of Paul
5. describe the Church as a visible reality (CCC 770-773)
  - a) sacrament (CCC 774-776)
  - b) Body of Christ (CCC 787-795)
  - c) People of God (CCC 781-786)
  - d) Temple of the Holy Spirit (CCC 797-801)
  - e) Bride of Christ (CCC 796)
6. describe the Roman persecutions and martyrdom of early Christians and the implication of this for the growth and strengthening of the early church
7. describe the effect of Constantine's conversion on the history of the Church
8. research causes and effects of the major ecumenical councils of the Catholic church
9. explain the influence of the Fathers of the Church on the development of Church doctrine and Tradition
10. demonstrate how the earliest Church Fathers, such as Ignatius of Antioch and Justin Martyr, continued the practices of the Apostles in terms of Church hierarchy, sacraments (especially the Eucharist), and moral teaching.

##### Middle Ages (500 A.D. - 1000 A.D.)

*The student will:*

1. explain the influence of the Doctors of the Church on Catholic Church teachings

2. explain how faith motivated people to action in the Middle Ages
3. trace the rise and development of the monastic tradition and its effect on culture and civilization, i.e. feudalism. Identify important people involved with this movement, i.e. St. Benedict
4. describe the effect of the missionary effort of the Church
5. explain the beginnings of the Great Western Schism
6. describe the effect of the rise and growth of Islam on the Church
7. describe how the Church contributed to the rebuilding of Western culture after the collapse of the Roman Empire
8. identify the contributions of Charlemagne to the Church and culture and how he laid the foundations for the Holy Roman Empire

### **High Middle Ages (1000 A.D. - 1500 A.D.)**

*The student will:*

1. identify causes and effects of the crusades
2. appreciate the distinction between Romanesque and Gothic architecture, distinguishing their major characteristics, and describe the role of art in the religious life of the Middle Ages
3. articulate the major components of the Christian literary tradition of the Middle Ages, especially chivalric literature (such as the Song of Roland and the Arthurian legends), the Divine Comedy, and Canterbury Tales
4. distinguish the major characteristics of the Renaissance and how the Christian humanist vision contributed to a major flowering of the arts
5. describe the rise and development of religious orders of men and women such as mendicants, i.e. Franciscans, Dominicans, etc. Identify at least one important person associated with each movement.
6. discuss the rise of universities and their importance to the development of theology. Identify important people associated with this movement, especially St. Thomas Aquinas and St. Bonaventure.
7. explain the issues that led to the Reformation
  - a) materialism in the hierarchy of the Church
  - b) papal politics
  - c) Great Western Schism
  - d) desire for nations to assume the resources of the Church
  - e) the creation of stronger states who did not want to share authority with Church
  - f) greater assertion of the role of the individual in society

## **Reformation**

*The student will:*

1. identify some Protestant reformers and their key issues, i.e. Luther, Calvin, Zwingli, etc.
2. discuss the causes and effects of the Council of Trent
3. identify the key ideas and people involved in the Counter-reformation
4. discuss the influence of Henry VIII and causes for the separation of the Church of England from the Roman Catholic Church

## **Post-Trent Period**

*The student will:*

1. describe and discuss the evangelization efforts to India and the Americas
2. discuss the foundation of other major religious orders and identify important people associated with each one
3. discuss the dedication of the Basilica of St. Peter
4. identify the characteristics of Baroque art and architecture, along with its major artists, and how they contributed to the success of the Counter Reformation

## **Age of Reason & Revolution**

*The student will:*

1. analyze the rise and impact of the Enlightenment on the Catholic Church
2. discuss some examples of nationalism in religion i.e. Gallicanism
3. discuss the teachings of Jansenism
4. discuss the impact of the French Revolution on the Church
  - a) civil constitution of the Clergy
  - b) invasion of the Papal states by Napoleon
  - c) imprisonment of Pope Pius VII
5. discuss the major issues raised at the 1st Vatican Council (1869) and why it ended abruptly
6. discuss the establishment of the Catholic Church in North America
  - a) Maryland established as a Catholic colony (1650)
  - b) John Carroll – 1st Bishop (1790)

- c) dominance of the Spanish influence on the Catholic faith in the Southwest, California, and Florida
  - d) French influence on the Catholic faith in Canada and Louisiana
  - e) development of the anti-Catholic movement in the 1800s
  - f) rise and impact of ethnic Catholic parishes and Catholic immigrant communities
7. examine the growth and development of the Church in Colorado - Bishop Machebeuf
  8. discuss the Plenary Council of Baltimore (1884) and the development of the Catholic educational system in the United States
  9. discuss the publication of Rerum Novarum by Pope Leo XIII in 1891

## **Catholic Church in the 20th Century**

*The student will:*

1. describe the effect of World War I on the Church (loss of territory, establishment of Vatican City under Mussolini)
2. discuss the oppression and survival of the Church in Germany during World War II
3. identify saints and other important Catholic figures related to this time
4. identify the causes and effects of the Second Vatican Council. Discuss the 16 Church Documents that came from the Council.
5. describe the unprecedented persecution of Christians throughout the world, especially in Russia, Spain, and Mexico
6. discuss the publication of the Catechism of the Catholic Church in 1992
7. describe the impact of Pope John Paul II on the Catholic Church and the world



## HIGH SCHOOL

### STRAND I: PROFESSION OF FAITH

#### C. Doctrine

##### Catholic Faith-Fundamentals

*The student will:*

1. explain that Revelation is God making himself known through words and deeds
2. be familiar with and be able to defend the arguments for God's existence
3. identify and define the following attributes of God, i.e. perfect, infinite, true, immutable, good, eternal, transcendent.
4. explain how human beings are made in the image and likeness of God (CCC 225, 356-360)
5. describe and discuss the universal call to holiness
6. explain faith as our response to God's call
7. list and describe the basis of the Catholic faith
  - a) Sacred Scripture
  - b) Sacred Tradition
  - c) Magisterium
    - diagram the hierarchy of the Catholic Church
    - describe the role of the hierarchy in the life of the Church
    - describe the role of the Magisterium to guard and teach the deposit of faith

##### Overview of Creed

*The student will:*

1. identify and explain the concept of the Holy Trinity, the persons, and the nature of each person (CCC 232- 267)
2. define the hypostatic union of Jesus (CCC 464-478)
3. defend the Catholic understanding of the necessity of the Incarnation (CCC 456-463)
4. explain Original Sin and its consequences (CCC 386-412)
5. explain the Paschal mystery and the return of Jesus in relationship to human Redemption (CCC 571-682)

6. Describe how the Cross atones for sin and the role of the Resurrection in salvation (this could be added to the previous standard or made into a new one)
7. discuss the role of the Blessed Virgin Mary in salvation history (CCC 487-511)
8. list and explain the four marks of the Church: one, holy, catholic, apostolic (CCC 168-175) and (CCC 811-865)
9. define the foundation of the Church by Christ—its origin and its mission and why it is necessary for salvation (CCC 748-766)
10. review the development and examine the meaning of the Apostle's and Nicene Creeds.
11. analyze the importance of the Communion of Saints (CCC 954-962)
12. discuss particular and last judgment, heaven, hell, purgatory, and the resurrection of the dead (CCC 1020-1060)

## HIGH SCHOOL

### STRAND II: CELEBRATION OF THE CHRISTIAN MYSTERY

From *National Directory for Catechesis*:

#### *The Relationship Between Catechesis and Liturgy*

"The liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows." The history of salvation, from the creation of the world to its redemption and eschatological fulfillment in Jesus Christ, is celebrated in the sacraments, especially in the Eucharist. That is why the Liturgy is "the privileged place for catechizing the People of God."

Catechesis both precedes the Liturgy and springs from it. (NDC p. 110)

#### **A. Liturgy**

*The student will:*

1. explain the purpose of liturgy and how it helps us to relate to God
2. regularly plan and participate in all aspects of a Eucharistic celebration
3. identify and explain the seasons of the liturgical year
4. regularly read, discuss and reflect on the readings for the upcoming Sunday
5. explain the relationship between liturgy and the sacraments
6. have the opportunity to participate in the celebration of the Liturgy of the Hours
7. research and report on non-liturgical worship services in other Christian traditions and compare them to liturgical services
8. list the Holy Days of Obligation. Discuss the reasons for moving the celebration of a Holy Day to a Sunday.

- B. **Sacraments** (The objectives that follow are introductory and each sacrament will be taken individually and in detail throughout the high school theology courses. To itemize the objectives for each one of them in this document seems more than is necessary. Attention to the details of each sacrament must be given.)

*The student will:*

1. define the term "sacrament" and explain how the sacraments were instituted by Christ (CCC 1066-1130) and how they lead us to salvation
2. explain the history and development of the sacraments
3. identify and explain Scripture passages that are the origins of the seven sacraments (see Appendix)
4. explain the minister and recipient of the sacraments
5. analyze the effects, signs, symbols, and details of the rite of each of the sacraments
6. discuss the impact that reception of the sacraments, especially the Eucharist, has on their lives
7. discuss how people can respond to God's call with sacraments, prayer, service, and virtues

## HIGH SCHOOL

### STRAND III: LIFE IN CHRIST

#### A. DIGNITY OF THE HUMAN PERSON (CCC 1700-1750)

*The student will:*

1. explain how human dignity stems from being made in the image and likeness of God and the vocation to share in God's own eternal happiness
2. discuss and apply guidelines for choosing movies, TV programs, music, books, magazines, video games, etc. that are supportive of human dignity
3. describe all human life as sacred from conception to natural death
4. identify the basic rights of all human persons
5. describe and give examples from early Church history of the Christian ideal for respecting others
6. compare and contrast Christian and secular norms for "success"
7. identify local, national and/or global situations in which the dignity of the human person is not respected
8. read and discuss the Gospel of Life (Evangelium Vitae)

#### B. Family Life/Human Sexuality

*The student will:*

1. explain why God created us as men and women and why accepting your body is important for human happiness and flourishing
2. identify the complementarity and reciprocity between men and women
3. describe how the body itself communicates that the human being is a gift by the fact that it exists
4. describe how the body-soul unity reveals man's dignity (CCC 2520-2524)
5. discuss the purpose of dating and the role of friendship for maturing adults
6. evaluate actions for self-mastery and describe how actions of self-mastery free one to make a full gift-of-self
7. discuss the beauty and gift-of-self of married love and the negative emotional and physical consequences of premarital sex, including sexually transmitted diseases
8. Evaluate how love, as a power, is a participation in the love of God Himself: how it is total, faithful, fruitful, and generous (CCC 2331, 2332, 2360, 2364-2369)
9. explain that sexual activity and intercourse have meaning and purpose only in the context of matrimony
10. identify the two purposes of marriage as unity/mutual support and procreation/education
11. explain the Church's teachings regarding family planning and birth control. Read and discuss Humane Vitae.
12. discuss abortion and the history of abortion in Colorado and the United States, the personal, economic, moral, and legal impact of abortion since 1967 in Colorado, and since the 1973 Roe v. Wade Supreme Court decision. (See Gospel of Life Evangelium Vitae)
13. describe the value of the virtue of chastity and ways to live a chaste life. (See the definition of chastity in the glossary of CCC, p.870.
14. demonstrate familiarity with the teachings of the Catholic Church regarding sexual moral values, and behavior by discussing appropriate choices in contemporary, real-life, situations. (i.e. Students might create dramas or role-play possible situations for their peer group.)

15. discuss appropriate responses to pornography and explain how pornography denigrates the human condition
16. evaluate contemporary lifestyles and identify those that undermine the value of life
17. define modesty in relation to dress and behavior
18. discuss the aspects of sinful behavior (dress, speech, respect for others, etc.) in the lives of young people and the negative consequences in their relationship with God

### **C. Discipleship and Community**

*The student will:*

1. describe the call to become a disciple of Jesus and what it means to be his committed follower
2. explore the ways Baptism calls a person to be a force for conversion in our communities
3. articulate the benefits, values, and responsibilities of belonging to a Catholic high school faith community
4. describe school community as one way students participate in the universal Catholic Church community
5. discuss how God is calling them now to a life of service as a disciple of Jesus
6. explain the impact that their apostolic service has on them as individuals and on their communities
7. discuss the ways participation in World Youth Day and other youth gatherings support and enrich their experience of community
8. analyze the community building aspects of yearly school retreats

### **D. Morality**

*The student will:*

1. explain how the moral life is meant to lead us to happiness and true sense of freedom
2. define morality in terms of reason and revelation and the call to share in God's eternal happiness
3. Describe how the Christian moral life consists of cooperation with the grace of God to share in the divine life
4. explain God's personal covenant of love as a call and man's response in faith
5. explain how all people are called to holiness (CCC 2012-2029)
6. discuss the relationship of God's law in the Old Testament to the New Covenant in the New Testament (CCC 1961-1974)
7. discuss the centrality of Jesus as the essential norm of moral behavior
8. define the difference between objective Truth and subjective opinion
9. discuss the two norms of morality: law and conscience
10. identify the sources of morality: Scripture, sacred tradition, and the teaching office of the church
11. identify the conditions of a moral act: the object, the circumstances, and the intention in different situations
12. explore how genuine human freedom is a force for growth and maturity; and the part that freedom plays in our moral life (CCC 1730-1748); as well as how freedom can be distorted and misused human power (CCC 1762-1775)
13. aspects of a moral act (CCC 1749-1764)
14. understand virtues, theological and cardinal (CCC 1803-1845), including how the theological virtues enable us to share in the life of God
15. define natural law (CCC 1954-1960)

16. discuss that natural law is the light of understanding placed in us by God (CCC 1955)
17. explain how natural law, moral law, and eternal law affect our moral actions
18. define conscience (CCC 1776-1802)
19. explain the method by which we develop an informed conscience
20. discuss the obligation to follow a rightly formed conscience
21. compare and contrast mortal and venial sin and the consequences of each, especially that it severs the relationship between man and God (CCC 1849-1876)
22. explain Original Sin and its consequences (CCC 386-412)
23. discuss the application of the double effect to moral situations
24. discuss the impediments that affect the moral act and human freedom
25. explain the central role of habit formation and how it affects our virtue
26. describe the role of emotions and one's moral effort to reach one's final end
27. Describe how grace guides the Christian in overcoming sin and living a supernatural life
28. Explain how the Gifts of the Holy Spirit assist in a virtuous and holy life
29. describe the importance of Christian morality, the Ten Commandments and the Beatitudes in determining a Christian ethic (CCC 2025-2082)
30. discuss the love of God and the love of Neighbor as moral imperatives:
  - a) respect for authority (CCC 2197 - 2200)
  - b) respect for life (CCC 2258 - 2330)
  - c) respect for truth (CCC 2464 - 2499)
  - d) respect for property (CCC 2534 - 2540)
31. discuss current medical and bio-ethical issues and how the principle of the double effect, ordinary and extraordinary means, and morality of cooperation are applied to moral actions
32. describe how the moral principles are to be applied to the preservation of human life, sterilization organ transplants, alcoholism, and drug addiction
33. describe moral principles as they refer to these issues: origin of life, sanctity of life, natural family planning, cloning, in vitro fertilization, artificial insemination, contraception, abortion, death penalty, euthanasia, and end-of-life issues

## **E. Service/Social Justice/Servant Leadership**

*The student will:*

1. participate in a four-year apostolic ministry program where they are active in service to the community as part of the graduation requirement
2. explain the Christian call to love one another for the kingdom of God as found in the teachings of Jesus and the grace of God working in us
3. Relate the call of Christian service to life as a disciple of Jesus by sharing in his mission
4. Explain how working for justice in this world relates to the call to eternal life
5. use the seven themes of Catholic social teaching in analyzing current issues
6. describe ways in which a Catholic can live in solidarity with others

7. describe the relationship between the respect for the person and Catholic social teachings (CCC 1700, 1869, 1929 -1933, 2259-2283)
8. beginning with *Rerum Novarum* in 1891, articulate the ways that Catholic social teaching has responded to injustices, and influenced the world
9. explain the meaning of the common good and human equality in a just society (CCC 1731-1738, 2207-2213, 2238-2243)
10. explain how personal and institutional racism and unjust discrimination hurt the body of Christ and are a violation of human dignity
11. identify social sin and how it affects human dignity through stereotypes, prejudice, and discrimination, etc. and explain the methods of dealing with it
12. research and identify ways the church supports and improves the common good locally and globally and in organizations such as CRS, CCHD, Catholic Charities, etc.
13. study how the church as a community and students as individuals can make a preferential option for the poor (CCC 1905-1912, 2443-2449)
14. examine scripture and tradition to identify a Christian response to violence, oppression, and injustices both personally and communally
15. explain the "Just War Theory" as it applies to conflicts past and present, including a nuanced understanding of Pope Francis' proposal in *Fratelli Tutti* concerning the concept of just war. (CCC 2258 - 2317)
16. describe the structure in society that perpetuates the culture of death
17. describe why Catholics must oppose socialism and Communism as unjust and inhumane
18. describe how the dangers of consumerism and secularism and the influence of culture can be opposed to the Gospel of Life

## HIGH SCHOOL

### STRAND IV: PRAYER

*The student will:*

1. pray together daily in class and celebrate the Eucharist as a school or class regularly
2. Develop a regular life of prayer as a way of growing in relationship with God
3. Spend regular time in silent meditation using the Bible or the writings of the Saints
4. learn and practice the importance of meditation and contemplation for Christian prayer
5. examine prayer as the raising of one's heart and mind to God with conversion of our hearts and minds as a goal (CCC 2559)
6. discuss the "heart of a person" as a source of our prayer, the hidden center and place of covenant between God and person (CCC 2562-3)
7. pray for an openness and a generous response to God's call in his/her life
8. examine the faithful response to God's call of some of the central characters of the Old Testament (Abraham, Moses, David, etc.) (CCC 2568-2597)
9. examine the prayer life of Jesus (CCC 2588-2606, 2620)
10. examine the prayer life of Mary (CCC 2617-2619, 2622)
11. explore various methods of prayer i.e., Liturgy of the Hours, scripture-based meditation, prayer of petition, novenas, intercessory prayer, Lectio Divina, etc. (CCC 2623-2649)
12. examine the Book of Psalms as a book of prayer
13. research and describe the significant contribution to the prayer life of the Church made by St. Paul, St. Patrick, St. Benedict, St. Francis of Assisi, St. Francis de Sales, St. Theresa Lisieux, St. Ignatius Loyola, and St. Theresa of Avila
14. recite the Mysteries of the Rosary
15. pray the Rosary using the Mysteries
16. find and share contemporary Christian music that expresses their longing for God
17. analyze the seven petitions of the Lord's Prayer (CCC 2759-2865)
18. discuss challenges to a growing prayer life for young people



## Appendix

### GLOSSARY

**abba**

the Aramaic word for father or daddy (cf. Mk 14:36, Rm 8:15; Gal 4:6) abbess the feminine counterpart of abbot.

**abbey**

another name for a monastery.

**abbot**

the head of a group of monks living in a monastery.

**abortion**

the taking of an unborn child's life.

**absolution**

the act by which the priest forgives sins in the Sacrament of Reconciliation.

**absolve**

to free from sin, to forgive; Jesus gave this gift to priests.

**abstain**

to keep from doing or from eating something, e.g. not eating between meals.

**abstinence**

not doing or eating something; decision to save sex for marriage.

**accidents**

a technical term for describing certain aspects of a thing, for example, its shape, its size, its weight, its color; accidents do not affect the nature of a thing, that is, if accidents are removed you still have the thing.

**acolyte**

another name for an altar server.

**Acts of the Apostles**

the book in the New Testament written by St. Luke which tells us some of the important events in the lives of St. Peter and St. Paul and the early Catholic Church.

**actual grace**

God's help; always available in our everyday thoughts, words and activities.

**Adam**

the first man God created.

**addiction**

the state of being physically dependent on something.

**administer**

to give.

**adoration**

one of the five basic forms of prayer beginning with our attitude towards God (cf. CCC 2626-2628, 2644); we adore or worship only God, we venerate or honor Mary and the saints.

**adoration chapel**

sacred space with Jesus in the Blessed Sacrament used for adoration.

**adore**

to form of prayer by which one acknowledges God as God, the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love (CCC 2096).

**adultery**

sexual intercourse of a married person and another who is not their wife or husband.

**Advent.**

the time of preparation for Christmas, there are four Sundays of Advent.

**Advent wreath**

a circle of green foliage surrounding four candles which represent the four weeks of the Advent season.

**age of reason**

the time of life at which a person is assumed to be able to distinguish between right and wrong -- usually about the age of seven.

**Agony in the Garden**

the first sorrowful mystery of the Rosary recalling the moments Jesus was praying in the Garden just before he was arrested (cf. CCC Lk 22:39-46).

**alb**

a full-length garment worn at liturgical celebrations which may be worn by any of the ministers, e.g. the priest wears an alb under his other vestments, altar servers wear an alb, newly baptized adults may wear an alb.

**all-loving**

one of the attributes of God meaning that God's will is perfect thus He perfectly loves all beings all the time.

**all-knowing**

simple way of saying omniscient, one of the attributes of God meaning that God knows everything perfectly.

**almighty**

one of the attributes of God meaning that God can do all things.

**alleluia**

Hebrew meaning "praise God".

**All Saints**

holy day of obligation celebrated on November 1 in which we remember all those who are with God.

**All Souls**

a feast celebrated on November 2 in which we remember all the faithful departed.

**alms**

material or financial assistance given to a needy person or cause because we love God.

**altar**

a table or stand on which the sacrifice of the Mass is offered.

**altar server**

an non-ordained person who assists at liturgies by doing things like lighting the candles on the altar, carrying them in procession and during the solemn singing of the Gospel, preparing wine and water for the sacrifice of the Mass. When a man is ordained to serve in this way, he is called an acolyte.

**amen**

a Hebrew word which we use to conclude prayers meaning "so be it" or "it is true" and even "I believe".

**amice**

a vestment worn over the shoulders of the priest, under all the other vestments including the alb.

**angel**

a created being with immense powers of mind and will but no body. They are sometimes used by God as messengers to human beings.

**Angel Gabriel**

the archangel who told the Virgin Mary that she was to become the Mother of God.

**angelus**

a devotion in honor of the Angel Gabriel's visit to the Blessed Virgin Mary announcing she was to be the mother of the Savior. It is recited in the early morning, at noon, and at 6:00 p.m.

**anno domini**

Latin for "in the year of our Lord." It is abbreviated as AD as in 1993 AD.

**annulment**

a declaration by the Church that what appeared to be a sacramental marriage was never in fact one. A civil marriage may have existed, but a sacramental one did not.

**Annunciation**

the solemnity observed on March 25 remembering the announcement from the Angel Gabriel that Mary was to be the mother of the Savior.

**anoint**

to rub, pour or spread with oil.

**Anointing of the Sick**

one of the seven sacraments given to us by Jesus Christ to give the sick spiritual aid and strength, to unite their sufferings with Jesus Christ, and, if God wills, to restore them to physical health. Sacrament is intended for persons who are very sick, old, or close to death.

**apologetics**

explanation of religious doctrines to those who do not believe.

**apostasy**

rejection of one's faith.

**Apostles**

the twelve men selected by Jesus Christ to carry on His work on earth.

**Apostles' Creed**

the faith of the Church professed personally by each baptized believer (CCC 167).

**apostolate**

broadly speaking, any work undertaken to carry out the mission of the Church according to one's gifts and talents. It is considered as the work of the Church as a whole, and as the work of individuals or individual groups within the Church.

**Apostolic**

relating to the Twelve Apostles of Jesus and their times.

**apostolic pardon**

one of the concluding rites in the Anointing of the Sick, used only for the dying and in emergencies; priest prays: *Through the holy mysteries of our redemption, may almighty God release you from all punishments in this life and in the life to come. May He open to you the gates of*

*paradise and welcome you to everlasting joy. Amen.* (cf. Pastoral Care of the Sick, n. 195).

**apparition**

a supernatural vision, may be of Jesus, the Blessed Virgin Mary, or one of the saints.

**appearances**

(of bread and wine) what we know through the senses, such as color, weight, taste, smell.

**archangel**

second lowest choir of angels in the nine choirs. There are four named in the Bible: Michael, Raphael, and Gabriel obey God and Lucifer disobeyed God.

**archbishop**

a bishop who presides over one or more dioceses -but he does not have authority over those individual bishops.

**Ascension**

second glorious mystery; Jesus Christ's going up into heaven body and soul forty days after Easter; solemnity and holy day.

**Ash Wednesday**

the first day of Lent in which Catholics receive ashes on their foreheads.

**ashes**

the remains of burned palms, from the last Palm Sunday, placed on the forehead on Ash Wednesday.

**Assumption**

the fourth glorious mystery recalling the taking up into heaven of the body and soul of the Blessed Virgin Mary; solemnity and holy day celebrated on August 15.

**atheist**

a person who denies the existence of God.

**atonement**

the doing of penance for sins committed.

**attribute**

a quality belonging to a person or thing, but which does

not affect the nature.

**authority**

one of the three chief attributes of the Church: the power given by Jesus Christ to teach, to sanctify, and to govern in spiritual matters.

**auxiliary bishop**

an assistant bishop who assists the diocesan bishop in a larger diocese.

**Ave Maria**

the Latin for Hail Mary.

**baptism**

the sacrament which takes away original, personal sin and its punishments, and makes us children of God by giving us theological virtues and the gifts of the Holy Spirit; the baptized person receives the life of Jesus Christ or sanctifying grace, for the 1st time.

**baptismal font**

basin that holds the water for Baptism in the church, may be small or large enough for an adult to be immersed during the celebration of Baptism.

**Baptism of Jesus**

the first luminous mystery of the Rosary, recalling the start of Jesus public life when John the Baptist baptized Jesus in the Jordan River and a voice from heaven announced, "This is my Son, the Beloved, with whom I am well pleased, listen to him." (cf. Mt 3: 1-17; READ CCC 535-537).

**battle of prayer**

the difficulties that everyone, even the holiest people, must overcome in order to pray, that is in order to talk and listen to God.

**bear false witness**

to lie.

**beatification**

the declaration of the Pope that someone is blessed and living in the happiness of heaven. The next step would be for the person to be canonized and called a saint.

**beatitudes**

the standards or conditions for perfect happiness given by Our Lord. Beatitude means "perfect happiness."

**beauty**

a quality that is delightful to look at, to listen to, or to think about; the beauty of the universe is one of the ways a person may come to know God because beauty (along with truth and goodness) is a reflection of God and a perfection of creation (cf. CCC 32,41, 341).

**Before Christ**

human history before the coining of Jesus Christ, abbreviated as BC.

**believe**

to accept truth on the word of another.

**Benediction of the Blessed Sacrament**

the service in which Jesus Christ is adored in the consecrated Host exposed on the altar, and in which the priest blesses the faithful with the Sacred Host; also called Eucharistic Adoration or Exposition.

**Bethlehem**

the city where Jesus was born, located about six miles from Jerusalem.

**Bible**

(Sacred Scripture) the book written under God's inspiration.

**bishop**

the head of a diocese, who possesses the power to confirm, ordain, and consecrate; a successor to the Apostles who were the first bishops.

**blasphemy**

the use of insulting words in reference to God and His Church.

**Blessed Sacrament**

the consecrated Host, Jesus in the form of Bread.

**Blessed Trinity**

the three divine Persons (Father, Son and Holy Spirit).

## **Blessed Virgin Mary**

the Mother of Jesus.

## **blessing**

1. a divine and life-giving action from God which is both word and gift; those who are ordained are the usual people who can give blessings because they are in the person of Jesus Christ, which is how God gave us His greatest blessing, Himself and our Redemption; we bless God when we adore and surrender totally to God (cf. CCC 1078);
2. one of the five basic forms of prayer expressing the basic movement between God and each person (cf. CCC 2626-2628, 2644).

## **body**

human beings consist of a body and soul; the body is the part we see, material, and the soul is the part we don't see, spiritual (cf. CCC 327, 360).

## **Body of Christ**

the physical male body of Jesus Christ that developed in Mary's womb, was crucified, and rose again three days after the crucifixion, ascended into heaven, is seated at the right hand of the Father and will come again in glory to judge the living and the dead. ALSO, it is this Body which is mysteriously and really made present in the consecration of ordinary bread, called the Eucharist. ALSO, this is a name given to the Church, the Family of God; we are all one Body in Christ. (cf. CCC 4).

## **Bread of Life**

the name that Jesus calls Himself (cf. Jn 6:35, 48), Jesus promises whoever receives the Bread of Life, shall have eternal life; we receive the Bread of Life when we receive the Eucharist.

## **Breaking of the Bread**

another name for the celebration of Mass; part of the Jewish Passover observance that Jesus used at the Last Supper and asked the Twelve Apostles to "do in memory of Him" (cf. Mt 26:26 ; 1 Cor 11:24); It is by this action that his disciples recognize Jesus after his Resurrection,(cf. Lk 24: 13-35), and it is this expression that the first Christians use to designate their Eucharistic

assemblies (cf. Acts 2:42,46 ; Acts 20:7, 11) by doing so they signified that all who eat THE one broken BREAD, Christ, enter into communion with him and form but one body in Jesus (cf. CCC 1329).

## **breviary**

a book of prayers which priests and other Christians use to recite morning prayer, evening prayer, and night prayer; also called Divine Office or Liturgy of the Hours.

## **brother/sister**

in light of Jesus Christ as our Brother, God the Father as our Father, we are spiritually all brothers and sisters in the one family of God. Also the title given to someone in a religious order.

## **call to holiness**

the constant invitation of God to all the baptized to be His Children, His Family, now and forever; we are all to be saints.

## **calumny**

false statements that injure the reputation of another, also called slander.

## **Calvary**

the place where Jesus was crucified.

## **candidates**

(RCIA) one who is baptized and going through the RCIA process required to become Catholic. They receive a time of instruction, and then receive Confirmation and/or First Eucharist usually at the Easter Vigil.

## **Canon**

list, set of, rule, official decree; for example, the complete list of the books found in Sacred Scripture is called canon (cf. CCC 120) and the list of laws of the Church are called canon law.

## **canonization**

a declaration by the Pope that the deceased person is a saint.

## **canon law**

the laws of the Church.

**cantor**

the lead singer in a church choir.

**capital sins**

the seven sins that lead to all sin: pride, covetousness, lust, anger, gluttony, envy, sloth.

**cardinal**

a high official of the Church ranking next to the Pope. These men form the College of Cardinals, which elects the next Pope. These men are appointed by the Pope and wear red cassocks. Cardinal is not a degree of ordination. Holy Orders confers three degrees: deacon, priest and bishop. The other terms are offices.

**Cardinal virtues**

the four virtues (temperance, prudence, justice and fortitude) around which all the other virtues may be grouped; the four main categories of virtue (cf. CCC 1805).

**Carrying of the Cross**

fourth sorrowful mystery remembering Jesus' suffering while He carried His Cross including the meeting of His Mother, the other woman and Simon of Cyrene (cf. Jn 19:16-22).

**cassock**

full length, fitted robe for ordinary use - not so commonly seen today; black (priest), purple (bishop), red (cardinal) and white (pope) catacombs the underground burial grounds of the early Christians catechesis literally "to echo or resound"; aims at developing understanding of Jesus so that the Christian sets himself to follow Jesus Christ and learn 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; inviting people to personal faith (CCC 5); another name for religious education.

**catechism**

summary of all Catholic teaching regarding faith and morals (cf. CCC 9, 10).

**Catechism of the Catholic Church**

dated 1992, it is the most recent summary of all Catholic teaching regarding faith and morals; abbreviated CCC; the CCC is the sure norm for teaching the Faith (cf. CCC

9, 10); it is set up along four pillars (Creed, Sacraments, Morality and Prayer) (cf. CCC 9-25).

**catechumen**

any unbaptized person who desires to become a convert to the Catholic faith.

**catechumenate**

the period of instruction in the Faith for adults prior to their receiving the Sacraments of Initiation.

**cathedral**

the official church of the bishop.

**catholic**

1. universal, affecting all mankind at all times in all places;
2. (with Capital C) a member of the Roman Catholic Church.

**Catholic Faith**

all that Jesus revealed about Himself and His Plan for our salvation and sanctification; what the Church officially teaches, believes, and holds to be true. These are in the forms of dogma, doctrine, and discipline, as well as Tradition and liturgy.

**celebrant**

the ordained person who celebrates the liturgy.

**celibacy**

the state of never being married for the sake of the Kingdom of God. All bishops, priests and religious take this vow.

**censer**

vessel for burning incense at solemn ceremonies.

**chalice**

the cup used at Mass to contain the Precious Blood of Jesus Christ; before Vatican II had to be made of precious metal like gold but now may be a non-porous material of suitable dignity according to local custom; the chalice is consecrated for use by a bishop or by using the chalice.

**chancery, diocesan**

the offices of the bishop and those who assist him.

**chapel**

a very small church or place for worship.

**chaplain**

the priest assigned to an institution such as a school or hospital.

**chaplet**

series of prayers prayed on a series of beads to meditate on the mysteries of Jesus Christ and/or to seek intercession, e.g. Rosary, Divine Mercy Chaplet, Chaplet of St. Joseph, Michael the Archangel chaplet, etc.

**Chaplet of Divine Mercy**

this series of prayers is usually prayed at 3pm (the Hour of Mercy because this is when Jesus died) on ordinary Rosary beads; received by Sister Faustina Kawolska from Jesus in the 1930's, this devotion to the Divine Mercy of Jesus calls people to a deeper understanding that God's love is unlimited and available to everyone - especially the greatest sinners.

**charism**

gift from the Holy Spirit.

**charity**

love, the theological virtue which enables us to love God above all things, and to love our neighbor for the love of God. It is infused into the soul at baptism along with faith and hope. Charity or love is also a fruit of the Holy Spirit and thus a sign of God's work.

**chastity**

the virtue of purity in thought, word, and act; also, the integration of sexuality within the person. It includes an apprenticeship in self-mastery. Chastity is a fruit of the Holy Spirit and thus a sign of God's work.

**chasuble**

the large outer garment usually worn by the deacon, priest and/or bishop at Mass; of various liturgical colors.

**Child of God**

what a person becomes through Baptism (cf. CCC 1250).

**Chrism**

one of the three holy oils, traditionally blessed every year by the bishop at a cathedral during Lent at the Chrism Mass, the unused oil is burned; abbreviated S.C. and in used in Baptism, Confirmation and Holy Orders and is the oil that has a fragrant odor

**Christ**

Messiah, the One anointed or sent by God to redeem the world.

**Christ the Judge**

title given to Jesus referring to one of His roles in our redemption, in the Creed we pray that Jesus Christ will "judge the living and the dead" that is at the end of time Jesus will reveal the secret disposition of hearts and will give to each person their reward or punishments due to their works and acceptance or refusal of grace (cf. CCC 628).

**Christ the King**

title given to Jesus acknowledging that He now sits at the right hand of the Father; we celebrate Jesus Christ as the King on the last Sunday in ordinary time; Jesus is the King who rules by giving everything to His people, even His life.

**Christian**

one who accepts the teachings of Jesus Christ and is baptized in the name of the Father, and of the Son and of the Holy Spirit.

**Christmas**

the day on which we remember the birth of Jesus Christ, our Savior and Lord; solemnity and holy day celebrated on December 25.

**Church**

the Family of God that began with the Father, Son and Holy Spirit and continues to include each faithful person; the Mystical Body of Jesus Christ, established on earth by Jesus Christ and governed by the successors of the Apostles chosen by Jesus Christ to do His work.

**church building**

place set aside for worship; in the Catholic Church Jesus is really present in the tabernacle.

**ciborium**

a covered container used to hold consecrated small hosts which will be distributed at Holy Communion.

**cincture**

the cord that binds the alb by circling the waist.

**collaboration**

to work together.

**commandment**

a law of God.

**commit**

to do.

**commitment**

a promise to oneself or another to do something.

**communion**

a union with, a joining with, a sharing; see also Holy Communion.

**communion fast**

discipline or practice of the church to help us grow in holiness; currently the fast before communion is no food one hour before.

**Communion of Saints**

the Family of God; all members of Jesus Christ's Church, whether on earth, in purgatory, or in heaven.

**community**

(as in faith community) people who relate to one another because of a similarity of belief. (i.e., parish, religion, etc.) for the purpose of reinforcing and living out these beliefs in themselves and in the rest of the community.

**concelebrant**

a priest who offers Mass along with one or more other priests.

**conception**

the beginning of human life.

**conclave**

the meeting of the College of Cardinals to elect a new Pope.

**confession**

the telling of our sins to an authorized priest in the Sacrament of Reconciliation.

**confessional**

the enclosure or box where the priest hears confessions.

**Confirmation**

the sacrament, administered by the bishop, in which a baptized person receives added strength of the Holy Spirit, enabling him to be strong in his Faith and its defense.

**conscience**

law inscribed by God into each person; man's most secret core, his sanctuary where he is alone with God whose voice echoes in his depths (CCC 1776); it is our responsibility to form our conscience and learn to hear.

**consecrate**

to set apart a person or thing for sacred service or sacred use. It has special meaning when referring to the consecration of the Eucharist, here meaning the changing of the bread and wine into the Body, Blood, Soul and Divinity of Jesus Christ.

**consecrated hosts**

hosts that have been changed into the Body, Blood, Soul and Divinity of Jesus Christ; there are usually consecrated hosts in the tabernacle.

**consecrated life**

one of the ways a person may be called to live their lives for God; this vocation consists of the obligation of practicing chastity in celibacy for the sake of the Kingdom, poverty and obedience (cf. CCC 9 15); these people are called various names such as sister, nun, brother, hermit, monks, consecrated virgin, religious, etc.



**Consecration**

that part of the Mass in which the priest or bishop, using the words of Our Lord, changes ordinary bread and wine into the Body and Blood of Jesus Christ.

**consent**

(of the will) agreement, permission, acceptance.

**consumerism**

the excessive purchasing of material things which are not needed but wanted; a sin of greed.

**contemplation**

a form of prayer, prayer of the heart; one looks at God and He looks at them, a gaze of faith fixed on Jesus, a silent love (cf. CCC 2715, 2724).

**contemplative prayer**

one of the three major expressions of prayer (the other two are meditative and vocal); all have in common the recollection of the heart towards God; in contemplative prayer one looks at God and He looks at them, a gaze of faith fixed on Jesus, a silent love (cf. CCC 2699, 2721, 2724).

**contraception**

a directly willed, positive act which destroys the life-giving means of intercourse.

**contrition**

sorrow for sin with the intention of not committing the sin again.

**conversion**

from the Latin, "to turn around". The conversion of a soul is a spiritual event of turning away from sin and turning towards God. It is a continuous process for a Christian, but may happen more suddenly or powerfully at certain times of a person's life.

**cope**

long cape-like vestment with a fastening in the front, worn on solemn occasions such as benediction outside of mass.

**Coronation of Mary**

the fifth glorious mystery of the Rosary recalling that God has crowned Mary as Queen of Heaven and Earth (cf. Judith 13: 18-20, CCC 966).

**corporal**

1. having to do with the body;
2. in liturgy, a square or linen cloth placed upon the altar upon which the chalice and paten are placed.

**corporal works of mercy**

acts of love to care for the physical needs of our neighbor (cf. CCC 2447).

**Corpus Christi**

Latin for "the Body of Christ"

**correct conscience**

a conscience that has been formed correctly, which corresponds to reason and your relationship with God, others and your self.

**counsel**

enables us to see and choose correctly what will help most to follow God; sometimes called "right judgment"; one of the seven gifts of the Holy Spirit received in Baptism, strengthened in Confirmation and nourished by the Eucharist which (cf. CCC 1266, 1303, 1831).

**covenant**

an agreement or promise that creates permanent family bonds, as the covenant between God and His people and the covenant between a man and woman in marriage; even if one party fails, the bond and obligation remains for the other person.

**covet**

a sin in which you want to take for yourself what others have.

**covetousness**

a strong desire for possessions, especially those of another; one of the seven capital sins.

**creation**

all that is not God and that was created by God. There is God, and then there is all that He created. Human beings are the pinnacle of His creation.

**Creator**

God, the Maker of all things.

**creatures**

all things, living and non-living, that God has made.

**credo**

Latin for "I believe".

**Creed**

a set of beliefs, as the Apostles' Creed, containing the chief truths taught by Jesus Christ to the Apostles.

**crosier**

the staff of the Bishop, shaped like a shepherd's staff. It represents the duty and authority of the Bishop in protecting and guiding the flock of Jesus Christ.

**cross**

the Roman device of execution that was used to kill Jesus. Because Jesus' death and Resurrection is the source of our salvation, the cross has become the symbol of our faith.

**Crowning of Thorns**

the third sorrowful mystery meditating on the suffering of Jesus when He was crowned with thorns and mocked by the crowds who called for Him to be crucified (cf. Jn 19:1-8).

**crucifix**

a cross bearing the image of the suffering Jesus Christ.

**crucify or crucifixion**

to put to death by fastening to a cross.

**Crucifixion and Death of Jesus**

the fifth sorrowful mystery recalling the final moments of Jesus life and His death on the cross (cf. Jn 19:25-30.)

**cruets**

water and wine containers, sometimes labeled with A for aqua (water) and V for vinum (wine); the altar servers or acolytes bring these cruets to the priest.

**culpable**

responsible for something; when speaking of sin determines punishment due to sin.

**culpability**

one's responsibility for their thoughts, words, actions and things they failed to do.

**curia, Roman**

the administrative offices of the Catholic Church located in Rome.

**cursing**

wishing evil upon a person or thing.

**daily crosses**

the small ways that we are asked to suffer each day, these are all ways to unite ourselves more fully with Jesus Christ for the sake of salvation (cf. Col 1:24, CCC 1435).

**deacon**

the third degree of Holy Orders (1. bishop, 2. priests, 3. deacons). A deacon assists priests in preaching, conferring baptism, performing marriage, helping in the administration of parishes and other duties. There are two kinds of deacons: A transitional deacon, in which a man is a deacon for approximately a year before being ordained a priest and a permanent deacon in which a man remains permanently in the third rank of Holy Orders. Some permanent deacons are married.

**death**

consequence of sin which results in the separation of the soul and the body; temporary state which lasts until the final judgment when Jesus will come again in glory; God did not make death; Jesus conquered death through His own death and resurrection (cf. CCC 366,400-413).

**deliberate**

to do on purpose, to choose something freely, e.g. to

deliberately hurt your brother.

**decade**

a popular name for one of the sections of the Rosary. It consists of one Our Father, ten Hail Mary's, and one Glory Be. The common Rosary consists of five decades.

**Decalogue**

(the Ten Commandments) the ten chief laws given by God to man through Moses on Mount Sinai.

**demon**

another name for an evil angel or an angel who disobeyed God.

**Descent of the Holy Spirit**

the third glorious mystery; after Jesus ascended to heaven, He sent the Holy Spirit; this first descent is called Pentecost.

**desecration**

the misuse of a sacred person, place or thing.

**despair**

deliberate refusal to trust in God, a sin against hope.

**detraction**

hurting a person's reputation by revealing his faults without necessity.

**devil**

a fallen angel, especially Satan, the chief of the bad angels.

**devotions**

prayers or thoughts about God or a saint which arouse devotion.

**diaconate**

literally, "servanthood". From Apostolic times, the diaconate was a position of ministry. Today they are first among ministers who help the priest. They are given more participation in administering the Sacraments and preaching the Gospel.

**diocese**

the territory, comprising many parishes, over which a

bishop rules.

**dignity**

worthy of respect; human dignity is above all from the fact that we are all called to be with God as His Children, His Family (cf. CCC 27).

**disciple**

firstly this refers to the Apostles and the seventy-two who received instruction from Jesus Christ (Lk 10:1-24). Now, it refers to all who are learning to follow Jesus Christ.

**discipline**

practice of the Church, e.g. fasting an hour before Communion; disciplines are seen as a necessary minimum for living a holy life for a given age, yet they may be changed unlike dogma or doctrine.

**dishonesty**

lying, cheating, stealing, lack of truth.

**disobedience**

not fulfilling the commands of God or lawful superiors.

**dispensation**

a special exception or exempting from a law granted by one in authority.

**dispositions**

attitude of mind and heart (when receiving the sacraments).

**disrespect**

failure to show honor, esteem, or courtesy.

**distractions**

anything that turns our attention away from what we are doing.

**Divine Liturgy**

another name for the celebration of Mass emphasizing that the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament of the Eucharist (cf. CCC 1330).

**divine nature**

the essence of God: what and who God is.

**Divine Office**

another name for the breviary or Liturgy of the Hours. This is the official prayer of the Church.

**divorce**

Jesus Christ condemns divorce (dissolution of a marriage). A Catholic can never be divorced if married by a Sacrament. An annulment is not a divorce, but rather a conclusion that the couple was never sacramentally married.

**Doctor of the Church**

canonized saint who is given this title because of their holy lives and high level of learning, as shown by their writings.

**doctrine**

dogma or teaching given by Jesus to the His Church; these teachings assist us in knowing the plan for our salvation and sanctification; they are what Jesus taught and who he is; they will not change.

**dogma**

explicitly explained doctrine; they will not change.

**domestic church**

term used to refer to the family's role as a little church in every home, that is a replication of God's Family the place where children receive the first proclamation of the Faith, a community of grace and prayer, a school of human virtues and of Christian charity (cf. CCC 1658, 1666, 2204, 2685).

**double consequence of sin**

personal sin has both temporal punishments and spiritual consequences; Baptism and plenary indulgences are the two certain ways to remove all sin and its punishments (cf. CCC 1263-1264, 1471, 1498).

**doxology**

a prayer of tribute or praise offered to God or to the Trinity, i.e., the "Glory to God" in the Mass, the passage 2 Peter 3: 18 in Scripture, etc.

**Easter**

the day on which Jesus Christ rose from the dead.

**Eastern Churches**

generally speaking, that Catholic Church consists of East and West Churches, the Western Churches are those that extended from Rome and the Eastern Churches originated around Constantinople; although they hold to the same the one, holy, catholic and apostolic Church - there are various rites within each.

**ecclesial**

pertaining to the church.

**Ecumenical Council**

a worldwide council called by the Pope with the participation of Bishops. Thus far the Church has had twenty-one such councils. Vatican II is an example of an Ecumenical Council.

**ecumenism**

the modern movement toward Christian unity.

**efficacious**

sign that does what it says, e.g. the sacraments are efficacious signs.

**Egypt**

country that Moses led the Israelites out of, so typologically Egypt symbolizes our enslavement to sin; Joseph, Mary and Jesus escaped Herod's slaughter of the children by fleeing to Egypt.

**Emmanuel**

literally, "God with us". The title of the Messiah in the Old Testament, and thus a title of Jesus Christ.

**Emmaus**

a town mentioned in the Bible, on the road to which two of the disciples met Jesus after His Resurrection.

**emotions**

feelings or passions; they are neither right nor wrong, they are morally neutral until one chooses to use them for good or for evil (cf. CCC 1767).

**encyclical**

a letter from the Pope to all the bishops and Catholics of the world on an important topic of faith or morals.

**envy**

willful discontent, or even resentment consented to, at another's good fortune; one of the seven capital sins.

**Epiphany**

the revelation of Jesus Christ as God, made to the Magi, made at His Baptism by John in the Jordan, and at His first miracle during the wedding feast at Cana.

**episcopacy**

refers to a bishop and a group of bishops. It is the fullness of ordination, the highest level of the Sacrament of Holy Orders, and gives to the one receiving it the fullness of priestly powers, including the authority to ordain and confirm.

**epistle**

a letter of instruction, information, or command. Specifically, this refers to the Books of the Bible that were written as letters to the different communities at the time. These letters are inspired and thus inerrant.

**eremitic**

adjective describing the life lived by a hermit, that is one who lives in solitude because of their love for God.

**eternal**

lasting forever.

**eternal life**

life that last forever, promise of Jesus Christ to those who follow Him (Jn 10:10).

**eternity**

endless duration.

**Eucharist**

literally, "thanksgiving". It refers to the consecrated host and wine, the Body, Blood, Soul, and Divinity of Jesus Christ which makes present and offers up Jesus Christ's redemptive suffering along with the sacrifice of the Church to the Father.

**Eucharistic Fast**

to abstain from food and drink (except water) for one hour before receiving Holy Communion. This is a serious obligation unless you are infirm or of an advanced age.

**Eucharistic Minister or Extraordinary Minister**

one who ministers by giving the Body or Blood of Christ at Mass. It is ordinarily the priest or deacon, but can, if need be, a lay person who is a properly trained and commissioned extraordinary minister.

**Eucharistic Prayers**

The prayers used in the celebration of the liturgy of the Eucharist. Though there are several different ones, they are identical in their parts and differ only in length of expression.

**euthanasia**

killing a living person because it is deemed better for them to die than to live. This is wrong. It is murder.

**evangelical counsels**

recommendations of Our Lord for those seeking perfection in the spiritual life: voluntary poverty, chastity, and perfect obedience (cf. CCC 914-934, 1973-1974)

evangelist The four great evangelists are Matthew, Mark, Luke and John. We are all called to share the Gospel with everyone we meet.

**evangelization**

proclaiming the Gospel in order to bring others to Jesus Christ and His Church; the primary emphasis is towards those who have not heard the Good News.

**Eve**

the first woman God created.

**Evening Prayer**

one of the seven times of prayer belonging to the Liturgy of the Hours; Evening Prayer is the second to the last time of prayer.

**everlasting**

without end.

**evil**

bad, the opposite of good, the absence of God.

**examination of conscience**

the prayerful practice at the end of the day of examining the day to see what things were done well, what things could have been done better, and what things were done wrong (sins) and asking God's forgiveness.

**excommunicate**

to punish by cutting off from the sacraments and communion with the Church; an excommunicated person loses his rights but not his obligations.

**exorcisms**

the driving away of devils by the power of Jesus Christ.

**Exposition of the Blessed Sacrament**

the ceremony in which a priest or deacon removes the Sacred Host from the Tabernacle and places it on the altar for adoration.

**Extraordinary Minister**

the person who in the case of real need is permitted to help distribute Holy Communion. The ordinary minister of Holy Communion is the priest or deacon.

**Faith**

(upper case F) all that Jesus revealed about Himself and His Plan for our redemption, the body of truths which we believe, sometimes called the Deposit of Faith.

**faith**

1. the theological virtue by which we believe all that God has revealed;
2. our yes to God.

**faithfulness**

following Jesus in every way; fruit of the Holy Spirit and thus a sign of God's work.

**Family of God**

another name for the Church (cf. CCC 1, 1655).

**fast**

to take no food or liquid within a prescribed period of

time.

**Father**

first Person in the Blessed Trinity.

**Fathers of the Church**

the first teachers (usually bishops) of the Faith that succeeded Jesus and the Twelve Apostles.

**fear of the Lord**

gift by which we recognize who God truly is and desire strongly never to fail Him, Our Father who loves us perfectly; sometimes called "wonder and awe"; one of the seven gifts of the Holy Spirit received in Baptism, strengthened in Confirmation and nourished by the Eucharist (cf. CCC 1266, 1303, 1831).

**feast day**

day in the liturgical calendar set aside to honor one of the saints.

**fellowship**

group of people who share things in common, in Christianity, our greatest fellowship comes through Jesus Christ and what we share with each other through, with and in Him (cf. 1 Jn 1: 1-4); a community.

**fervent**

having great devotion.

**fidelity**

loyalty, faithfulness to duty and to pledges.

**Finding of Jesus in the Temple**

the fifth joyful mystery of the Rosary which recalls the moment in Jesus' life at age 12 when Mary and Joseph found Jesus teaching in the temple (Lk 2:41-50).

**First Reading**

the first reading in the Liturgy of the Word, is usually taken from the Old Testament.

**followers**

another name for disciples or people who changed their lives to live as Jesus.

**foreshadow**

a person, place or thing that reveals something about another person, place or thing that is not yet known.

**forgive**

to pardon, to let someone off without making him pay for a wrong deed.

**form**

to teach, to mold, to instruct, e.g. we are to form our conscience (cf. CCC 1798, 1458).

**formation of conscience**

the process of instructing our conscience to make judgments according to right reason or to learn to use our consciences to know God and His will (cf. CCC 1798).

**fortitude**

sometimes called "courage";

1. a cardinal virtue which disposes us to do what is good in spite of any difficulty, helps us overcome temptation and obstacles in the moral life (cf. CCC 1808);

2. one of the seven gifts of the Holy Spirit received in Baptism, strengthened in Confirmation and nourished by the Eucharist which (cf. CCC 1266, 1303, 183 1) gives us a Christ-like courage to love God in the face of all obstacles, even death.

**four marks of the Church**

the four marks of the only Church Jesus established on earth is that Church which is at one, holy, catholic, and apostolic (cf. CCC 811, 816).

**free**

will the power to make a choice between two opposites, e.g. we have the free will to choose either to do good or to do evil, God does not stop us.

**freedom**

given to everyone from God, gift and responsibility to choose good (cf. CCC 1036, 1250).

**fruits of the Holy Spirit**

signs that show the work of the Holy Spirit. There are twelve fruits: love, peace, kindness, generosity,

faithfulness, self-control, joy, patience, goodness, gentleness, modesty, and chastity.

**funeral**

the liturgy of the Church celebrated for those who have died; a funeral does not confer a sacrament nor a sacramental on the person who has died since they are passed the need for sacraments; the purpose of the funeral is to express a real union with the communion of saints and to proclaim the hope of eternal life to the community (cf. CCC 1684).

**Gabriel**

the angel who announced to Mary that she was chosen to be Mother of God.

**generosity**

willingness to give all that we have received; generosity is a gift of the Holy Spirit and thus a sign of God's work.

**Gentiles**

in Scripture, a person who is not Jewish.

**gentleness**

fruit of the Holy Spirit and thus a sign of God's work.

**genuflect**

a sign of reverence in which the right knee touches the ground usually made towards the tabernacle when one enters a Catholic church or while in the church when one passes by the tabernacle (outside of Mass).

**genuflection**

the act of genuflecting.

**gifts of the Holy Spirit**

seven gifts received in Baptism, strengthened in Confirmation; help us live as children of God; they are: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. (Is 11: 1-3; CCC 183 1); they complete and perfect the virtues of those who receive them and make the faithful docile in readily obeying divine inspirations.

**glorious**

word describing the state of existence or being in

heaven.

**glory**

the state of existence or being in heaven.

**gluttony**

overeating, or overdrinking; eating greedily; one of the seven capital sins.

**God**

the Supreme Being, who created all things but even more, who loves us as His children. He is pure goodness, truth, holiness, and love, and is one in Being but Three in Persons.

**godparents**

the man (godfather) and woman (godmother) who present the child (or adult) for baptism; they become responsible for the Catholic upbringing of the child, if the parents fail in this duty; to be a godparent one must be a practicing Catholic, other Christians may serve as Christian witnesses.

**Golgotha**

Calvary, the place where Jesus Christ died.

**Good Friday**

the Friday of Holy Week, a day of the year when Mass is not said. There is a liturgy of the Word, veneration of the cross, and Holy Communion, but the prayers of consecration are not said. It is a day especially devoted to reflection on Jesus Christ's death on the cross for our sins.

**goodness**

all the qualities and virtues which make us what God wants us to be; goodness is a fruit of the Holy Spirit and thus a sign of God's work; goodness is one of the ways a person may come to know God because goodness (along with truth and beauty) is a reflection of God and a perfection of creation (cf. CCC 32, 41, 341).

**Gospel**

one of the four authentic accounts of the life, death, and resurrection of Jesus which the Church teaches have been divinely inspired. These are Matthew, Mark, Luke,

and John.

**grace**

any gift of God, especially His great gift of sanctifying grace (His divine life, the life of our soul) received in the Sacraments and actual grace (His divine help received through prayer and good works).

**guardian angel**

the unseen but always present angel that every person has been given by God. Their job is to represent us before God, pray for us, protect us, aid us in prayer and thought, and present the souls of the just to God.

**Hail Mary**

the most familiar of all prayers addressed to the Blessed Virgin.

**hallowed**

blessed, honored, esteemed.

**happiness** true happiness comes from living the way God made us to be (cf. CCC 27, 30, 45).

**heaven**

the place and state of eternal happiness.

**heirs**

one who inherits from a living, e.g. through Baptism we become heirs to the Kingdom (cf. Rom 8:14-17, CCC 1, 1831).

**hell**

the place and state of eternal punishment of the fallen angels and those who die having chosen to not follow Jesus Christ.

**heresy**

the denial of a truth of the Catholic Faith.

**hermits**

one who lives alone and apart from society for purpose of devoting himself to prayer and the spiritual life.

**hierarchy**

the successors of the Apostles under the Pope as successor of St. Peter as well as priests and deacons.



## **historical books**

1. the books of the Bible that relate the history of our salvation, e.g. Genesis, Exodus, Numbers, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, 1 and 2 Maccabees, the Gospels and Acts; some also list Ruth, Tobit and Judith which are more personal history.

## **holiness**

closeness to God, in the state of sanctifying grace.

## **holy**

place or thing consecrated to God; person living their lives committed to God.

## **Holy Communion**

the receiving of the Body and Blood of Jesus Christ.

## **Holy Days of Obligation**

the most important celebrations or feast days on which we are obligated to attend Mass unless there is a serious reason to prevent this.

## **Holy Father**

another name for the Pope.

## **Holy Land**

the name given to the area where Jesus lived while on this earth.

## **Holy Mass**

name for the celebration of the Eucharist because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (missio) of the faithful, so that they may fulfill God's will in their daily lives (cf. CCC 1332).

## **Holy Oils**

the oils blessed by the Bishop and used in various sacraments. There are three kinds of Holy Oils: Oil of the Catechumens Holy Chrism, and the Oil of the Sick.

## **Holy Orders**

the sacrament through which men become priests by receiving from the bishop the power to offer sacrifice and to forgive sins.

## **Holy Sacrifice**

name for the celebration of the Eucharist because it makes present the one sacrifice for all people and time of Jesus Christ the Savior and includes the Church's offering (cf. CCC 1330).

## **Holy Saturday**

the eve of Easter.

## **Holy See**

another name for the diocese of the Pope.

## **Holy Souls**

another name for the souls in Purgatory.

## **Holy Spirit**

the third Person of the Blessed Trinity.

## **Holy Thursday**

the day in Holy Week in which we commemorate the Last Supper holy water blessed by a priest to drive away the power of the devils and to obtain graces for us.

## **holy water font**

basin that holds holy water, found at the entrance of Catholic church buildings.

## **Holy Week**

the week preceding Easter from Palm Sunday through Holy Saturday inclusive.

## **homily**

the teaching and explaining of Scripture. It is an important part of the liturgy and thus reserved for the priest or deacon. It should put forth guiding principles of the Christian life and the mysteries of the Faith.

## **honor**

to praise or show respect and courtesy for someone.

## **hope**

the theological virtue which enables us to trust firmly in God and His promise of eternal life to those who love and obey Him; infused at Baptism along with faith and charity.

**host**

the bread which is changed into the Body and Blood of Jesus Christ at Mass.

**human dignity**

the worth of every human person that gives each person certain inviolable rights above those of animals. It stems from the fact that we are rational creatures of free will, made in the image of God and meant to live in communion with God now and in the next life.

**human nature**

the essence of a human; what and who we are in our very being humeral veil wide scarf worn over the shoulders for carrying sacred vessels such as the monstrance during benediction.

**humility**

freedom from pride or pretension; a quality enabling a person to see himself as he is and to acknowledge his limitations.

**idolatry**

the giving of worship to any creature or thing instead of to God.

**ignorance**

lack of knowledge, or imperfect knowledge, about something.

**image of God**

man is created in the image and likeness of God (Gn 1:26-27); this cannot be erased or changed.

**images**

(sacred) pictures or statutes representing Our Lord, the Blessed Virgin, or the saints.

**Immaculate Conception**

the special privileges granted by God to the Blessed Virgin Mary whereby she was free from original sin from the first moment of life; the solemnity and holy day is on December 8".

**Immaculate Heart of Mary**

title of Mary and devotion acknowledging the heart (in the sense of being) of Mary; celebrated on the First Saturday of the month, following the First Friday devotion to the Sacred Heart of Jesus.

**immodesty**

unbecoming dress or conduct.

**immortal**

never dying, lasting forever.

**impediment**

(to marriage) any reason or fact that would make impossible a valid marriage under the laws of God and the Church; an obstacle to marriage.

**imperfect**

having a defect, incomplete.

**imposition of hands**

when the Sacraments of Baptism, Confirmation, Holy Orders, and Reconciliation are conferred, the priest or Bishop solemnly lays his hands on the head or body of the person. It is the way Jesus and the Apostles transmitted to others the Holy Spirit.

**impurity**

misusing sex in thought, word, or deed, alone or with other in persona Christi capitis

Latin phrase meaning "in the person of Christ the head" designates the identity of the priest or bishop due to Holy Orders (cf. CCC 875, 1348, 1548).

**Incarnation**

the taking of a human nature by God the Son, when He became Man through the power of the Holy Spirit and was born of the Virgin Mary.

**incense**

a powder which gives off a fragrant smoke which is burned at certain Masses to symbolize our prayers rising to God.

**inclination**

a tendency, bent or leaning toward something.

**indefectibility**

one of the three chief attributes of the Church; that it will last until the end of time.

**indelible**

lasting, cannot be removed.

**indelible spiritual mark**

permanent spiritual mark on the soul, no sin can erase this mark; received in Baptism, Confirmation and Holy Orders thus these need only be received once; in Baptism seals the Christian as belonging to Christ; in Confirmation clothes the Christian with power from on high so that he may be his witness; in Holy Orders conforms the priest and bishop "in persona Christi capitis" (cf. CCC 1272, 1304, 1348, 1548).

**indifferentism**

lack of interest as to what is true or false in regard to religion.

**indissoluble**

cannot be broken, separated, disunited, or annulled.

**indulgence**

the taking away by the Church of some or all the temporal punishment that one must suffer, in this life or in purgatory, for sins committed; indulgences are either *plenary* (full remission of punishment) or *partial* (part of the punishment is remitted).

**inerrant**

without error, e.g. Scripture is without error in its purpose because it is inspired of the Holy Spirit.

**inerrancy**

quality of being without error.

**infallibility**

a guarantee of truth which excludes error, given by Jesus Christ to His Church; it is one of the three chief attributes of the Church.

**infinite**

without limit or end.

**initiation**

process by which someone is joined to a group of people, e.g. in the Church a person is joined to Christ through the sacraments of initiation which are Baptism, Confirmation and Holy Eucharist.

**injustice**

the opposite of justice, a sin which takes from another what is rightly theirs.

**innocence**

(original) freedom from sin; the state of Adam and Eve before they disobeyed God's command.

**inspire**

to influence the soul directly to act.

**inspiration**

(of the Bible) the Holy Spirit's power which moved the Sacred Writers to write what God wanted them to write and only what God wanted them to write.

**inspired writers**

with regards to Scripture, those who wrote the words that the Holy Spirit inspired them to write; those who wrote the words of God in human words (cf. CCC 101).

**Institution of the Eucharist**

fifth luminous mystery of the Rosary recalling when Jesus ordained the Twelve Apostles at the Last Supper and instructed them on celebrating the Eucharist (cf. Jn 13:1-11; Mt 26:26-29).

**intelligence**

the power of knowing, understanding, and reasoning; the mind in operation.

**intention**

the application of the merits of a Mass, prayers, and the sacraments to a particular person or purpose.

**intercession**

one of the five basic forms of prayer (cf. CCC 2634-2636, 2644); a prayer of petition which leads us to pray as Jesus

did on behalf of another even our enemies; intercession is the work of the saints, for example, we often obtain blessings from God through the intercession of a saint to whom we have prayed; intercession prayer differs from petition prayer in that intercession is prayer for others and petition is prayer for oneself.

**interior**

inside, within, spiritual.

**invincible**

cannot be overcome.

**invincible ignorance**

the lack of knowledge that cannot be overcome, thus in regard to sin, if someone has no way of knowing that something is wrong, their responsibility for the sin is decreased or even totally absent.

**invisible**

cannot be seen with our natural ability to see.

**invisible Church**

the Family of God that is unseen by those on earth, but real, e.g. God and the saints in heaven and those in purgatory; the visible Church consists of the faithful on earth.

**involuntary**

not willed.

**irreverence**

lack of due honor and respect for someone or something sacred.

**Israelites**

the descendants of Jacob whose name was changed by God to Israel. They are the nation of people God first made His covenant with. Since Jesus Christ came, the Church is the New Israel.

**Jerusalem**

city in Palestine which was the religious center in the time of Jesus Christ and the site of His suffering and death.

**Jesus Christ**

the Son of God, the second Person of the Blessed Trinity, who became Man and suffered and died on the Cross to redeem us; Jesus is fully God and fully human.

**Jesus' hidden life**

referring to those years of Jesus' life which he spent with Joseph and Mary which are not recorded in the Gospels, specifically from His birth to the His Baptism in the Jordan.

**Jesus' public life**

refers to those years of Jesus' life beginning with His Baptism in the Jordan and concluding with His Passion, Death, Resurrection and Ascension.

**Jews**

the people chosen by God, the first to hear the Word of God (cf. CCC 839).

**Joseph**

the spouse of Mary and the foster father of Jesus Christ, patron of the universal Church.

**joy**

interior, unshakeable happiness. Joy is a fruit of the Holy Spirit and thus a sign of God's work.

**judgment**

the time after death when we shall receive from God the reward or punishment earned by our life on earth; there is both a particular judgment (at the moment of an individual's death) and a general judgment (at the end of time for all, when Christ will come in glory).

**just**

what is due or rightly belongs to someone; an act that is just.

**justice**

1. holiness, especially the holiness of God;
2. cardinal virtue constant and firm will to give what is due to God and one's neighbor (cf. CCC 1807).

**kindness**

acting as God acts towards others; kindness is a fruit of

the Holy Spirit and thus a sign of God's work.

### **Kingdom of God**

ultimately, the participation in divine love in heaven, but in earthly terms, the submission to the sovereignty of Jesus Christ by the world. It is mysteriously here now and yet to be fulfilled only at the end of time.

### **knowledge**

gift that points out to us the path to follow and the dangers to avoid in order to reach heaven; one of the seven gifts of the Holy Spirit received in Baptism, strengthened in Confirmation and nourished by the Eucharist which (cf. CCC 1266,1303,1831).

### **laity**

all the members of the Church aside from the clergy and religious; the non-ordained baptized members of the Church who love and serve the Lord in their jobs and their families; group of lay people.

### **Lamb of God**

name given to Jesus, who gave His life as a sacrifice to take away the sins of the world (cf. Jn 1:29), similar to the lambs who gave their lives in the Jewish Passover.

### **last judgment**

another name for the final judgment or general judgment which occurs when Christ will come again in glory (cf. CCC 1040).

### **Last Supper**

the meal the night before Jesus Christ died, at which He took bread and wine and changed them into His Body and Blood, and gave to the Apostles to eat and to drink, telling them to do the same in remembrance of Him.

### **Law of Love**

the New Law is called a Law of Love because it makes us act out of the love infused by the Holy Spirit, rather than from fear (cf. CCC 1972).

### **lay person**

all individual members of the Church aside from the clergy and religious; non-ordained baptized member of the Church who love and serve the Lord in their jobs and

their families as a group called laity.

### **lectionary**

the liturgical book containing the readings which are used at Mass; Sunday readings are in a three-year cycle of year A, B, or C; weekday readings are in a two-year cycle of year 1 or 2.

### **lector**

one who proclaims the readings at Mass.

### **Lent**

the forty-day period of prayer and fasting between Ash Wednesday and Easter Sunday

### **Lenten abstinence**

during the season of Lent the faithful are asked to abstain from meat on Ash Wednesday and Fridays.

### **Lenten fast**

during the season of Lent the faithful are asked to fast on Ash Wednesday and Good Friday.

### **lie**

a statement which one knows to be untrue when he makes it.

### **literal sense**

one of the two senses of Scripture, the other sense is the spiritual sense; the literal sense is the meaning conveyed by the words of Scripture and it serves as the basis for the spiritual sense (cf. CCC 115-1 16).

### **liturgy**

the participation of the People of God in the work of God. Liturgy is NOT man-made ritual. The liturgy is first a divine work. Through the liturgy, Jesus continues the work of our redemption in, with, and through His Church. (CCC 1069) It includes the Sacrifice of the Mass, all Sacraments, the Divine Office, and sacramentals.

### **liturgical colors**

colors used to mark the various seasons and celebrations of the liturgical year; white - joyful and glorious celebrations, funerals, baptisms; red - the Lord's passion, the Holy Spirit, martyrs; purple - penance, Lent and

Advent; green - ordinary time, and rose – relieved repentance, third Sunday Advent and fourth Sunday Lent.

**liturgical year**

the annual cycle in which the Church remembers the life of Jesus Christ, the Blessed Virgin, the angels, and the saints. The main parts of the liturgical year are Advent, Christmas, Lent, Easter, and Ordinary Time.

**Liturgy of the Eucharist**

the second major part of the Mass. The most solemn part of the Mass from the Presentation of the Gifts until Communion is concluded.

**Liturgy of the Hours**

another name for the divine office or the breviary.

**Liturgy of the Word**

the first major part of the Mass in which the readings from the Old Testament, the New Testament, and the Gospel are proclaimed.

**Lord**

Jesus Christ, the Son of God, the second Person of the Blessed Trinity.

**Lord's Prayer**

another name for the Our Father.

**Lord's Supper**

a name for the celebration of the Eucharist because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem. (cf. 1 Cor 11:20; Rev 19:9, CCC 1329).

**Lourdes**

a famous place in France where the Blessed Mother appeared in 1858.

**love**

to will good to another and to want to do only what is good for another; as, we love our neighbor by helping him and wishing him well.

**lucifer**

another name for the devil or Satan.

**lust**

the desire for unlawful bodily pleasure; one of the seven capital sins.

**Magi**

the three wise men who came to visit Jesus Christ after His birth.

**Magisterium**

the official teaching authority of the Church who protects and delivers Scripture and Tradition. It is exercised by the Pope and the bishops in union with him.

**marriage**

the indissoluble bond between a man and a woman that is sacramentalized in the Catholic Church. Its purpose is the giving of the spouses to Jesus Christ through each other and the procreation of children.

**married vocation**

one of the permanent states in life that God may call a man and woman to live together (God may also call us to a religious vocation or a single vocation; in addition, a man may be called to live a priestly vocation).

**martyr**

one who dies for Jesus Christ, they give up their life for Him rather than deny Him martyrdom the giving up of one's life for the Faith or in defense of virtue.

**Mary**

the woman who conceived Jesus Christ by the power of the Holy Spirit. She is the Mother of God and Mother of the Church. She is the perfect Christian, the highest example of a human follower of Jesus Christ. She was given to Saint Joseph, but remained a virgin. She was conceived by Saint Ann without sin. All grace is mediated through her.

**Mass**

the continuation of the Sacrifice of the Cross under the ceremonies given us by Our Lord at the Last Supper,

chiefly the changing of the bread and wine into His Body and Blood.

**materialism**

a sin, an uncontrolled desire to possess things.

**Matrimony**

the sacrament in which a baptized man and woman bind themselves in marriage for life.

**matter**

physical material that can be measured in some way (for example, weighed or divided into parts).

**media**

forms of communication made possible by mechanics and/or technology such as newspapers, television, internet, and radio.

**mediate**

action on behalf of others.

**mediator**

one who acts on behalf of others. Jesus Christ is the Mediator between God and man, but calls all of us to join Him by praying for one another. The Church is rightly called mediator, as well as Mary.

**meditation**

"thought prayer". A mental form of prayer that is a purposeful thinking and imagining about a specific concept or Scripture, that elevates our minds and hearts to God, and helps us apply the truths of faith to our lives.

**meditative prayer**

one of the three major expressions of prayer (the other two are vocal and contemplative); all have in common the recollection of the heart towards God; meditative prayer form of prayer that is a purposeful thinking and imagining about a specific concept or Scripture, that elevates our minds and hearts to God, and helps us apply the truths of faith to our lives (cf. CCC 2699, 2721, 2723).

**meekness**

in the spiritual life, to be meek is to align one's will with God's will, to do what He desires; complimentary to humility which recognizes who we are in God's design;

those who are humble and meek rely on God (cf. CCC 716); those who are meek are those who desire what God desires, thus they inherit the Kingdom of God (cf. Mt 5:3-12).

**memorial**

type of celebration, combined with the celebration occurring that weekday. For example, the memorial Mass of a relative or friend that passed away is celebrated as would the Mass of that day regularly be celebrated.

**Memorial Feast**

a name for the celebration of the Eucharist because the Lord's Passion and Resurrection is remembered, that is we "do this in memory" of him (cf. 1330, 13370).

**merciful**

the act of freely forgiving another.

**mercy**

the act of God by which He freely forgives our sins.

**Mercy Sunday**

the Second Sunday of Easter, also called Divine Mercy Sunday; received by Sister Faustina Kawolska from Jesus in the 1930's, this devotion to the Divine Mercy of Jesus calls people to a deeper understanding that God's love is unlimited and available to everyone - especially the greatest sinners.

**merit**

reward due, what is earned.

**Messiah**

the promised Redeemer, Jesus Christ.

**minister**

literally, servant. Officially, one who has the authority to administer to others. i.e., the priest is the minister of the Sacraments.

**ministry**

way of serving, in the Church always refers to bringing others to Jesus.

**miracle**

an external event beyond the power of a creature to perform, brought about by the direct action of God; it is extraordinary.

**missalette**

liturgical book used by those who are participating in the liturgy.

**mission**

task to be completed.

**mission of the Church**

Jesus gave the Church, His Family, her mission; the mission of the Church is evangelization and catechesis of all people.

**missionary**

anyone who helps with the mission of the Church, that is evangelization and catechesis of all people.

**miter**

the tall pointed hat worn by the Pope and bishops during Mass.

**mixed marriage**

a marriage between a Catholic and one who is not a Catholic.

**modesty**

dress or conduct that respects others; fruit of the Holy Spirit and thus a sign of God's work.

**monastic life**

characterized by asceticism and self-denial, the life of a group of people who live together under a common rule. The purpose is to perfect their love of God.

**monstrance**

a sacred vessel which contains the Sacred Host when it is exposed on the altar or carried in procession. It is usually made of metal and plated with gold and inlaid jewels.

**moral**

conforming to God's laws about what is right and good; also, a teaching, a maxim.

**moral virtues**

get their life from the theological virtues of faith, hope and love infused in the soul at Baptism (cf. CCC 1250,2095); moral virtues are habits of goodness that come from our human practice of choosing good.

**morality**

seeking knowledge of what is true and conforming our lives to this. It is the mind knowing God's truth and the will responding to this by seeking to do good. It is following our conscience--faith acting through love--to avoid sin and do good.

**Morning Prayer**

one of the seven times of prayer belonging to the Liturgy of the Hours; Morning Prayer is the second time of prayer following the Office of Readings.

**mortal**

fatal, deadly, destructive to life.

**mortal sin**

a serious sin which is done with sufficient knowledge and freedom. Your relationship with God cannot be the same until you have made a good confession. Those in mortal sin should not receive Holy Communion until they have gone to confession. Unrepented, mortal sins bring eternal death. (cf. CCC 1854-1867, 1874).

**Most Blessed Sacrament**

name given to the celebration of the Eucharist because it is the Sacrament of sacraments and the Eucharistic species reserved in the tabernacle are designated by this same name (cf. CCC 1330).

**Mother of God**

title of the Blessed Virgin as a result of her being the physical parent of Jesus, the Son of God.

**motive**

any emotion or desire which spurs a person to action.

**Mount Sinai**

the mountain in the Sinai desert where Moses received the Ten Commandments.



**mystery**

(supernatural) a truth of our Faith which we understand in part but not completely.

**mystagogy**

the last period of the RCIA process where the neophyte (newly initiated) continues to fully participate in the Eucharistic liturgy, embraces a deeper understanding of the Sacramental mysteries and continues the celebration of faith and conversion. The period extends to the anniversary of full Christian initiation.

**mystical**

supernatural, goes beyond the natural.

**Mystical Body of Christ**

the Church; so-called because the bond of union existing between Jesus Christ as the Head and the faithful as members resembles the bond of union in a human body.

**Nativity**

the birthday of Jesus Christ, Christmas (December 25).

**natural death**

term used to more specifically name the natural death which is temporary versus spiritual death which is permanent; death is a consequence of sin which results in the separation of the soul and the body; temporary state which lasts until the final judgment when Jesus will come again in glory; God did not make death, Jesus conquered death through His own death and resurrection (cf. CCC 366, 400-413).

**natural law**

the moral instincts placed within a person by God; natural law does not contradict God's law.

**nature**

the essence of a thing; what it is.

**neophyte**

term used for the newly baptized until their first anniversary.

**New Covenant**

the means by which we become children of God. It is the

fulfillment of the Old Law by the coming of Jesus Christ, who gives us in the gift of His Spirit the power to keep the commandments. Jesus Christ redefines the Law with two rules, to love God and to love your neighbor as yourself.

**new heaven and new earth**

one of the reasons that Jesus became man is to bring about a new or restored heaven and earth (cf. 2Pet 3:13; Rev 21: 1CCC 1043).

**New Testament**

the second part of the Bible, written after the coming of Jesus Christ to earth.

**Nicene Creed**

the creed or statement of the chief doctrines of the faith developed at the Council of Nicea (325 AD).

**Night Prayer**

one of the seven times of prayer belonging to the Liturgy of the Hours; Night Prayer is the last time of prayer.

**novena**

nine days of public or private prayer for some special occasion or intention.

**novice**

a person who is trying out religious life in a monastery, convent, community, etc.

**novitiate**

period of time in which a person is trying out religious life in a monastery, convent, community, etc.

**nun**

another name for a sister in religious life; most accurately refers to a religious sister living a cloistered life.

**nuncio**

the official representative of the Pope in a country. He is usually an archbishop.

**nuptial**

relating to marriage or the wedding ceremony.

**oath**

asking God to witness the truth of a statement or promise.

**obey**

the act of keeping God's commandments and following the orders of parents and lawful superiors; Jesus obeyed the Father in all things, even unto death (cf. Mt 26:39; Heb 5:7-8); we are to do the same.

**obedience**

the keeping of God's commandments; also following the orders of parents and lawful superiors; Jesus was obedient unto the Father in all things, even unto death (cf. Mt 26:39; Heb 5:7-8); we are to do the same.

**object**

in the moral life, refers to the act this is chosen (cf. CCC 1750).

**objective**

something which is true regardless of the feelings, thoughts or opinions of the subject (the person or group acting); exists independent of the person or group, e.g. gravity applies whether someone believes it or not.

**obligation**

duty imposed by the laws of God or man.

**observe**

to fulfill the law or obey the rules; to celebrate, as to observe a feast.

**occasion of sin**

any person, place, or thing which may lead us into sin; we are to avoid these occasions.

**offer**

to give something to another.

**offering**

what is given to another; in the celebration of the Eucharist we offer our treasure and our lives by the power of the Holy Spirit united with Christ to the Father during the preparation of the gifts or offertory.

**Oil of Catechumens**

one of the three holy oils, traditionally blessed every year by the bishop at a cathedral during Lent, the unused oil is burned; abbreviated O.C. and is used in Baptism and for the consecration of churches, blessing of altars and ordaining priests.

**Oil of the Sick**

one of the three holy oils, traditionally blessed every year by the bishop at a cathedral during Lent at the Chrism Mass, the unused oil is burned; abbreviated O.T. and is used in the Anointing of the Sick.

**Old Covenant**

agreement between man and God that God would make them a nation, and that they would obey His laws. This covenant changes throughout the Old Testament, as the people keep failing to live out their part. The Ten Commandments are the laws of the Old Covenant made with Moses. Jesus Christ gives the power to finally obey the old laws and fulfills these laws by teaching the Beatitudes. (Mt 5ff).

**Old Testament**

the first part of the Bible telling the story of the Jewish people before the coming of Jesus Christ.

**oral tradition**

Tradition, along with Sacred Scripture, constitutes Revelation. Tradition is the Jesus' teaching not handed on orally through the spoken word, life and worship of the Church.

**ordained**

having received the Sacrament of Holy Orders; deacons, priests and bishops are ordained.

**Ordinary Time**

liturgical season marked by the color green, lasts 33-34 weeks depending when Easter falls, celebrates the ordinary Christian life.

**ordo**

an annual or monthly calendar of directions for praying each day's Mass and Liturgy of the Hours.

**original sin**

our inherited condition from the sin of Adam and Eve by which we are born without grace and inclined to love ourselves more than God; we have weakened wills, disordered desires and confused intellects.

**orthodox**

being faithful to Jesus Christ; faithfulness to the teachings of His Family, the Church.

**Our Father**

the prayer given us by Jesus Christ Himself, also called the Lord's Prayer.

**pall**

a stiff square of linen used to cover the chalice, looks like a cardboard square.

**Palm Sunday**

the last Sunday of Lent, begins Holy Week, recalls Jesus entry into Jerusalem.

**papacy**

a term applied to the office and jurisdiction of the Pope.

**parable**

a short story based on a familiar experience used to teach a spiritual lesson; Jesus often taught in parables.

**Paraclete**

another name for the Holy Spirit.

**paradise**

another name for heaven.

**pardon**

to forgive, to remit the penalty for an offense.

**parish**

a division of a diocese with a priest at its head, designated by the bishop as its pastor or administrator.

**Parousia**

following a final trial that will shake the faith of many believers, Jesus will return to judge the living and the dead on the last day; also called the Second Coming of Christ (cf. Lk 18:8; Mt 24:12; CCC 675, 830, 1001).

**partial**

incomplete, affecting only part.

**partial indulgence**

the partial remission of the temporal punishment due for sins through a work of charity.

**particular judgment**

the time immediately after an individual's death when we shall receive from God the reward or punishment earned by our life on earth; there is both a particular judgment (at the moment of an individual's death) and a general judgment (at the end of time for all, when Christ will come in glory).

**Paschal candle**

a large candle which symbolizes Jesus Christ as the light of the world. It is used on Holy Saturday and throughout the Easter Season.

**Paschal mystery**

refers to Christian redemption, the mystery of the Passion, Resurrection, and Ascension of Jesus Christ, and how this brought salvation.

**passion**

1. (with capital P) the sufferings of Jesus Christ from the Last Supper until His Death on the Cross;
2. feelings or emotions; they are neither right nor wrong, they are morally neutral until one chooses to use them for good or for evil (cf. CCC 1767).

**Passover**

The first Passover happened when the angel of death passed over the Israelite homes that were marked by the blood of the lamb, thus sparing the firstborn son. (Ex 11 and 12) This feast was celebrated in the faith of Jesus' disciples before His death, but took on new meaning in Jesus Christ Who is God's sacrifice of His firstborn Son, in order to set us free from the slavery of sin, and to make us His children by adoption.

**pastor**

the priest appointed by the bishop to govern a particular

parish.

**paten**

the circular, shallow dish that rests on top of the chalice. It holds the large host, and may also be larger and deeper so as to serve as a ciborium for the distribution of Communion.

**patience**

seeing things and waiting in God's time; patience is a fruit of the Holy Spirit and thus a sign of God's work; patience is the listed first in the description of love found in Scripture (cf. 1 Cor 13:4).

**patron saint**

the saint for whom a person or institution is named.

**Patron of the Universal Church**

Saint Joseph was given the role of protecting and raising Jesus Christ. So too, he is the protector, guide, and chief intercessor of the Catholic Church.

**Patroness of the Americas**

At the apparition of Guadalupe, the Blessed Virgin declared herself as the special patroness of the Americas. She intercedes especially for its needs.

**peace**

not only the absence of strife, but also the presence of all fullness of life. Its source is God and friendship with Him. Peace is a fruit of the Holy Spirit and thus a sign of God's work.

**pectoral cross**

the cross, usually of gold, worn around the neck of a bishop, cardinal, or pope.

**penance**

1. (with Capital P) the sacrament in which all sins committed after Baptism are forgiven through the power received by the priest from Jesus Christ;
2. the prayers or good works assigned by the priest after one has confessed his sins; 3. self-denial, making our body do what it does not like to do to teach it to obey our soul.

**Pentateuch**

the first five books of the Bible, that is, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

**Pentecost**

the third glorious mystery recalling the day on which the Holy Spirit descended upon the Apostles, fifty days after Easter.

**People of God**

It is true that all people are equally loved by God. But those who in turn love and accept God are most properly considered His people. Every person is called to recognize God as their Creator and Savior, and thus live by His guidance and precepts.

**perfect**

without defect or fault.

**perjury**

calling on God to witness the truth of a lie; lying under oath.

**perpetual**

continuous, lasting forever.

**Perpetual Adoration**

devotion in which a group of people decides to take turns praying constantly in the presence of Jesus in the exposed Blessed Sacrament.

**Perpetual Virginity**

dogma that Mary, the Mother of God, was a virgin before, during, and after Christ's birth, because she was set apart from everything else in creation as she contained the presence of God within her.

**persecution (religious)**

harm, suffering, and even death, inflicted upon a person because of his religious beliefs.

**perseverance**

continuous performance of a good act despite great difficulty.

**person**

a being having intellect and free will. A person exists from the first moment of conception until natural death.

**Peter**

the Apostle chosen by Jesus Christ to be the head, or first Pope, of the Church He founded.

**petition**

one of the five basic forms of prayer when one cries out to God first for forgiveness and then for every need (cf. CCC 2629-2633,2644); petition prays differ from intercessions in that petition is prayer for oneself and intercession is prayer for others.

**pew**

the bench we sit on in church.

**Pharisees**

the religious group of the Hebrew community who practiced the Mosaic Law, and who refused Jesus Christ's teachings and had Him crucified by Pontius Pilate.

**piety**

sometimes called "reverence"; helps you to be filled with reverence for God and respect for His creation; we are attracted to revering God as our Father and all others as His children, our brethren; one of the seven gifts of the Holy Spirit received in Baptism, strengthened in Confirmation and nourished by the Eucharist which (cf. CCC 1266, 1303, 1831).

**pilgrimage**

a journey to a sacred place or shrine because of religious devotion.

**pilgrim people**

we are meant for God, and are in our earthly lives only temporarily. We are, in this sense, in the world but not of it, passing through to the next life. This title is used to remind us to seek the spiritual, and see past this world.

**plenary**

complete, entire.

**plenary indulgence**

the full remission of the temporal punishment due for sins and hence, satisfaction owed to God for one's sins; plenary indulgences are similar to a second baptism in its cleansing from sin.

**Pontius Pilate**

the Roman governor of Judea during the time of Jesus Christ's suffering and death, who sentenced Jesus to death even though he himself believed Him innocent.

**poor souls**

another name for those who are in Purgatory; they need the prayers of those on earth.

**Pope**

Jesus Christ's vicar on earth as lawful successor of St. Peter and visible head of the Church.

**postulant**

a person who has applied to join a religious order and is waiting to be admitted.

**postulancy**

time period in which a person who has applied to join a religious order is waiting to be admitted.

**poverty**

1. the vow by which religious give up the right to personal property;
2. the Christian ideal of a sufficient amount (but no more) of this world's goods to live decently;
3. lack of the necessities of life.

**praise**

one of the five basic forms of prayer (cf. CCC 2639-2643,2644,2649); in praise we recognize that God is God, we thank Him not for what He has done but simply because He is.

**prayer**

the lifting up of the mind and heart to God; conversation

with God.

**precatechumenate**

first period of the RCIA process; time to answer the questions of those who are considering becoming Catholic; lasts until the celebration of the Rite of Acceptance (unbaptized) or the Rite of Welcome (baptized).

**Precepts of the Church**

the commandments of the church; see also command, law. They are obligatory laws set by the Church to establish the absolute minimum spiritual requirements of a Catholic. For a list, see the Catechism of the Catholic Church, article 2041 and following, as well as *Prayer* section under Precepts of the Church.

**Precious Blood**

another name for the consecrated wine at Mass.

**presbyter**

another name for a priest.

**Presentation of Jesus in the Temple**

according to Jewish law, on the eighth day after His birth, Joseph and Mary presented Jesus in the temple; it is here that Simeon and Anna speak of the Messiah's arrival and the sword that will pierce Mary's heart.

**presumption**

the belief that one can save himself without God's help, or that God's help alone will save without the efforts of the individual.

**pride**

esteeming ourselves as more than we are and desiring to be treated as more than we are; one of the seven capital sins.

**priest**

a man called by God, in and through the Church, to a special service of the community who is ordained by the bishop in the sacrament of Holy Orders, and thus the Holy Spirit enables the priest to act in the person of Christ the head (cf. CCC 1142), thus acting in the person of Christ the head, a priest is able to consecrate (change)

ordinary bread and wine into the Body and Blood of Christ in the Eucharist and the priest is able to forgive sins.

**priestly vocation**

one of the permanent states in life that God may call a man to (God may also call us to a single vocation, religious vocation or a married vocation).

**principle**

a basic law, a fundamental truth or doctrine.

**Proclamation of the Kingdom of God and Call to Continuing Conversion**

third luminous mystery of the Rosary recalling that Jesus' constant message was to announce the Good News and ask for our repentance and belief CCC 543-553).

**procreation**

the joining of the human role and the divine role in the conception and bringing to life of a new person. God and man work together to create life.

**prophet**

a messenger sent by God.

**Protestant Reformation**

in the early 1500's those who were unhappy with being Catholic and wanted to reform the Church ended up separated themselves from the Church; their actions began the shattering of Christianity, thus today there are over 30,000 Christian denominations; only Catholics claim to be founded by Jesus; other Christians cannot trace their origins back any earlier than the 1500's with the exception of the Eastern Orthodox.

**providence**

God in His constant love and care for us; divine guidance.

**prudence**

right reason in action; a cardinal virtue which helps us to use our reason to discern our true good in every circumstance and to choose the right means of achieving it (cf. CCC 1806).

**psalm**

a sacred hymn of praise, usually sung or chanted from the Book of Psalms in the Old Testament.

**psalm**

response follows the first reading during the Liturgy of the Word.

**purgatory**

the place of temporary punishment where the souls of those who die in the state of grace must be cleansed before entrance into heaven, if their love for God is not yet perfect.

**purificator**

a small cloth used to cleanse the chalice; we see the priest wipe the chalice with the purificator after communion.

**purification and enlightenment**

period name of the period within RCIA process during Lent.

**purity**

the moral virtue which controls our inclinations toward sinful pleasures of the body.

**pyx**

small container, about the size of a watch head, used for bringing communion to those who were not able to be at Mass such as the sick or elderly who are home bound.

**rash judgment**

a deliberate judgment concerning a fault of another without sufficient evidence.

**RCIA**

initials standing for the Rite of Christian Initiation of Adults; the mandated process by which unbaptized adults prepare for the Sacraments of Initiation usually celebrated on the Easter Vigil; the process is also recommended for baptized adults seeking full communion with the Church, e.g. a Lutheran who wants to become Catholic; the Church considers anyone who has reached the age of discretion, usually 6 or 7, to be an adult.

**reason**

(the use of), the age (usually of seven, often before) when a child knows the difference between right and wrong and is therefore responsible for his acts.

**reconciliation**

to ask for forgiveness and to be forgiven for a wrong. This happens between persons, and between a person and God.

**Redeemer**

the One who saved us, Jesus Christ, who offered His sufferings and death to God the Father as an infinite satisfaction for our sins, and thus reopened heaven to us.

**Redemption**

Jesus Christ's satisfaction (His suffering and death) for the sins of mankind which freed man from the bondage of sin and restored Him to friendship with God.

**redemptive suffering**

Jesus' suffering and death redeemed us, His suffering was redemptive; so too, our suffering may be redemptive when we unite our daily crosses with Jesus and offer them up for the sake of our salvation and the salvation of others (cf. Col 1:24); redemptive suffering is a way to petition and intercede.

**relic**

the body, or part of the body, of a saint, or anything, such as clothing, associated with the saint which the Church venerates because of the sanctity (holiness) of the person while on earth.

**religion**

the relationship between God and man; all the teachings and practices of the Church by which we join ourselves to God.

**religious**

a person who is a member of a congregation or religious order, dedicated to serving God through the voluntary vows of poverty, chastity, and obedience.

**religious vocation**

one of the permanent states in life that God may call a man or woman to live (God may also call us to a single vocation or a married vocation; in addition, a man may be called to live a priestly vocation); religious vocations include nuns, sisters, brothers, monks, hermits, hermitess, and consecrated virgins.

**reparation**

the making of amends for wrong or injury done; the repairing of harm done to another or damage to another's property.

**repent**

to have sorrow for one's sins and a firm intention of not committing the sins again.

**respect**

acknowledging the goodness, truthfulness and beauty of persons and things and acting with charity.

**responsibility**

duty, job, accountability.

**resolve**

to decide; to make up one's mind.

**restitution**

the return of found or stolen property to its rightful owner; payment for injury to a person or property damage.

**Resurrection**

1. the rising of the body to be united with the soul at the end of the world;
2. (with capital R) the day on which our Lord rose from the dead after his suffering and death on the Cross (Easter Sunday);
3. the first glorious mystery

**retreat**

a time set aside for focused religious activity (prayer, meditation, spiritual reading, instruction, etc.) for the purpose of gain in holiness, or to amend one's life, and to draw closer to God.

**Revelation**

Sacred Scripture (the Bible) and Tradition (what has been handed down from age to age) which contain the sum of all that Jesus has revealed about Himself and His Plan for our salvation and sanctification; the official teaching authority of Revelation is the Magisterium.

**revenge**

to inflict harm or injury in return for a wrong.

**reverence**

honor and respect given to creatures such as the saints, the clergy and religious, great men, parents, sacred places, etc.

**right to life**

the most basic human right, all other rights flow from this right; the right to life of each person comes from the fact that each person is uniquely created and wanted by God; each person is made in His image and likeness; each person is made to be with God and His

Family forever.

**rite**

the words and actions used in a religious ceremony.

**Roman Catholic**

a Catholic who belongs to the Roman rite.

**rosary**

1. a string of beads consisting of five sets each of ten small beads separated by one single bead, with the addition of a crucifix and five more beads;
2. the special prayers to the Blessed Virgin which are said with the use of these beads, consisting of the Apostles' Creed, the Our Father, the Hail Mary, and the Glory Be to the Father.

**Sabbath**

Sunday, the day of rest from labor. One should cease



from labor in order to spend more time in prayer and rejoicing, and service of neighbor.

**sacrament**

an efficacious sign instituted by Jesus entrusted to the Church by which divine life is dispensed to us (cf. CCC 1131); the sacraments are the only known ways we receive Jesus' life within us - sanctifying grace.

**sacramental character**

the imprint on the soul of a lasting spiritual mark by the sacraments of Baptism, Confirmation, and Holy Orders which, for this reason, can be received only once.

**sacramental confession**

the telling of one's sins to an authorized priest in the Sacrament of Reconciliation.

**sacramentary**

liturgical book of the celebrant containing the mass prayers and norms (rubrics) excluding the readings which are contained in the lectionary.

**sacramentals**

special prayers, actions or objects, the use of which obtains spiritual benefits through the prayers of the Church to God.

**Sacraments of Healing**

The life as a child of God can be lost by sin. The Sacraments of healing, Reconciliation and Anointing of the sick are to restore and heal us from the effects of sin in our life.

**Sacraments of Initiation**

Baptism, Confirmation, Eucharist. To be fully Catholic, and considered an adult in the Catholic Church, these Sacraments must be received. They lay the foundations of every Catholic's life, bringing us to the life of a child of God and a vocation of holiness.

**Sacraments of Service**

Marriage and Holy Orders. They are Sacraments of consecration or setting apart of a Christian life for a specific mission, and the receiving of sacramental graces

to fulfill this mission.

**Sacred Chrism**

one of the three holy oils, traditionally blessed every year by the bishop at a cathedral during Lent at the Chrism Mass, the unused oil is burned; abbreviated S.C. and in used in Baptism, Confirmation and Holy Orders and is the oil that has a fragrant odor.

**Sacred Heart**

the symbol of Jesus Christ's love for us, usually represented by the physical heart of Jesus Christ in a statute, picture, or holy card.

**Sacred Mysteries**

another name for the celebration of the Eucharist emphasizing that the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament, which we know or understand only in part (cf. CCC 1330).

**Sacred Scripture**

along with Sacred Tradition constitutes all that God has revealed about Himself and His Plan for our salvation and sanctification, what we call Divine Revelation or the Deposit of Faith; Sacred Scripture is the Word of God written down through the inspiration of the Holy Spirit and the cooperation of the sacred writers; includes both the 46 books of the Old Testament and 27 books of the New Testament.

**Sacred Tradition**

along with Sacred Scripture constitutes all that God has revealed about Himself and His Plan for our salvation and sanctification, what we call Divine Revelation or the Deposit of Faith; Sacred Tradition includes the Church's oral teaching, life and worship; Sacred Tradition came before Sacred Scripture, in other words, the Church was teaching, living and worshiping long before anything was written down.

**sacrifice**

an act by which we hand ourselves over to God, imitating the ultimate Sacrifice of Jesus Christ on the cross. It is not so much a reparation as it is a means of self-giving.

**sacrilege**

irreverent treatment or mistreatment, of sacred persons, places, or things; also, the reception of any of the sacraments unworthily.

**sacristan**

one in charge of preparing the sacred vessels and articles for liturgy.

**saint**

a holy person who loves God perfectly and is now in heaven.

**salvation**

the attainment of God in heaven through the freeing of the soul from sin and its punishment.

**Salvation Story**

the way that God from the beginning revealed Himself and His Plan for us to be in His Family, the Church and the way He has made this all possible.

**sanctify**

to make holy, to grow as God's Child.

**sanctification**

the process of becoming holy, growing as God's Child.

**sanctifying grace**

divine life in the soul obtained through the Seven Sacraments.

**sanctity of life**

the holiness of life; the sanctity of the life of each person comes from the fact that each person is uniquely created and wanted by God; each person is made in His image and likeness; each person is made to be with God and His Family forever.

**sanctuary**

the part of the building of the church where the altar, pulpit and chair are located.

**sanctuary light**

light which always burns indicating the presence of Jesus in the Blessed Sacrament in the tabernacle.

**Sanhedrin**

The highest court of justice in Jerusalem in Jesus Christ's time. It acted regarding religious matters, collected taxes, and acted as a civil court for Jerusalem. It ended in 70 AD when Jerusalem was destroyed.

**Satan**

another name for the devil or Lucifer.

**Savior**

Jesus Christ who died to save all people.

**scandal**

any word or deed that may be the occasion of sin to our neighbor; malicious gossip; harming the good name or reputation of another.

**scapular**

two small squares of cloth joined by string so that they can be worn over the shoulders, one to the back and one to the front; indulgences are attached to the wearing of a scapular and the special protection of our heavenly Mother Mary.

**schism**

a separation from the Church by refusal to recognize the authority of the Pope in Rome.

**scourging**

a lashing or whipping; the sufferings of Our Lord as He was tied to a pillar and beaten until covered with wounds.

**Scourging at the Pillar**

second sorrowful mystery of the Rosary recalling the sufferings of Our Lord as He was tied to a pillar and beaten until covered with wounds (cf. Mk 15:6-15).

**Seal of Confession**

the grave duty of keeping absolutely secret all sins told to the priest in confession. The priest may not reveal or use outside of the confession any information which he received inside of the confessional or the confession. A priest must give his life rather than reveal anything told him in the confession.

**Second Coming**

following a final trial that will shake the faith of many believers, Jesus will return to judge the living and the dead on the last day; also called the Parousia (cf. Lk 18:8; Mt 24:12; CCC 675, 830, 1001).

**Second Reading**

in the Liturgy of the Word, follows the psalm response, usually taken from the epistles.

**secular**

pertaining to matters belonging to this world, not the next.

**secular institutes**

in the Catholic church, a society whose members attempt to attain Christian perfection through the practice of poverty, chastity (sometimes celibacy), and obedience and to carry out the work of the church while "living in and of the world," attending privately to their business or professional duties. There are hundreds of secular institutes each with their own charism or purpose.

**self-control**

temperance, knowing when enough is enough, right control over one's desires; fruit of the Holy Spirit and thus a sign of God's work.

**seminary**

a school which trains men to be priests.

**service**

giving to another out of charity.

**sexuality**

Sexuality affects all aspects of our body and soul. Specifically, it affects how we feel and express our affections, the capacity to love and procreate, and the forming of bonds with others. Man and woman have different and complimentary sexualities, but both are equal in dignity.

**shrine**

a holy place.

**sign**

an action or object which has deep religious significance and instills a spiritual response.

**Sign of the Cross**

1. a sacramental consisting of the movement of the right hand from the forehead to the breast, then from the left to the right shoulders; this gesture renews our Baptism and recalls that we are God's Children;
2. a powerful prayer

**simony**

a grave sin which consists of buying or selling something that is blessed or sacred.

**sin**

an offense against God, a failure in genuine love for God and others (cf. CCC 1440, 1849-1851).

**sincere**

genuine, real, free from deception.

**single vocation**

one of the permanent states in life that God may call a man or woman to live (God may also call us to a religious vocation or a married vocation; in addition, a man may be called to live a priestly vocation).

**sister**

a woman who belongs to a religious community; sisters dedicate their entire lives to Jesus, they do not get married; God still calls people today to be sisters.

**slander**

harming another person's reputation by telling lies about him or by distorting the truth.

**sloth**

one of the seven capital sins; laziness that causes neglect of duty.

**society**

a structured community of people bound together by similar traditions, institutions, or nationality.

**social structures**

the institutions that give structure to a society, e.g. government, education, economics

**Solemnity**

days of greatest importance in the celebrations of the Church. For example, Easter and Christmas, each which are celebrated for eight days.

**Son**

the Son of God, the second Person of the Blessed Trinity, who became Man and suffered and died on the Cross to redeem us.

**sorrow**

to be sad, or to regret a decision, to be sorry, contrition which is sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again (cf. CCC 1451).

**soul**

the spiritual part of man, the source of his life.

**source (font)**

the place where something begins, for example, the Eucharist is the source (and summit) of our eternal life (cf. SC 10, CCC 1074).

**Sovereign Pontiff**

the Pope, the Vicar of Jesus Christ on earth, the visible head of the Church.

**spiritual**

something that cannot be seen with human eyes or senses, the opposite of material, for example our soul is spiritual and our guardian angel is spiritual.

**spiritual life**

the life of our soul, like our physical life we must also care for our spiritual life.

**spiritual sense**

one of the two senses of Scripture, the other sense is the literal sense; the spiritual sense is subdivided into the allegorical, moral and anagogical senses and is based on the literal sense (cf. CCC 115-1 19).

**spiritual works of mercy**

acts of love to care for the spiritual needs of our neighbor, such as comforting the sorrowful or instructing the ignorant (cf. CCC 2447).

**sponsor**

In Confirmation, it is the one who stands for the confirmand. He or she takes on the duty of helping the person spiritually.

**state of grace**

the presence of sanctifying grace (God's special gift) in one's soul' freedom from mortal sin.

**Stations of the Cross**

fourteen representations of events during the passion and Death of Jesus Christ, which appear on the walls of the Church.

**steal**

to take as our own something which does not lawfully belong to us; an offense against the seventh commandment of God.

**steward**

one who has the responsibility of caring for something or someone.

**stewardship**

1. responsibility given to each person to care for all of God's creation (cf. Gn 1:26-29, 2:19-20);
2. taking care of the church's needs through time, talent and treasure (at least 10%)

**stipend**

an offering of appreciation made by the faithful to the clergy on the occasion of weddings, funerals, baptisms, etc.

**stole**

a vestment. A long, narrow strip of cloth hung around the neck of the priest, as a sign of his priestly office. (Deacons wear theirs diagonally across the left shoulder and chest.) Its color depends on the liturgical season or the Sacrament being celebrated. i.e.: red for Confirmation, purple for Lent and Advent, etc.

**strength**

ability to withstand force, pressure, attack, temptation; in Confirmation, we given the strength to be witnesses (cf. CCC 1285), we are to love God with all our soul, mind and strength (cf. Mk 12:29-30, CCC 1, 202).

**subject**

in the moral life, refers to the person or group that is acting (cf. CCC 1750).

**subjective**

based on somebody's opinions or feelings rather than on facts, evidence, truth or reality itself; exists only in the mind of the person or group, but is not necessarily objectively real or true, e.g. subjectively one might not believe that Jesus died to save us from sin but this is still objectively true.

**subsists**

1. to reside in or consist of something;
2. to support or maintain somebody by providing something that is needed - both of these definitions apply to understand the statement, "the sole Church of Christ...subsists in the Catholic Church" (cf. LG 8, CCC 870).

**suffering**

physical, emotional or spiritual pain; it is through Jesus' suffering and death that we are saved from sin and made His children; because sin has entered the world, no one can escape suffering (cf. CCC 385), suffering is one of the ways our faith is tested (cf. CCC 272), suffering when united with Jesus is an act of charity (cf. Col 1:24.)

**Suffering Servant**

title given to Jesus noting His redemptive mission to give

His life to free us from sin; Jesus' redemptive death fulfills Isaiah's prophecy of the Suffering Servant (cf. Is 53:7-8; Acts 8:32-35); Jesus explained the meaning of his life and death in the light of God's Suffering Servant. (cf. Mt 20:28, CCC 601).

**summit**

the high point or the goal, for example, the Eucharist is the summit (and source) of our eternal life (cf. SC 10, CCC 1074).

**Sunday**

the day we remember Jesus' Resurrection; all are Catholics are obligated to attend Mass and to rest from unnecessary work on Sundays and holy days (cf. CCC 2041-2043).

**Sunday rest**

all are Catholics are obligated to attend Mass and to rest from unnecessary work on Sundays and holy days (cf. CCC 2041-2043).

**supernatural**

above nature, beyond the natural order of things, building upon the natural, e.g. superman is a man with super abilities in addition to his manliness; Divine Revelation is a supernatural way of knowing, i.e. it builds upon our natural reason (cf. CCC 50).

**superstition**

any belief or act that gives to a creature an honor which belongs to God alone; also the giving of false honor to God.

**Supreme Being**

God, the perfect and highest Being.

**swear**

to call on God to witness the truth of what we say or the promises we make; also, to curse.

**symbol**

an emblem representing a truth, as in a Person, persons, or mysteries, etc.

**synagogue**

the meeting place and house of worship of the Jewish faith.

### **synoptic Gospels**

the first three Gospels, Matthew, Mark, and Luke.

### **tabernacle**

a special, locked box like or rounded container in a church in which consecrated hosts are kept for adoration and for Communion outside of Mass; when we enter a Catholic Church we genuflect and make the Sign of the Cross towards the tabernacle because Jesus, Our Savior and Lord, is present in the consecrated hosts; the tabernacle is to be situated "in churches in a most worthy place with the greatest honor" so to foster adoration before the Lord really present in the Blessed Sacrament (cf. CCC 1183); today's tabernacle was prefigured in the Old Testament tabernacle carried by Moses and the Israelites.

### **talent**

a gift from God, ability to do something well, all talents are for the good of the Church, the Family of God.

### **temperance**

one of the cardinal virtues which enables us to control the desires of the senses and to use them according to the designs of God (cf. CCC 1809).

### **temple**

place of worship; in the Old Testament, Solomon built the first temple for the Israelites and there they placed the tabernacle within the Holy of Holies.

### **Temple of the Holy Spirit**

Each Baptized Christian is entered into by the Holy Spirit, and He dwells there. Thus, the human body is a temple for Him. Just as the Temple in Jesus Christ's time was to be the house of God, so too is the human body and soul the house of God.

### **temporal**

having to do with the temporary affairs of this world which are to be directed towards God, these affairs are within God's care (cf. CCC 929); sin has both spiritual and temporal consequences (cf. CCC 1471-1479, 1496, 1498,

1863).

### **temporal punishments**

the consequences of sin that harm the affairs of this world, they need to be repaired, sin has both spiritual and temporal consequences (cf. CCC 1471-1479, 1496, 1498, 1863).

### **temptation**

a strong inclination to sin which may come from the devil, from something outside us, or from man's tendency toward evil as a result of Adam's fall.

### **Ten Commandments**

the ten chief laws given by God to Moses.

### **thanksgiving**

one of the five basic forms of prayer in which we give thanks to God (cf. CCC 2637-2638, 2644); every joy and sorrow, event and need can be made an offering of thanksgiving.

### **theological**

relating to God.

### **theological virtues**

the supernatural powers that help us to believe in God (faith), to trust in Him (hope), and to love Him (charity); they are infused at Baptism, strengthened in confirmation (cf. CCC 1266, 1303).

### **tithes**

our contribution to the support of the Church; typically, one-tenth of one's yearly income, given to the Church.

### **Torah**

the first five books of the Old Testament. Another name for the Pentateuch.

### **Tradition**

the handing down by word of mouth from century to century of the teachings of Jesus Christ through the Apostles; the source of revealed truth in addition to the Bible.

**Transfiguration**

fourth luminous mystery of the Rosary; just before His Passion, Jesus shows the divine glory to come to Peter, James, and John on Mount Tabor, like at Jesus' Baptism in the Jordan, the Father names Jesus as His Beloved Son and commands that we listen to him (cf. Mt 17:5; Mk 9:7; Lk 9:35; READ CCC 553-556).

**transubstantiation**

the change of the entire substance of the bread and wine into the Body and Blood of Jesus Christ at the Consecration of the Mass.

**trespasses**

sins or offenses against God.

**Triduum**

a 3 day period of prayer. The time of Holy Thursday to the Easter Vigil is known as the Easter Triduum, and it the most sacred time of the liturgical year.

**Trinity**

the three distinct Persons in one God: the Father, the Son, and the Holy Spirit, all having the same Divine nature.

**truth**

the conformity of what we say or do with the actual facts and with our conscience; truth is one of the ways a person may come to know God because truth (along with beauty and goodness) is a reflection of God and a perfection of creation (cf. CCC 32, 41, 341).

**type**

in Tradition and Scripture an event, person, place or thing that shows the form of a spiritual truth, for example, the tabernacle of the Old Testament and its "shekinah" or "presence of God" is a type of our tabernacle which holds Jesus in the Blessed Sacrament.

**typology**

the study of types.

**unchaste**

impure in thought or act, immodest.

**understanding**

gift which gives us understanding of God and His Plan for our salvation and sanctification so that we may live accordingly; one of the seven gifts of the Holy Spirit received in Baptism, strengthened in Confirmation and nourished by the Eucharist which (cf. CCC 1266, 1303, 1831).

**unity**

one.

**universal**

referring to the whole world, to all people of all time.

**Vatican**

the location where the Pope lives. The group of buildings surrounding St. Peter's Basilica in Rome. The Vatican City-state is an independent nation governed by the Pope.

**Vatican II**

the greatest religious event of the 20th century. It was the 21st ecumenical council which took place from 1962-1965. Its documents are to be treasured as profound and authoritative teachings as to the life of the Church and her faithful.

**values**

principles or standards we live by, sometimes the term is incorrectly used as a synonym for virtue.

**venerate**

to honor, to regard with respect and admiration.

**vengeance**

unrestrained revenge, the infliction of punishment on another in return for an offense or an injury.

**venial sin**

an offense against the laws of God which is not so grievous as mortal sin; it does not deprive the soul completely of sanctifying grace, but lessens God's grace in the soul; the wounds due to venial sin can be repaired by charity (cf. CCC 1854-1867, 1875).

**vestments**

the garments worn by priests and assistants at Mass. Their historical significance dates back to the garments worn by priests and laymen in the early Church. Their form and material are prescribed by Canon and liturgical laws. In the Roman rite, the vestments are the outer vestments of the chasuble, dalmatic, tunic, and stole, and the inner vestments of the amice, alb, and cincture.

**Viaticum**

Holy Communion given to those in danger of death.

**Vicar of Christ**

the Pope who is visible head of the Church and the representative of Jesus Christ on earth.

**vice**

the habit of doing what is bad, develops from repeatedly committing sin.

**vigil**

the day before certain feasts, such as the day before Christmas.

**vincible**

can be overcome.

**vincible ignorance**

the lack of knowledge that be overcome, thus in regard to sin, if someone has a way of knowing that something is wrong even if it was much earlier in their live, they are responsible for the sin they commit.

**virgin birth**

Mary conceived Jesus Christ through the power of the Holy Spirit, and not by sexual intercourse. She also gave birth to Jesus while physically remaining a virgin, so that she is virgin before, during, and after the birth of Jesus.

**virtue**

the habit of doing good and avoiding evil , develops from repeatedly doing good.

**visible Church**

the Family of God that is *seen*, that is the faithful on

earth; the invisible Church is the Family of God that is *unseen* by those on earth, but real, e.g. God and the saints in heaven and those in purgatory.

**Visitation**

when the Mary, who was pregnant with Jesus, went to visit her cousin a Elizabeth, who was pregnant with John the Baptist.

**vocal prayer**

one of the three major expressions of prayer (the other two are meditative and contemplative); all have in common the recollection of the heart towards God; vocal prayer imitates the prayer Jesus taught the disciples, it involves one's speech and entire body (cf. CCC 2699, 2721, 2722).

**vocation**

in ecclesiastical life, it refers to a call from God to religious life and/or priesthood. Also considered to be a vocation is the call to marriage and the single state. The vocation of every person is the call to everlasting life with God, which means that the vocation of all people while here on earth is to seek salvation and perfection.

**voluntary**

of one's own free will or choice.

**votive**

1. showing or symbolizing a petition or intercession, e.g. a votive prayer;
2. showing or symbolizing the fulfilling of a vow or promise, e.g. a votive offering.

**votive candle**

most Catholic churches have an area filled with several small candles that one may light as an outward sign of a votive.

**vow**

a promise made to God to perform some act pleasing to Him.

**Wedding at Cana**

second luminous mystery of the Rosary recalling Jesus'



first public miracle done at the request of His Mother Mary at the Wedding at Cana (cf. Jn 2:s-12).

**will**

power of the soul with which we make choices.

**will of God**

what God would like for us to choose; conversion entails turning away from sin and aligning our will with the will of God.

**wisdom**

knowing how to use all of God's gifts properly, the ability to see how all things work together as God sees it, knowing how to live a good life; one of the seven gifts of the Holy Spirit received in Baptism, strengthened in Confirmation and nourished by the Eucharist (cf. CCC 1266, 1303, 1831).

**witness**

somebody who has seen, heard and looked upon Jesus and/or all that He taught and tells others; we are made Jesus' witnesses through Confirmation (cf. CCC 1304).

**womb**

that place in a woman's body where her child is nourished and developed until it is ready to be born.

**Word of God**

all that God has revealed to us, both word and deed. It is contained in both Scripture and Tradition, and protected and promulgated by the Magisterium. Jesus Christ is the sum total of God's revelation of Himself, and John's Gospel refers to Jesus as the Word made Flesh. (Jn 1: 1).

**worship**

the adoration and honor which we give to God alone.

**wrong**

all that is not in accord with the laws of God; the opposite of right

**zeal**

enthusiasm, energetic.

## COMMON CATHOLIC PRAYERS

### Sign of the Cross

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

### The Lord's Prayer (also called the 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 you; blessed are you among women, and blessed is the fruit of your womb, Jesus.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.  
Amen.

### Glory Be

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen.

### Grace Before Meals

Bless us, O Lord, and these your gifts, which we are about to receive From your bounty, through Christ our Lord. Amen.

### Grace After Meals

We give you thanks, almighty God, for these and all your gifts which we have received through Christ our Lord. Amen.

### Guardian Angel Prayer

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

### Morning Offering

Almighty God, I thank you for your past blessings. Today I offer myself-whatever I do, say, or think-to your loving care. Continue to bless me, Lord. I make this morning offering in union with the divine intentions of Jesus Christ who offers himself daily in the holy sacrifice of the Mass, and in union with Mary, his Virgin Mother and our Mother, who was always the faithful handmaid of the Lord. Amen.

### Act of Contrition

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you, whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.

### Confiteor (I Confess)

I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault in my thoughts and in my words, in what I have done and what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God. May almighty God have mercy on us, forgive us our sins and bring us to everlasting life.

## Angelus

The angel of the Lord declared unto Mary,  
And she conceived of the Holy Spirit.

Hail Mary ...

Behold the handmaid of the Lord,  
Be it done unto me according to your 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 you, O Lord, your grace into our hearts that we to whom the incarnation of Christ, your Son, was made known by the message of angel may, by his passion and cross, be brought to the glory of his resurrection, through Christ our Lord.

## Apostles Creed

I believe in God, the Father Almighty, creator of heaven and earth. I believe in Jesus Christ, his only son, our Lord. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again 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.

## 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 unto us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V – Pray for us, O Holy Mother of God

R – That we may be made worthy of the promises of Christ.

## Mysteries of the Rosary

### Joyful Mysteries

1. The Annunciation
2. The Visitation
3. The Birth of Our Lord
4. The Presentation of Jesus in the Temple
5. The Finding of Jesus in the Temple

### Sorrowful Mysteries

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

### Glorious Mysteries

1. The Resurrection of Jesus
2. The Ascension of Jesus into Heaven
3. The Descent of the Holy Spirit on the Apostles (Pentecost)
4. The Assumption of Mary into Heaven
5. The Crowning of Mary as Queen of Heaven

### The Luminous Mysteries

1. The Baptism of Our Lord in the River Jordan
2. The Wedding at Cana

3. The Proclamation of the Kingdom of God
4. The Transfiguration of Our Lord
5. The Institution of the Eucharist

### Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession was left unaided. Inspired by this confidence, we fly unto you, O virgin of virgins, our mother. To you do we come, before you we stand, sinful and sorrowful. O mother of the Word Incarnate, despise not our petitions, but in your mercy, hear and answer us.

### Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful. Enkindle in them fire of your love. Send forth your Spirit, and they will be created. And you will renew the face of the earth.

Let us pray:

Lord, by the light of the Holy Spirit, you have taught the hearts of the faithful. In the same Spirit, help to us relish what is right and always rejoice in your consolation. We ask this through Christ our Lord. Amen.

### Prayer of Saint Francis

Lord, make me an instrument of your peace:

where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.

Divine Master,

grant that I may not so much seek  
to be consoled as to console,  
to be understood as to understand  
to be loved as to love.

For it is in giving that we receive,  
it is in pardoning that we are pardoned,  
it is in dying that we are born to eternal life.

### Stations of the Cross

1. Jesus is condemned to death.
2. Jesus takes up his cross.
3. Jesus falls the first time.
4. Jesus meets his mother.
5. Simon helps Jesus carry the cross.
6. Veronica wipes the face of Jesus.
7. Jesus falls the second time.
8. Jesus meets the women of Jerusalem.
9. Jesus falls the third time.
10. Jesus is stripped of his garments.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus is taken down from the cross.
14. Jesus is laid in the tomb.

### Nicene Creed

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
one in Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:

by the power of the Holy Spirit  
he was born of the Virgin Mary,  
and became man.  
For our sake he was crucified under Pontius Pilate;  
he suffered, died, and was buried.  
On the third day he rose again  
in fulfillment of 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.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

### Magnificat

My soul proclaims the greatness of the Lord,  
My spirit rejoices in God my Savior;  
he has looked with favor on his lowly servant.  
From this day all generations shall call me blessed:  
The Almighty has done great things for me,  
and holy is his Name.  
He has mercy on those who fear him  
in every generation.  
He has shown the strength of his arm,  
he has scattered the proud in their conceit.  
He has cast down the mighty from their thrones,  
and has lifted up the lowly.  
He has filled the hungry with good things,  
and the rich he has sent away empty.  
He has come to the help of his servant Israel  
for he has remembered his promise of mercy,  
the promise he made to our fathers,  
to Abraham and his children forever.

Luke 1:46-55

## **SACRAMENTAL SCRIPTURE REFERENCES**

<b>Baptism:</b>	Exodus 14:21-22
	Matthew 28:19
	Luke 3:21
	John 3:5
	Acts 8:38
<b>Confirmation</b>	Isaiah 61:1-2
	Luke 3:16
	John 14:16-17
	John 16:13-14
	Acts 2:1-13
<b>Eucharist</b>	Exodus Chapters 11 and 12
	Matthew 26:26-28
	Mark 14:22-25
	John Chapter 6
<b>Reconciliation</b>	Luke 15:11-32
	John 8:11
	Matthew 9:6
	John 20:23
<b>Holy Orders</b>	Numbers 3:5-10
	Acts 6:1-6
	Hebrews 7:27
	1 Timothy 2:5

**Sacrament of the Sick**    Mark 6:13  
Mark 16:18  
James 5:14-15

**Marriage**                Genesis 1:28  
Genesis 2:18  
John 2:1-12  
Ephesians 5:25-32

## THE POPES IN CHRONOLOGICAL ORDER

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|--|--|
| 1. St. Peter (32-67)                                 | 30. St. Marcellus I (308-309)                            |
| 2. St. Linus (67-76)                                 | 31. St. Eusebius (309 or 310)                            |
| 3. St. Anacletus (Cletus) (76-88)                    | 32. St. Miltiades (311-14)                               |
| 4. St. Clement I (88-97)                             | 33. St. Sylvester I (314-35)                             |
| 5. St. Evaristus (97-105)                            | 34. St. Marcus (336)                                     |
| 6. St. Alexander I (105-115)                         | 35. St. Julius I (337-52)                                |
| 7. St. Sixtus I (115-125) -- also called<br>Xystus I | 36. Liberius (352-66)                                    |
| 8. St. Telesphorus (125-136)                         | 37. St. Damasus I (366-83)                               |
| 9. St. Hyginus (136-140)                             | 38. St. Siricius (384-99)                                |
| 10. St. Pius I (140-155)                             | 39. St. Anastasius I (399-401)                           |
| 11. St. Anicetus (155-166)                           | 40. St. Innocent I (401-17)                              |
| 12. St. Soter (166-175)                              | 41. St. Zosimus (417-18)                                 |
| 13. St. Eleutherius (175-189)                        | 42. St. Boniface I (418-22)                              |
| 14. St. Victor I (189-199)                           | 43. St. Celestine I (422-32)                             |
| 15. St. Zephyrinus (199-217)                         | 44. St. Sixtus III (432-40)                              |
| 16. St. Callistus I (217-22)                         | 45. St. Leo I (the Great) (440-61)                       |
| 17. St. Urban I (222-30)                             | 46. St. Hilarius (461-68)                                |
| 18. St. Pontian (230-35)                             | 47. St. Simplicius (468-83)                              |
| 19. St. Anterus (235-36)                             | 48. St. Felix III (II) (483-92)                          |
| 20. St. Fabian (236-50)                              | 49. St. Gelasius I (492-96)                              |
| 21. St. Cornelius (251-53)                           | 50. Anastasius II (496-98)                               |
| 22. St. Lucius I (253-54)                            | 51. St. Symmachus (498-514)                              |
| 23. St. Stephen I (254-257)                          | 52. St. Hormisdas (514-23)                               |
| 24. St. Sixtus II (257-258)                          | 53. St. John I (523-26)                                  |
| 25. St. Dionysius (260-268)                          | 54. St. Felix IV (III) (526-30)                          |
| 26. St. Felix I (269-274)                            | 55. Boniface II (530-32)                                 |
| 27. St. Eutychian (275-283)                          | 56. John II (533-35)                                     |
| 28. St. Caius (283-296) -- also called Gaius         | 57. St. Agapetus I (535-36) -- also called<br>Agapitus I |
| 29. St. Marcellinus (296-304)                        | 58. St. Silverius (536-37)                               |



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| 59. Vigilius (537-55)                    | 92. Stephen II (752) -- Because he died  |
| 60. Pelagius I (556-61)                  | before being consecrated, some lists     |
| 61. John III (561-74)                    | (including the Vatican's official list). |
| 62. Benedict I (575-79)                  | omit him                                 |
| 63. Pelagius II (579-90)                 |  |
| 64. St. Gregory I (the Great) (590-604)  | 93. Stephen III (752-57)                 |
| 65. Sabinian (604-606)                   | 94. St. Paul I (757-67)                  |
| 66. Boniface III (607)                   | 95. Stephen IV (767-72)                  |
| 67. St. Boniface IV (608-15)             | 96. Adrian I (772-95)                    |
| 68. St. Deusdedit (Adeodatus I) (615-18) | 97. St. Leo III (795-816)                |
| 69. Boniface V (619-25)                  | 98. Stephen V (816-17)                   |
| 70. Honorius I (625-38)                  | 99. St. Paschal I (817-24)               |
| 71. Severinus (640)                      | 100. Eugene II (824-27)                  |
| 72. John IV (640-42)                     | 101. Valentine (827)                     |
| 73. Theodore I (642-49)                  | 102. Gregory IV (827-44)                 |
| 74. St. Martin I (649-55)                | 103. Sergius II (844-47)                 |
| 75. St. Eugene I (655-57)                | 104. St. Leo IV (847-55)                 |
| 76. St. Vitalian (657-72)                | 105. Benedict III (855-58)               |
| 77. Adeodatus (II) (672-76)              | 106. St. Nicholas I (the Great) (858-67) |
| 78. Donus (676-78)                       | 107. Adrian II (867-72)                  |
| 79. St. Agatho (678-81)                  | 108. John VIII (872-82)                  |
| 80. St. Leo II (682-83)                  | 109. Marinus I (882-84)                  |
| 81. St. Benedict II (684-85)             | 110. St. Adrian III (884-85)             |
| 82. John V (685-86)                      | 111. Stephen VI (885-91)                 |
| 83. Conon (686-87)                       | 112. Formosus (891-96)                   |
| 84. St. Sergius I (687-701)              | 113. Boniface VI (896)                   |
| 85. John VI (701-05)                     | 114. Stephen VII (896-97)                |
| 86. John VII (705-07)                    | 115. Romanus (897)                       |
| 87. Sisinnius (708)                      | 116. Theodore II (897)                   |
| 88. Constantine (708-15)                 | 117. John IX (898-900)                   |
| 89. St. Gregory II (715-31)              | 118. Benedict IV (900-03)                |
| 90. St. Gregory III (731-41)             | 119. Leo V (903)                         |
| 91. St. Zachary (741-52)                 | 120. Sergius III (904-11)                |

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|------|---|------|------------------------------|
| 121. | Anastasius III (911-13)   | 152. | Damasus II (1048)            |
| 122. | Lando (913-14)  | 153. | St. Leo IX (1049-54)         |
| 123. | John X (914-28)   | 154. | Victor II (1055-57)          |
| 124. | Leo VI (928)  | 155. | Stephen X (1057-58)          |
| 125. | Stephen VIII (929-31)   | 156. | Nicholas II (1058-61)        |
| 126. | John XI (931-35)  | 157. | Alexander II (1061-73)       |
| 127. | Leo VII (936-39)  | 158. | St. Gregory VII (1073-85)    |
| 128. | Stephen IX (939-42)   | 159. | Blessed Victor III (1086-87) |
| 129. | Marinus II (942-46)   | 160. | Blessed Urban II (1088-99)   |
| 130. | Agapetus II (946-55)  | 161. | Paschal II (1099-1118)       |
| 131. | John XII (955-63)   | 162. | Gelasius II (1118-19)        |
| 132. | Leo VIII (963-64)   | 163. | Callistus II (1119-24)       |
| 133. | Benedict V (964)  | 164. | Honorius II (1124-30)        |
| 134. | John XIII (965-72)  | 165. | Innocent II (1130-43)        |
| 135. | Benedict VI (973-74)  | 166. | Celestine II (1143-44)       |
| 136. | Benedict VII (974-83)   | 167. | Lucius II (1144-45)          |
| 137. | John XIV (983-84)   | 168. | Blessed Eugene III (1145-53) |
| 138. | John XV (985-96)  | 169. | Anastasius IV (1153-54)      |
| 139. | Gregory V (996-99)  | 170. | Adrian IV (1154-59)          |
| 140. | Sylvester II (999-1003)   | 171. | Alexander III (1159-81)      |
| 141. | John XVII (1003)  | 172. | Lucius III (1181-85)         |
| 142. | John XVIII (1003-09)  | 173. | Urban III (1185-87)          |
| 143. | Sergius IV (1009-12)  | 174. | Gregory VIII (1187)          |
| 144. | Benedict VIII (1012-24)   | 175. | Clement III (1187-91)        |
| 145. | John XIX (1024-32)  | 176. | Celestine III (1191-98)      |
| 146. | Benedict IX (1032-45)   | 177. | Innocent III (1198-1216)     |
| 147. | Sylvester III (1045) -- Considered by<br>Some to be an antipope | 178. | Honorius III (1216-27)       |
| 148. | Benedict IX (1045)  | 179. | Gregory IX (1227-41)         |
| 149. | Gregory VI (1045-46)  | 180. | Celestine IV (1              |
| 150. | Clement II (1046-47)  | 181. | Innocent IV (1243-54)        |
| 151. | Benedict IX (1047-48)   | 182. | Alexander IV (1254-61)       |
|      |   | 183. | Urban IV (1261-64)           |
|      |   | 184. | Clement IV (1265-68)         |

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|------|-------------------------------|------|-------------------------------|
| 185. | Blessed Gregory X (1271-76)   | 218. | Leo X (1513-21)               |
| 186. | Blessed Innocent V (1276)     | 219. | Adrian VI (1522-23)           |
| 187. | Adrian V (1276)               | 220. | Clement VII (1523-34)         |
| 188. | John XXI (1276-77)            | 221. | Paul III (1534-49)            |
| 189. | Nicholas III (1277-80)        | 222. | Julius III (1550-55)          |
| 190. | Martin IV (1281-85)           | 223. | Marcellus II (1555)           |
| 191. | Honorius IV (1285-87)         | 224. | Paul IV (1555-59)             |
| 192. | Nicholas IV (1288-92)         | 225. | Pius IV (1559-65)             |
| 193. | St. Celestine V (1294)        | 226. | St. Pius V (1566-72)          |
| 194. | Boniface VIII (1294-1303)     | 227. | Gregory XIII (1572-85)        |
| 195. | Blessed Benedict XI (1303-04) | 228. | Sixtus V (1585-90)            |
| 196. | Clement V (1305-14)           | 229. | Urban VII (1590)              |
| 197. | John XXII (1316-34)           | 230. | Gregory XIV (1590-91)         |
| 198. | Benedict XII (1334-42)        | 231. | Innocent IX (1591)            |
| 199. | Clement VI (1342-52)          | 232. | Clement VIII (1592-1605)      |
| 200. | Innocent VI (1352-62)         | 233. | Leo XI (1605)                 |
| 201. | Blessed Urban V (1362-70)     | 234. | Paul V (1605-21)              |
| 202. | Gregory XI (1370-78)          | 235. | Gregory XV (1621-23)          |
| 203. | Urban VI (1378-89)            | 236. | Urban VIII (1623-44)          |
| 204. | Boniface IX (1389-1404)       | 237. | Innocent X (1644-55)          |
| 205. | Innocent VII (1404-06)        | 238. | Alexander VII (1655-67)       |
| 206. | Gregory XII (1406-15)         | 239. | Clement IX (1667-69)          |
| 207. | Martin V (1417-31)            | 240. | Clement X (1670-76)           |
| 208. | Eugene IV (1431-47)           | 241. | Blessed Innocent XI (1676-89) |
| 209. | Nicholas V (1447-55)          | 242. | Alexander VIII (1689-90)      |
| 210. | Callistus III (1455-58)       | 243. | Innocent XII (1691-1700)      |
| 211. | Pius II (1458-64)             | 244. | Clement XI (1700-21)          |
| 212. | Paul II (1464-71)             | 245. | Innocent XIII (1721-24)       |
| 213. | Sixtus IV (1471-84)           | 246. | Benedict XIII (1724-30)       |
| 214. | Innocent VIII (1484-92)       | 247. | Clement XII (1730-40)         |
| 215. | Alexander VI (1492-1503)      | 248. | Benedict XIV (1740-58)        |
| 216. | Pius III (1503)               | 249. | Clement XIII (1758-69)        |
| 217. | Julius II (1503-13)           | 250. | Clement XIV (1769-74)         |

- |      |                           |      |                              |
|------|---------------------------|------|------------------------------|
| 251. | Pius VI (1775-99)         | 260. | Pius XI (1922-39)            |
| 252. | Pius VII (1800-23)        | 261. | Pius XII (1939-58)           |
| 253. | Leo XII (1823-29)         | 262. | Blessed John XXIII (1958-63) |
| 254. | Pius VIII (1829-30)       | 263. | Paul VI (1963-78)            |
| 255. | Gregory XVI (1831-46)     | 264. | John Paul I (1978)           |
| 256. | Blessed Pius IX (1846-78) | 265. | John Paul II (1978-2005)     |
| 257. | Leo XIII (1878-1903)      | 266. | Benedict XVI (2005—2013)     |
| 258. | St. Pius X (1903-14)      | 267. | Francis (2013-Present)       |
| 259. | Benedict XV (1914-22)     |      |                              |

## DOCTORS OF THE CHURCH

There are three requirements that must be fulfilled by a person in order to merit being included in the ranks of the **"Doctors of the Church"**:

1. holiness that is truly outstanding, even among saints;
2. depth of doctrinal insight; and
3. an extensive body of writings which the church can recommend as an expression of the authentic and life-giving Catholic Tradition.

During the "golden age of the Fathers," (300-600), eight **Doctors of the Church** particularly stand out and are called "Ecumenical Fathers" because of their widespread influence. Bronze statues of several of these eight are to be found in St. Peter's Basilica. Four of these **Doctors of the Church** hailed from the Western (Latin-speaking) half of the Roman Empire.

1. St. Ambrose, 340-397
2. St. Jerome, 345-420
3. St. Augustine, 354-430
4. St. Gregory the Great (Pope), 540-604

Four of the Ecumenical Fathers who were **Doctors of the Church** came from the Eastern (Greek-speaking) Roman Empire:

1. St. Athanasius, 295-373
2. St. Basil the Great, 330-379
3. St. Gregory of Nazianzus, 330-390
4. St. John Chrysostom, 345-407

There are eight other **Doctors of the Church** from the Patristic period:

1. St. Ephraem the Deacon, 306-373 (Syriac)
2. St. Hilary, 315-368 (Latin)
3. St. Cyril of Jerusalem, 315-387 (Greek)
4. St. Cyril of Alexandria, 376-444 (Greek)
5. St. Leo the Great (Pope), 390-461 (Latin)

6. St. Peter Chrysologus, 400-450 (Latin)
7. St. Isidore of Seville (last of the Latin Fathers), 560-636
8. St. John Damascene (last of the Greek Fathers), 676-749

There are nine Doctors of the Church during the Latin Middle Ages:

1. St. Bede “the Venerable,” 673-735
2. St. Peter Damian, 1007-1072
3. St. Anselm, 1033-1109
4. St. Bernard of Clairvaux, 1090-1153
5. St. Anthony of Padua, 1195-1231
6. St. Albert the Great, 1200-1280
7. St. Bonaventure, 1217-1274
8. St. Thomas Aquinas, 1225-1274
9. St. Catherine of Siena, 1347-1379

There are six **Doctors of the Church** who were prominent in the 16th century Catholic Reformation, all from the Latin Church:

1. St. Teresa of Avila, 1515-1582
2. St. Peter Canisius, 1521-1597
3. St. John of the Cross, 1542-1591
4. St. Robert Bellarmine, 1542-1621
5. St. Lawrence of Brindisi, 1559-1619
6. St. Francis de Sales, 1567-1622

There are two **Doctors of the Church** in the modern era, both from the Latin Church:

1. St. Alphonsus Liguori, 1696-1787
2. St. Therese of Lisieux, 1873-1897 (proclaimed Doctor of the Church by John Paul II 10/19/97)

This list of the Doctors of the Church was adapted from that provided by Louis Miller, *Beacons of Light: Profiles of Ecclesiastical Writers Cited in the Catechism* (Liguori, MO: Liguori, 1995), 61-62.

## FATHERS OF THE CHURCH

“‘Fathers of the Church’ is the name rightly given to those saints who by the power of their faith, the depth and riches of their teachings, gave her new life and great increase in the course of the first centuries. ... They are indeed Fathers of the Church because from them by means of the Gospel she received life. They are likewise its builders because they set up the main structures of the Church of God on the one foundation laid by the apostles, which is Christ.”

Pope John Paul II  
Apostolic Letter on the Sixteenth Centenary of St. Basil the Great  
January 2, 1980

Note: Lists of the Church Fathers vary; this list provides most of the prominent Fathers universally recognized.

### The Apostolic Fathers

Pope Clement of Rome (d. 97)

Ignatius of Antioch (50-107)

Polycarp (69-166)

Writer of the Didache (first century)

Writer of the Epistle of Barnabas (first century)

### The Church Fathers of the West

Jerome (c. 342-420)

Ambrose (c. 340-397)

Augustine (354-430)

Pope Gregory the Great (c. 540-604)

### Latin Fathers of the Church

Ambrose (340-397)

Arnobius (284-305)

Augustine (354-430)

Benedict (480-543)

Caesarius (470-543)

John Cassian (360-435)

Pope Celestine I (regn. 422-432)

Pope Clement of Rome (c. 88-97)

Pope Cornelius (regn. 251-253)

Cyprian (190-258)  
Pope Damasus (regn. 366-384)  
  
Pope Dionysius (regn. 259-268)  
Ennodius (473-521)  
Eucherius of Lyons (d 449)  
Fulgentius (468-533)  
Gregory of Elvira (320-392)  
Pope Gregory the Great (regn. 590-604)  
Hilary of Poitiers (315-367)  
Hippolytus (170-236)  
Pope Innocent I (regn. 402-417)  
  
Irenaeus (130-202)  
Isidore (560-636)  
Jerome (340-420)  
Pope Julius I (regn. 337-352)  
Lactanius (250-325)  
Pope Leo the Great (regn. 440-461)  
Marius Mercator (5th century)  
Marius Victorinus (5th century)  
Minucius Felix (fl. 160-300)  
Optatus (4th century)  
Pacian (310-392)  
Pamphilus (240-309)  
Paulinus (354-431)  
Peter Chrysologus (406-450)  
Phoebadius (d 392)  
Prosper of Aquitaine (400-463)  
Rufinus (345-410)  
Salvian of Marseilles (400-480)  
Pope Siricius (regn. 384-399)  
Tertullian (160-250; because he ended up in schism from the Church, many prefer to call him simply an “ecclesiastical writer”)



Vincent of Lerins (400-450)

### [The Church Fathers of the East](#)

Athanasius (c. 297-373)

Basil the Great (329-379)

Gregory of Nazianzen (329-389)

John Chrysostom (c. 347-407)

### [Greek Fathers of the Church](#)

Anastasius (d 700)

Andrew of Crete (650-740)

Aphraates (4th century)

Archelaus (d 282)

Athanasius (296-373)

Athenagoras (2nd century)

Basil the Great (329-379)

Caesarius of Nazianzus (330-369)

Clement of Alexandria (160-215)

Cyril of Jerusalem (315-386)

Cyril of Alexandria (375-444)

Didymus the Blind (313-398)

Diodore of Tarsus (d 390)

Dionysius the Pseudo-Areopagite (fl. 500)

Epiphanius of Salamis (315-403)

Eusebius (260-340)

Eustathius of Antioch (fl. 325)

Firmilian (+268)

Gennadius I (458-471)

Germanus (634-733)

Gregory of Nazianzus (325-389)

Gregory of Nyssa (331-394)  
Gregory Thaumaturgus (213-270)  
Hermas (fl. 90-150)  
Ignatius of Antioch (50-107)  
Isidore of Pelusium (360-435)  
John Chrysostom (347-407)  
John Climacus (525-605)  
John Damascene (676-770)  
Justin Martyr (100-165)  
Leontius of Byzantium (d 543)  
Macarius the Great (300-390)  
Maximus (580-662)  
Melito (2nd C)  
Methodius (d 311)  
Nilus the Elder of Ancyra (d 430)  
Origen (185-253; because some of his teachings were later condemned by the Church, many prefer to call him simply an “ecclesiastical writer”)  
Polycarp (69-166)  
Proclus of Constantinople (d 446)  
Serapion of Thmuis (d 362)  
Sophronius (560-638)  
Tatian the Assyrian (2nd century)  
Theodore of Mopsuestia (350-428)  
Theodore of Cyrus (393-460)  
Theophilus of Antioch (2nd century)

## SAINTS ASSOCIATED WITH THE SACRAMENTS

### Eucharist

1. St. Anthony
2. St. Clare
3. St. John Berchmans
4. St. Pascal Baylon
5. St. Pius X
6. St. Stanislaus Kosika
7. St. Tarcisius

### Reconciliation

1. St. Alphonsus Liguori
2. St. Augustine
3. St. Gerard Majella
4. St. John Neomycir
5. St. John Vianney – the Cure d Ars
6. St. Mary Magdalene
7. St. Padre Pio

### Baptism

1. St. John the Baptist
2. St. Peter Claver

### Confirmation

1. St. Paul
2. St. Peter

### Anointing

1. St. James
2. St. John of God
3. St. Michael the Archangel
4. St. Raphael
5. Sts. Cosmas and Damien

### Matrimony

1. St. Anne and Joachim
2. St. Elizabeth of Hungary
3. St. John Francis Regis
4. St. Monica
5. St. Nicholas of Myra
6. The parents of St. Therese of Lisieux
7. St. Rita of Corsica

### Holy Orders

1. St. Catherine of Alexandria
2. St. Charles Borromeo
3. St. Gabriel Possenti
4. St. Ignatius Loyola
5. St. John Berchmans
6. St. John Chrysostom
7. St. John Vianney

## CATECHETICAL FORMULAS

### (Doctrines to Memorize)

#### The Ten Commandments

##### Traditional Catechetical Formula

1. I am the Lord your God: you shall not have strange gods before me.
2. You shall not take the name of the Lord in vain.
3. Remember to keep holy the Lord's Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not hear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods

Based on Ex. 20:2-17 and Dt. 5:6-21

CCC 496-497

#### The Great Commandments

1. You shall love the Lord your God with your whole heart, with your whole soul and with your whole mind.
2. Love your neighbor as yourself.

Matthew 22:37-40; Mark 12:29-31;

#### The Beatitudes

Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

Blessed are they who mourn,  
for they will be comforted.

Blessed are the meek,  
for they will inherit the land.

Blessed are they who hunger and thirst for justice,  
for they will be satisfied.

Blessed are the merciful,  
for they will be shown mercy.

Blessed are the pure of heart,  
for they will see God.

Blessed are the peacemakers,  
for they will be called children of God.

Blessed are they who are persecuted for the sake of  
justice, for theirs is the kingdom of heaven.

Matthew 5:3-10

CCC 1716

#### Seven Sacraments

1. Baptism
2. Confirmation
3. Eucharist
4. Reconciliation
5. Anointing of the Sick
6. Holy Orders
7. Matrimony

CCC 1210

#### Twelve Apostles

1. Peter
2. James
3. Andrew
4. Thaddeus
5. Thomas

6. John
7. Matthew
8. Philip
9. Bartholomew
10. Matthias (replaced Judas Iscariot)
11. James
12. Simon

Matthew 10:2-4  
Acts 1:21-26  
CCC 858

### The Cardinal Virtues

1. Prudence
2. Justice
3. Fortitude
4. Temperance

Wisdom 8:7  
CCC 1805

### The Theological Virtues

1. Faith
2. Hope
3. Charity

1 Cor. 13:13  
CCC 1813

### Corporal Works of Mercy

1. Feed the hungry and give drink to the thirsty
2. Shelter the homeless.
3. Clothe the naked.
4. Visit the sick.
5. Visit the imprisoned.

6. Bury the dead.
7. Give alms to the poor.

Matthew 25:35-40  
CCC 2447

### Spiritual Works of Mercy

1. Instruct the ignorant.
2. Counsel (advise) the doubtful.
3. Admonish (correct) the sinner.
4. Comfort the sorrowful
5. Forgive offenses.
6. Bear wrongs patiently.
7. Pray for the living and the dead.

Gal. 6:1-2  
1 Thes. 5:14,19  
CCC 2447

### Gifts of the Holy Spirit

1. wisdom
2. knowledge
3. understanding
4. piety
5. fortitude
6. fear of the Lord
7. counsel

Is. 11:1-3  
C 1831

### Fruits of the Holy Spirit

1. love
2. generosity
3. joy
4. gentleness
5. peace

6. faithfulness
7. patience
8. modesty
9. kindness
10. self-control
11. goodness chastity

Gal. 5:22-23  
CCC 1832

### Marks of the Church

1. One
2. Holy
3. Catholic
4. Apostolic

CCC 865

### Eucharistic Fast

General Law - those preparing to receive Communion must abstain from all food and drink for one hour prior to reception. Exceptions to the Eucharist Fast - water may be taken any time before Communion. In the case of sickness, medicine may be taken any time before reception.

Canon 919

### Holy Days of Obligation in the United States

1. Solemnity of Mary, Mother of God  
(January 1)\*
2. Solemnity of the Ascension  
(Forty days after Easter)
3. Solemnity of the Assumption of the Blessed Virgin Mary (August 15)\*
4. Solemnity of All Saints (November 1)\*
5. Solemnity of the Immaculate Conception (December 8)

6. Solemnity of the Nativity of Our Lord  
Jesus Christ (December 25)

*\* When these days fall on a Saturday or a Monday, they are not observed as holy days of obligation. They do keep their major rank as solemnities and should always be celebrated with special care.*

Canon 1246  
NCCB, December 1991  
CCC 2177

### The Precepts of the Church

1. Celebrate Mass on Sundays and holy days and rest from servile work. Take part in Mass. Avoid unnecessary work and unnecessary shopping.
2. Confess your sins at least once a year.
3. Receive the sacrament of the Eucharist at least during the Easter season.
4. Observe the days of fasting and abstinence established by the Church.
5. Provide for the material needs of the Church each according to his own ability

CCC 2041-2043

### Days of Penance

1. All Fridays
2. Days of Lent

Canon 1250  
CCC 1438

### General Laws of Fast and Abstinence

**Fast:** All adults, 18 up to the beginning of their sixtieth (60) year, are bound by the law of fasting. Fasting allows one full meal, but a light breakfast and lunch are not forbidden. Pastors and parents are to see to it that children while not bound to the law of fast and abstinence are educated and introduced to an authentic sense of penance.

**Abstinence:** All persons 14 years and older are bound by the law of abstinence. Abstinence means not eating

meat.

### Days of Fast and Abstinence

1. Ash Wednesday
2. Good Friday
3. Fridays of Lent (abstinence)

On Fridays, when abstinence is not required by law, acts of penance, especially works of charity and exercise of piety are suggested. Abstinence from meat is especially recommended but under no obligation by law.

Canon 1251-1253  
CCC 1434,2043

### Five Implications of Faith in One God

1. Becoming aware of God's greatness and majesty.
2. Living in thanksgiving.
3. Knowing the unity and true dignity of all.
4. Making good use of created things.
5. Trusting in God in every circumstance.

CCC 222-227

### Sources of Morality

1. The object chosen, that is, what is the act.
2. The end in view, that is, what is intended.
3. The circumstances of the action

CCC 1750

### How We Cooperate in Sins Committed by Others

1. by participating directly and voluntarily in them
2. by ordering, advising, praising, or approving them
3. by not disclosing or not hindering them when we have an obligation to do so
4. by protecting evil-doers

CCC 1868

### Three Conditions for Mortal Sin

1. Must be of grave matter.
2. Must be committed with full knowledge.
3. Must be committed with deliberate consent.

CCC 1858-1859

### Four Expressions of the Moral Law

1. Eternal law
2. Natural law
3. Revealed law
4. Civil and ecclesiastical laws

### Four Points of the Souls' Likeness to God

1. Like God, the soul is a spirit (simplicity).
2. Like God, the soul is immortal (immortality).
3. Like God, the soul can reason (intellect).
4. Like God, the soul can choose (free will).

### Powers of the Soul

1. Memory
2. Understanding
3. Free Will

### Reasons for the Incarnation

1. to inaugurate the new creation
2. to know the love of God
3. to make mankind partakers of the divine nature
4. to be our model for holiness
5. to free us from sin

CCC 45460,504

### Symbols of the Holy Spirit

1. anointing clouds
2. dove finger of God
3. fire hand
4. light seal
5. water

#### Names of the Eucharist

1. Breaking of the Bread
2. Daily bread
3. Holy Communion
4. Holy and Divine Liturgy
5. Holy Mass
6. Holy Sacrifice
7. Lord's Supper
8. Memorial of the Lord's Passion and Resurrection
9. Most Blessed Sacrament/Sacrament of Sacraments
10. Sacrifice of Praise

#### Characteristics of Faith

1. Faith is a grace-inspired human act freely chosen.
2. Faith enables understanding.
3. Faith is necessary for salvation.
4. Faith is a foretaste of eternal life.
5. Faith is both a personal and an ecclesial act.
6. Faith requires perseverance.

CCC 535,555,694-701  
 CCC 1169,1211,1329-32,2643,2837  
 CCC 153-165

#### Implication of Belief in One God

1. It means coming to know God's greatness and

majesty.

2. It means living in thanksgiving.
3. It means knowing the unity and due dignity of all humanity.
4. It means making good use of created things.
5. It means trusting God in every circumstance.

CCC 222-227

#### Effects of Baptism

1. Forgiveness of original sin and all personal sin.
2. Birth into a new life by which we become adopted children of the Father, members of the Body of Jesus Christ (the Church, the Family of God), and temples of the Holy Spirit. We are co-heirs of the Kingdom.
3. Indelible spiritual mark (can never be repeated or undone)
4. Receive everything we need to grow as His Child (theological virtues, gifts of the Holy Spirit)

CCC 1265-66, 1279-80

#### Effects of Reconciliation

1. reconciliation with God by which penitent recovers grace reconciliation with the Church, the Family of God
2. remission of the eternal punishment incurred by mortal sins
3. remission, at least in part, of temporal punishments resulting from sin
4. peace and serenity of conscience and spiritual consolation
5. an increase of spiritual strength for the Christian



battle

[CCC 1468-1470.1496](#)

### Effects of Confirmation

1. special outpouring of the Holy Spirit like at Pentecost
2. increase and deepening of Baptism
3. roots us more deeply as a Child of God
4. unites us more firmly to Jesus *Christ*
5. Increases the gifts of the Holy Spirit in us
6. strengthens our bond with the Church
7. gives us special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Jesus Christ, to confess the name of Jesus Christ boldly, and never to be ashamed of the Cross
8. indelible spiritual mark
9. perfects the common priesthood to have the power to profess faith in Jesus Christ publicly and officially

[CCC 1302-1305,1316](#)

### Effects of Holy Eucharist

1. unites us more fully with Jesus and His Family, the Church
2. forgives small (venial) sins and preserves us from grave (mortal) sin
3. sustains us in our earthly pilgrimage
4. makes us long for eternal life, heaven

[CCC 1391-1401,1416,1419](#)

### Effects of Anointing of the Sick

1. uniting the sick person to the passion of Jesus Christ, for his own good and the whole Church
2. the strengthening, peace, and courage

to endure in a Christian manner the sufferings of illness or old age

3. the forgiveness of sins, if the sick person was not able to obtain is through the sacrament of Reconciliation
4. the restoration of health, if it is conducive to the salvation of his soul
5. the preparation for passing over into eternal life

[CCC 1520-1523.1532](#)

### Steps to prepare for the Sacrament of Reconciliation

1. Pray to the Holy Spirit and think about Our Lord's sufferings
2. Find out my sins (examination of conscience) - CCC 1448
3. Be sorry for my sins (contrition) - CCC 1448, 1451
4. Make up my mind not to sin again (contrition) - CCC 1448, 1451
5. Steps to make a good Reconciliation
6. Go into the confessional, sit or kneel, make the Sign of the Cross.

### Steps to Make a Good Reconciliation

1. Go into the confessional, sit or kneel, make the Sign of the Cross.
2. Tell my sins to the priest (confession). - CCC 1448
3. Listen to what the priest says.
4. Say the Act of Contrition loud enough for the priest to hear me (true sorrow).
5. After leaving the confessional, do the penance the priest gives (satisfaction) - CCC 1448

6. Thank God for forgiving my sins.

### Steps to Receive the Eucharist

1. Must be free from grave (mortal) sin  
- CCC 1385
2. Must observe the fast required by the Church,  
specifically not to eat or drink anything other than  
water for one hour before Holy Communion - CCC  
1387
3. Bodily demeanor (gestures, clothing) ought to convey  
the respect, solemnity, and joy of this moment. - CCC  
1387, 1415

### Seven Capital Sins

1. Pride
2. Avarice (Covetousness)
3. Envy

4. Anger (Wrath)

5. Lust

6. Gluttony

7. Sloth (Acedia)

[CCC 1866](#)

### Forms of Consecrated Life

1. eremitic life
2. profession of evangelical counsels
3. religious life
4. secular institutes
5. consecrated virgins and widows
6. societies of apostolic life

[CCC 914-933](#)