

Religion Standards for Catechetical Accompaniment



Diocese of Springfield in Illinois

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³⁶ At the time of the offering of the oblation, Eli'jah the prophet came near and said, "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. ³⁷ Answer me, O Lord, answer me, that this people may know that thou, O Lord, art God, and that thou hast turned their hearts back." ³⁸ Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. ³⁹ And when all the people saw it, they fell on their faces; and they said, "The Lord, he is God; the Lord, he is God."

1 Kings 18:36-39

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Introduction

“Catechesis is an ecclesial act, arising from the missionary mandate of the Lord (cf. Mt 28:19-20) and aimed, as its very name indicates, at making the proclamation of his passion, death and resurrection continually resound in the heart of every person, so that his life may be transformed” (*Directory for Catechesis* §55, see also §1).

Catechetical Accompaniment

A common story that illustrates the journey of discipleship is the Road to Emmaus (cf. Luke 24:13-35). Jesus accompanies the two disciples by not only walking with them physically on the journey, but also spiritually through an exegesis of Scripture that helps the disciples recognize him as the Christ more fully, culminating in the breaking of bread, a ritual that we continue to celebrate today in the Eucharist. It is this model of accompaniment that is commonly used to describe the vision of ministry with young people so that they can more fully recognize Jesus. The *Directory for Catechesis* states:

[t]he present understanding of the formative dynamics of the person requires that *intimate communion with Christ*, already indicated in the existing Magisterium as the ultimate end of the catechetical initiative, should not only be identified as a goal but also brought about through a process of accompaniment” (§3, emphasis original).

This revision of our diocesan religion standards describes how the local Church can accompany young people on their journey as disciples of Jesus Christ through a deeper encounter with the Risen Lord.¹ This deeper encounter is accomplished by moving young disciples beyond simply *understanding* the faith as demonstrated by competency in knowledge. This deeper encounter will also strengthen the application of this knowledge by showing what it means to *actively live* an authentic Catholic lifestyle that embraces a *joyful life of discipleship*.²

Goals of Catechetical Accompaniment

The goal of formation is to form a mature Catholic disciple who...

Is firmly committed to feeling, thinking, and acting like Christ. To accomplish this goal, formation programs must:

- Be attentive to the interior life of the Christian
- Inspire the Christian to grow in wisdom and knowledge of the faith
- Manifest its fruits in how the Christian lives in the world

¹ C.f. Declaration 5, Fourth Diocesan Synod, 2017.

² C.f. Declaration 4, Ibid.

Believes, understands and can articulate the truths of the Faith. To accomplish this goal, formation programs must:

- Present the fullness of the teachings of the Catholic Church
- Challenge the Christian to boldly live as a disciple of Jesus Christ
- Assess religious knowledge in accordance with diocesan guidelines

Joyfully and frequently receives the Sacraments with ever-deepening devotion, especially the Sacrament of Penance and the Sacrament of the Holy Eucharist. To accomplish this goal, formation programs must:

- Inspire the Christian to approach the completion of initiation as a milestone on the larger journey of discipleship
- Call the Christian to be ever mindful of our concupiscence and the need for God's healing grace
- Impart that sacraments nourish, strengthen, and express our faith

Lives the virtuous life with ever-growing charity and wisdom. To accomplish this goal, formation programs must:

- Emphasize virtues that model the life of Christ
- Expose Christians to role models who epitomize what it means to be made in the image and likeness of God, particularly in the Communion of Saints
- Provide opportunities to practice charity at home, in the parish and in the wider community

Is steadfast in ongoing prayer. To accomplish this goal, formation programs must:

- Practice the various forms of prayer – Blessing & Adoration, Petition, Intercession, Thanksgiving, and Praise
- Recognize that humility is the foundation of prayer
- Inspire the Christian to build a lifetime habit of prayer

Faithfully engages with Sacred Scripture. To accomplish this goal, formation programs must:

- Exhort all Christians to diligently study Scripture
- Open Scripture in its fullness using a variety of methods
- Instill a deeper reverence for the Word of God

Is active in the Catholic parish and bears witness to the faith in all aspects of life. To accomplish this goal, formation programs must:

- Impart a true understanding of and appreciation for what it means to be a fervent community of intentional and dedicated missionary disciples of the Risen Lord and steadfast stewards of God's creation who seek to become saints

- Encourage the Christian to boldly share the faith with others no matter the cost to oneself
- Mobilize all the resources of the parish community to realize the four-fold pillars of discipleship - hospitality, prayer, formation, and service

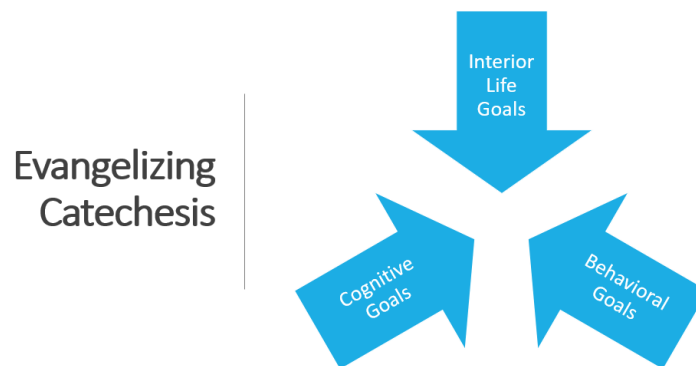
(Above adapted from the *Handbook on the Catechetical Accompaniment Process*, p. 13.)

Expanded Goals for Evangelizing Catechesis

The *Handbook on the Catechetical Accompaniment Process* identifies three categories of formational goals that are vital to a person's formation: Interior Life Goals, Behavioral Goals, and Cognitive Goals (p. 13). These areas of formation form the basis for the religion standards presented here.

- **Interior Life Goals** focus on the affective dimension of faith – how we feel about our life of discipleship
- **Behavioral Goals** are how formation efforts manifest themselves in the lives of believers
- **Cognitive Goals** help the disciple mature in their knowledge of Jesus Christ and his bride, the Church

Another way to look at these categories of formation goals is by associating them with the head, the heart, and the hands. Simply knowing about Jesus (head knowledge, associated with the cognitive goals) is only marginally effective if the person being catechized does not fall in love with Jesus Christ (heart knowledge, associated with the interior life goals). When the disciple falls in love with Jesus (heart) and grows in understanding (head), he or she is inspired to do something about this combination of knowledge and feeling by using one's hands to build God's kingdom (the behavioral goals of formation.) Catechetical accompaniment that brings the head, heart, and hands together in our formation efforts offers a more comprehensive approach for disciples to grow in holiness.



How these Standards are Organized

The formational goals identified in the *Handbook on the Catechetical Accompaniment Process* are organized around different developmental stages in the life of a young person, identified in this document as a **disciple group**. Rather than having a rigid list of objectives for each grade level, disciple groups allow for flexibility in how the parish catechetical plan can unfold and how parish and school teams can collaborate more effectively to cover material. Each disciple group also has a specific theme that helps move a young person forward on their journey of discipleship.

- The theme for the **Early Childhood Disciple Group** is **initiation**, as young people prepare to be fully received into the Church
- The theme for the **Middle Childhood Disciple Group** is **discipleship**, as the fully initiated Christian enters a period of apprenticeship in the Christian life
- The theme for the **Early Adolescence Disciple Group** is **mission**, helping young disciples focus on using one's gifts and talents to build God's Kingdom

Each **disciple group** is further organized into **pillars** that mirror the four pillars of the *Catechism of the Catholic Church* – Creed, Sacraments, Morality, and Prayer (CCC 13). The four pillars are then grouped into formational **topics** that provide a focus for catechetical accompaniment. Specific **objectives** are then identified under each topic and organized into interior life goals, behavioral goals, and cognitive goals.

The formational topics are outlined by pillar in the schedule below.

Pillar I: Profession of Faith - Faith and Reason - Divine Revelation - The Holy Trinity - Jesus Christ/Christology - The Church/Ecclesiology	Pillar III: Life in Christ - Humanity's Nature, Purpose, and End - Moral Living - Theology of the Body
Pillar II: The Celebration of the Christian Mystery - Sacramental Life - Restored Order Sacramental Formation	Pillar IV: Christian Prayer - Prayer

While the *Handbook on the Catechetical Accompaniment Process* does include information for adult catechesis as well as family catechesis, these disciple groups will be treated in separate documents. Information about the high school age disciple group is treated in the 2012 Doctrinal Elements document from the USCCB.

Early Childhood: Pre-K to 3rd Grade

The general theme for this disciple group is **initiation**. In this stage of formation, young people will begin to learn about basic aspects of the Catholic faith and what it means to be a fully initiated Christian.

1. Disciple Group: Early Childhood

1.1. Pillar I: The Profession of Faith

1.1.1. Topic: Faith and Reason

Interior Life

1.1.1.1.	Trust God with all your heart.
1.1.1.2.	Be thankful for the gift of faith.
1.1.1.3.	Love the beauty of God's creation.

Behavioral

1.1.1.4.	Pray to God to help you stay with him always.
1.1.1.5.	Pray for the gifts of the Holy Spirit to grow in you.
1.1.1.6.	Spend time playing outdoors surrounded by God's Creation.
1.1.1.7.	Listen to one's parents, teachers, and catechists as they teach you about Jesus.
1.1.1.8.	Be attentive in times of prayer and at Holy Mass.

Cognitive

1.1.1.9.	Identify that everyone is called to love God.
1.1.1.10.	Articulate that God exists and that he loves you.
1.1.1.11.	Identify that it is good to know God.
1.1.1.12.	Articulate that creation tells us about God.
1.1.1.13.	Articulate that we can trust what God tells us.
1.1.1.14.	Identify that God gives us minds to think with, the Bible, and the teachings of the Church so that we can know him more.

1.1.2. Topic: Divine Revelation

Interior Life

1.1.2.1.	Be thankful that God tells us how much he loves us.
1.1.2.2.	Seek to know Jesus better.
1.1.2.3.	Enjoy the stories from the Bible, especially those about Jesus.
1.1.2.4.	Enjoy looking through a children's Bible.

Behavioral

1.1.2.5.	Listen with attention when the Bible is read.
1.1.2.6.	Treat one's Bible with love and respect.
1.1.2.7.	Ask questions about the Bible.

Cognitive

1.1.2.8.	Be aware that God has told us about himself through nature and in the Bible.
1.1.2.9.	Know that the Bible is also called Sacred Scripture.
1.1.2.10.	Identify God as the author of the Bible.
1.1.2.11.	Be aware that the Bible has two main sections, the Old Testament and the New Testament.
1.1.2.12.	Be aware that the Old Testament tells us about God's chosen people, the Israelites.
1.1.2.13.	Be aware that in the Old Testament, God promised to send Jesus to save us from sin.
1.1.2.14.	Be aware that the four Gospels tell us about the life and teaching of Jesus.
1.1.2.15.	Know that we hear the Bible proclaimed in the Mass and in the celebration of the sacraments.

1.1.3. Topic: Holy Trinity

Interior Life

1.1.3.1.	Love God with your whole heart.
1.1.3.2.	Seek to do and say things that make God happy.
1.1.3.3.	Desire to know God more.
1.1.3.4.	Trust that God always hears our prayers.

Behavioral

1.1.3.5.	Say God's name with reverence.
1.1.3.6.	Make the Sign of the Cross with reverence.
1.1.3.7.	Listen to stories from the Bible.
1.1.3.8.	Tell God you love him at Mass.
1.1.3.9.	Learn to spend a few minutes praying before the Blessed Sacrament.
1.1.3.10.	Bless oneself with holy water when entering a Church.

Cognitive

1.1.3.11.	Identify that God made everything.
1.1.3.12.	Know that there is one God.
1.1.3.13.	Identify that God is the Trinity: Father, Son, and Holy Spirit.

1.1.3.14.	Articulate that God is love.
1.1.3.15.	Be aware that God knows everything and is all powerful.
1.1.3.16.	Know that we are made God's children in Baptism.

1.1.4. Topic: Jesus Christ/Christology

Interior Life

1.1.4.1.	Love God with one's whole heart.
1.1.4.2.	Believe that Jesus loves us.
1.1.4.3.	Desire to care for others as Jesus does.
1.1.4.4.	Trust that Jesus never leaves us all alone.
1.1.4.5.	Believe that the Eucharist is Jesus.

Behavioral

1.1.4.6.	Reverently make the Sign of the Cross.
1.1.4.7.	Show curiosity and attention during the Mass.
1.1.4.8.	Learn some of the stories about Jesus' life in the Bible.
1.1.4.9.	Do small acts of kindness out of love for God and others.
1.1.4.10.	Talk to Jesus in prayer each day.
1.1.4.11.	Look at books about the saints and children's Bibles.
1.1.4.12.	Genuflect with reverence before the Tabernacle where Jesus is.

Cognitive

1.1.4.13.	Be aware that Jesus is true God and true man.
1.1.4.14.	Articulate that Jesus is our Savior.
1.1.4.15.	Be aware that we are called to live like Jesus.
1.1.4.16.	Articulate that we get to know Jesus through the Bible.
1.1.4.17.	Be aware that Mary is Mother of God because she is Jesus' mother, and Jesus is God the Son.
1.1.4.18.	Know that the Eucharist is Jesus.
1.1.4.19.	Identify the Holy Family -- Jesus, Mary and Joseph-- and become familiar with narratives about the Holy Family in the Bible.

1.1.5. Topic: The Church/Ecclesiology

Interior Life

1.1.5.1.	Believe that the Lord is always with us.
1.1.5.2.	Love the saints.
1.1.5.3.	Be thankful for God's love.

Behavioral

1.1.5.4.	Be attentive at holy Mass.
1.1.5.5.	Be helpful to one's family and the parish community.
1.1.5.6.	Pray for the Church.
1.1.5.7.	Pray with one's family.
1.1.5.8.	Celebrate the Church's liturgical seasons and feasts of the saints.

Cognitive

1.1.5.9.	Be aware that we can call the Catholic Church the Body of Christ.
1.1.5.10.	Be aware that the Church is made up of men and women but led by God.
1.1.5.11.	Be aware that the Church is a gift given to us by Christ.
1.1.5.12.	Be aware that the Bishops, in union with the Pope, lead and teach the Church.
1.1.5.13.	Be aware that the Church is called to worship God.
1.1.5.14.	Know that the church year has liturgical seasons and feasts.
1.1.5.15.	Be aware that priests and deacons serve the Church.
1.1.5.16.	Identify the saints as God's special friends who are part of the family of the Church in heaven.
1.1.5.17.	Identify main physical elements of the Church and holy Mass, such as the altar, the gifts of bread and wine, and statues, paintings, or icons of the saints.
1.1.5.18.	Be aware that Mary is the Mother of God and that she cares and prays for us.

1.2. Pillar II: The Celebration of the Christian Mystery

1.2.1. Topic: Sacramental Life

Interior Life

1.2.1.1.	Be curious about the Mass and eager to participate, anticipating a time when one can receive Jesus.
1.2.1.2.	Be grateful for the sacraments.
1.2.1.3.	Be grateful for being baptized.

Behavioral

1.2.1.4.	Participate in holy Mass.
1.2.1.5.	Participate in parish prayers and adoration of the Blessed Sacrament with one's family when possible.
1.2.1.6.	Bless oneself with holy water.
1.2.1.7.	Genuflect with reverence to the Lord in the Tabernacle.

Cognitive

1.2.1.8.	Be aware of the Liturgical seasons: Advent, Christmas, Lent, and Easter and special feasts of Mary and the saints.
1.2.1.9.	Be aware that we meet Jesus in the sacraments.
1.2.1.10.	Articulate that in the sacraments, there are things people are doing that we can see, and there are things God is doing that we cannot see.
1.2.1.11.	Identify Baptism as the sacrament through which we become children of God and members of the family of the Church.
1.2.1.12.	Know that the Eucharist is Jesus himself.

1.2.2. Topic: Restored Order Sacramental Formation*Interior Life*

1.2.2.1.	Desire to grow in holiness.
1.2.2.2.	Feel contrition for one's sin.
1.2.2.3.	Desire the forgiveness and grace that come from the Sacrament of Penance.
1.2.2.4.	Trust in God's mercy.
1.2.2.5.	Desire to always stay close to the Sacred Heart of Jesus.
1.2.2.6.	Desire to grow in holiness, flowing from the graces of the sacraments and the gifts of the Holy Spirit.
1.2.2.7.	Long to grow closer to Christ through prayer, through the sacraments, and through obedience to His will.
1.2.2.8.	Earnestly desire to learn the faith and effective means of sharing it with others.
1.2.2.9.	Be grateful for the gift of Baptism that has made one a child of God and temple of the Holy Spirit.
1.2.2.10.	Pray that the Holy Spirit will help one to be a living witness to Christ in the world.
1.2.2.11.	Love the Lord your God.
1.2.2.12.	Desire to worship and give thanks to God in Holy Mass.
1.2.2.13.	Believe that the Eucharist is truly Jesus present with us, Body, Blood, Soul and Divinity.
1.2.2.14.	Be grateful for the Lord's love for us, especially for his sacrifice on the Cross.
1.2.2.15.	Desire to always stay close to the Sacred Heart of Jesus.

Behavioral

1.2.2.16.	Pray for the grace to be aware of one's sins and to repent with true contrition.
1.2.2.17.	Pray with an examination of conscience, especially before receiving the Eucharist and the Sacrament of Penance.

1.2.2.18.	Pray the Act of Contrition with sincerity.
1.2.2.19.	Receive the Sacrament of Penance frequently, if possible.
1.2.2.20.	Practice small acts of penance as appropriate for one's age and abilities.
1.2.2.21.	Forgive others generously and consistently.
1.2.2.22.	Pray to know God's peace in the Sacrament of Penance and to have confidence in his love.
1.2.2.23.	Develop a strong personal relationship with Christ through daily prayer and commitment to living as his disciple.
1.2.2.24.	Participate prayerfully in Holy Mass on Sundays and Holy Days of Obligation, and more frequently if possible.
1.2.2.25.	Participate in the sacramental life of the Church with gratitude and joy, and make time for Eucharistic adoration when possible.
1.2.2.26.	Grow in knowledge about one's faith and about the lives of the saints, asking for their intercession.
1.2.2.27.	Seek opportunities to serve and to give witness to one's faith in one's family, school, parish community, and social media.
1.2.2.28.	Practice the spiritual and corporal works of mercy, seek to grow in virtue, and strive to live the Beatitudes.
1.2.2.29.	Read Sacred Scripture each day, and participate in Catholic Bible studies when possible.
1.2.2.30.	Respect one's body and the bodies of others with pure and modest language, behavior, and dress, knowing one's dignity as a temple of the Holy Spirit.
1.2.2.31.	Ask parents, catechists, sponsors, or pastors questions about the teachings of the Church, especially with difficult issues one may face.
1.2.2.32.	Appreciate the difference between lived experiences with others and experiences in digital and social media, and cultivate an interior disposition of listening and obedience to the Holy Spirit, so as to be present to those who are in need of one's attention and love.
1.2.2.33.	Actively participate in holy Mass on Sundays and Holy Days of Obligation, and other days when possible.
1.2.2.34.	Listen attentively to the proclamation of the Word of God in the liturgy.
1.2.2.35.	Genuflect and pray with reverence before the Lord in the Tabernacle.
1.2.2.36.	Receive the Eucharist with reverence and love.
1.2.2.37.	Pray with gratitude for the gift of the Lord in the Eucharist.
1.2.2.38.	Spend time with Jesus in Adoration when possible.

Cognitive

1.2.2.39.	Articulate that in Baptism, by the power of the Holy Spirit, we receive new life in Christ.
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1.2.2.40.	Define the sacraments as efficacious signs of grace.
1.2.2.41.	Know that the new life of grace can be diminished or lost by sin.
1.2.2.42.	Be familiar with the Ten Commandments, Great Commandment, New Commandment, and Beatitudes.
1.2.2.43.	Articulate how the commandments and Beatitudes give us guidance on how to do good and live in imitation of Christ.
1.2.2.44.	Know that, through the saving actions of Jesus Christ, God offers us redemption and forgiveness.
1.2.2.45.	Explain that a well-formed conscience helps one to choose what is right and good.
1.2.2.46.	Be aware that one has a duty to inform one's conscience according to the truth, especially from Sacred Scripture and the teachings of the Church.
1.2.2.47.	Identify how to examine one's conscience.
1.2.2.48.	Understand the difference between mortal and venial sin.
1.2.2.49.	Know that the Sacrament of Penance reconciles us with God and to the Church.
1.2.2.50.	Identify and distinguish the four main parts of the Sacrament of Penance: contrition, confession, penance, and absolution.
1.2.2.51.	Understand that we pray the Act of Contrition for our own conversion and to express our sorrow for our sins.
1.2.2.52.	Know that conversion is intentionally turning away from sin and responding to God's love and forgiveness.
1.2.2.53.	Understand that we open our hearts to God's forgiveness and grace when we confess our sins, and that this grace helps us to avoid sin in the future.
1.2.2.54.	Articulate that performing acts of penance helps us to repair the damage caused by sin to our relationship with God and others.
1.2.2.55.	Understand that, in the Sacrament of Penance, we are offered absolution and forgiveness of our sins.
1.2.2.56.	Be familiar with the effects of the Sacrament of Penance: reconciliation with God by which the penitent recovers grace; reconciliation with the Church; remission of the eternal punishment incurred by mortal sins; remission, at least in part, of temporal punishments resulting from sin; peace and serenity of conscience, and spiritual consolation; an increase of spiritual strength for the Christian battle.
1.2.2.57.	Know that a priest cannot repeat the sins confessed to him.
1.2.2.58.	Articulate how the Sacrament of Confirmation relates to the other Sacraments of Initiation, Baptism, and Eucharist.
1.2.2.59.	Learn how the grace of the Sacrament of Confirmation completes the grace received at Baptism and conforms one to Christ.

1.2.2.60.	Be aware of who God the Holy Spirit is, and how he relates to God the Father and God the Son.
1.2.2.61.	Understand how Sacred Scripture is inspired by the Holy Spirit and inerrant. Explain why it is vital that we continue to study, read, and pray with Scripture.
1.2.2.62.	Explain why the Word of God is relevant in our lives today and why we should continually read, study, and pray with it.
1.2.2.63.	Be aware of how the Sacrament of Confirmation strengthens our bond with the Church community.
1.2.2.64.	Know the importance and gift of attending Mass on Sundays and Holy Days of Obligation as part of the Catholic life.
1.2.2.65.	Know the effects of the Sacrament of Confirmation, including the perfection of baptismal grace, being sealed with the Holy Spirit, an increase of the Gifts of the Holy Spirit, being united more completely with Christ, strengthening our bond with the Church, being given courage to witness to our faith and an indelible character.
1.2.2.66.	Know the importance of daily prayer and the guidance of the Holy Spirit in growing in virtue and our vocation to holiness.
1.2.2.67.	Identify key Scripture passages that relate to the Sacrament of Confirmation.
1.2.2.68.	Relate the importance of the virtue of humility to the Sacrament of Confirmation, and why a disposition of a humble heart is vital to being receptive to the Holy Spirit.
1.2.2.69.	Articulate what “integrity of life” means for a Christian and explain why one’s moral actions inherently reflect one’s faith as the Lord’s disciple.
1.2.2.70.	Explain why authenticity in our Christian witness is vital. Know that certain ideologies and worldviews (such as relativism) are inimical to the faith and that we must turn to God alone to know what is true, good, and beautiful.
1.2.2.71.	Articulate the importance and necessity of choosing a patron saint for the Sacrament of Confirmation and the importance of choosing a sponsor.
1.2.2.72.	Compare and contrast the various ‘vocations’ [states-of-life] in the Church (Holy Orders, consecrated life, religious life, Holy Matrimony), and explain how these ‘vocations’ are part of maturation in holiness throughout one’s life and are oriented to living out our primary vocation [the universal call to holiness received in Baptism].
1.2.2.73.	Identify the twelve fruits of the Holy Spirit, and explain how these are signs of a life under the guidance of the Holy Spirit.
1.2.2.74.	Recognize how the Sacrament of Confirmation is celebrated, and the significance of each aspect, especially the anointing with chrism, the laying on of hands by the bishop, and the spoken formula.

1.2.2.75.	Explain the requirements to receive the Sacrament of Confirmation (valid baptism, proper age, preparation, Confession, and a Sponsor) and will participate in their formation with enthusiasm and joyful expectation.
1.2.2.76.	Know the importance of allowing Sacred Scripture, the Catechism, and the magisterial teaching of the Church to guide us in facing difficult questions and issues in our lives.
1.2.2.77.	Identify Baptism as the sacrament that makes us sons and daughters of God and members of Christ's Body, the Church.
1.2.2.78.	Define the sacraments as efficacious signs of grace.
1.2.2.79.	Know that we encounter Jesus Christ himself in the Seven Sacraments.
1.2.2.80.	Identify the three Sacraments of Initiation: Baptism, Confirmation, and Eucharist.
1.2.2.81.	Understand that Sunday is the primary day for celebration of the Eucharist.
1.2.2.82.	Be familiar with the prayers and gestures in the Mass.
1.2.2.83.	Know that sacred music helps us to worship God.
1.2.2.84.	Identify the two main parts of the Mass (Liturgy of the Word and Liturgy of the Eucharist).
1.2.2.85.	Understand that in the Mass we worship God who is Creator of all and we give thanks for Jesus' sacrifice on the Cross.
1.2.2.86.	Be aware that we prepare to receive the Lord in the Eucharist through prayer, an examination of conscience, and fasting one hour before receiving him.
1.2.2.87.	Identify that through the power of the Holy Spirit and the words and actions of the priest, our gifts of bread and wine become the Body and Blood of Christ.
1.2.2.88.	Be aware that Christ himself presides over the Eucharistic celebration, and that the celebrant represents him, acting in the person of Christ the head (<i>in persona Christi capitis</i>).
1.2.2.89.	Identify validly ordained priests as the only persons who can preside at the Eucharistic celebration and consecrate the bread and wine so that it becomes Jesus' true Body and Blood.
1.2.2.90.	Know that anyone aware of having sinned mortally must not receive communion without having received forgiveness in the Sacrament of Penance.
1.2.2.91.	Be aware that the Eucharist is Jesus Christ truly present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
1.2.2.92.	Know that we bow and genuflect before the Lord in the Eucharist and in the Tabernacle because he is our King and Lord, and it is a way to show reverence and our thankfulness to him.

1.2.2.93. Identify the effects of the Eucharist: increased union with the Lord, forgiveness of venial sins, protection from serious sins, unity with the Church, and commitment to the poor.
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1.3. Pillar III: Life in Christ

1.3.1. Topic: Humanity's Nature, Purpose and End

Interior Life

1.3.1.1. Love God as Father and be thankful that he has made us his children.
1.3.1.2. Love others like Jesus does.
1.3.1.3. Be thankful to God for creating you and for creating a beautiful world.

Behavioral

1.3.1.4. Show love to God and others through kind words and helpful actions.
1.3.1.5. Obey one's parents and caregivers.
1.3.1.6. Demonstrate gratitude for your life and your family.

Cognitive

1.3.1.7. Be aware that God has created us to love him and others.
1.3.1.8. Articulate that living as God has taught us makes us happy.
1.3.1.9. Know that God loves us.
1.3.1.10. Be aware that God created us with a plan for our life.
1.3.1.11. Be aware that God desires his children to be with him in Heaven one day.

1.3.2. Topic: Moral Living

Interior Life

1.3.2.1. A desire to become the saint that God has called you to.
1.3.2.2. Love God and others.
1.3.2.3. Seek to do what Jesus teaches us each day.
1.3.2.4. Be grateful for your family and friends

Behavioral

1.3.2.5. Ask the Holy Spirit to help you be holy.
1.3.2.6. Say you are sorry if you hurt someone and forgive those who have hurt you.
1.3.2.7. Share with others.
1.3.2.8. Speak with kind and respectful language.
1.3.2.9. Pray each day.

Cognitive

1.3.2.10.	Be aware that Jesus taught his disciples how to live a holy life.
1.3.2.11.	Be aware that we should love others as God loves us.
1.3.2.12.	Articulate that God forgives us when we are truly sorry.
1.3.2.13.	Be aware that God gives us his laws to help us learn the difference between good choices and bad choices.
1.3.2.14.	Be aware that grace helps us to be good.
1.3.2.15.	Articulate that God wants each of us to love him and live with him forever in heaven.

1.3.3. Topic: Theology of the Body*Interior Life*

1.3.3.1.	See yourself as made in the image and likeness of God
1.3.3.2.	Be grateful for the person God made you to be.
1.3.3.3.	Grow in relationship with the Blessed Trinity through prayer and good works.
1.3.3.4.	Grow in wonder and awe at God's creation.
1.3.3.5.	Pray for the ability to see your friends, family, and classmates as a gift.

Behavioral

1.3.3.6.	Show respect for each person.
1.3.3.7.	Understand personal space.
1.3.3.8.	Follow rules and make good choices.
1.3.3.9.	Understand body language.
1.3.3.10.	Begin to understand the various levels of relationships (friendships, mother, father, siblings, teachers, God)
1.3.3.11.	Understand and respect the differences between male and female.

Cognitive

1.3.3.12.	Express that creation is a gift from God, who is loving.
1.3.3.13.	Discuss that it is unique to the human person to care for creation.
1.3.3.14.	Recognize that the human person has a special relationship with God in comparison to animals.
1.3.3.15.	Discuss how man images the communion of God: three persons in one God.
1.3.3.16.	Compare the special dignity of man's work to the activity of animals.
1.3.3.17.	Express a sense of wonder for all of God's creation.
1.3.3.18.	Recognize the goodness of creation.

1.3.3.19.	Express that every person is a gift from God.
1.3.3.20.	Recognize that human beings manifest their inner life through their body language.
1.3.3.21.	Recognize that true freedom comes by choosing the good.
1.3.3.22.	Recognize that each person is unique and unrepeatable.
1.3.3.23.	Recognize that God calls us to make a gift of ourselves in love.
1.3.3.24.	Recognize that all creatures are a sign of God's gift in love.
1.3.3.25.	Articulate how and why we are made for relationship with God (Communion).
1.3.3.26.	Relate how we learn more about ourselves through our relationships with others.
1.3.3.27.	Discuss reasons why God made man male and female in Gen 1:27 and Gen 2:18-22a.
1.3.3.28.	Discuss how we are created in the image and likeness of the Trinitarian God.
1.3.3.29.	Express that man is called to give himself through love as "Gift."
1.3.3.30.	Discuss how Jesus is the model of what it means for a person to be a gift.
1.3.3.31.	Discuss how the character of a person is embodied in their comportment.
1.3.3.32.	Analyze how the body reveals that each person is made for relationship with God, others, and the world.
1.3.3.33.	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.
1.3.3.34.	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.
1.3.3.35.	Relate how the body reveals the person.
1.3.3.36.	Relate man's relationship with God in original solitude to the restoration of man's relationship with God through baptism.
1.3.3.37.	Relate being connected to Jesus the True Vine (Jn 15:4-5) to manifesting the fruits of the Spirit (Gal 5:22-23).
1.3.3.38.	Recognize that in heaven there will be a profound unity and harmony between the soul and the body.

1.4. Pillar IV: Christian Prayer

1.4.1. Topic: Prayer

Interior Life

1.4.1.1.	Love to pray.
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1.4.1.2.	Look forward to telling God about your day in prayer.
1.4.1.3.	Enjoy learning new prayers.
1.4.1.4.	Be thankful that God loves you and always hears your prayers

Behavioral

1.4.1.5.	Be attentive during Mass.
1.4.1.6.	Pray with one's family, especially traditional prayers and devotions.
1.4.1.7.	Practice praying before the Blessed Sacrament for a few minutes in silence.
1.4.1.8.	Join with the Church in liturgical prayers such as "Amen" and "Alleluia."
1.4.1.9.	Speak to the Lord each day in prayer.
1.4.1.10.	Ask the saints to pray for you and your Guardian Angel to watch over you.

Cognitive

1.4.1.11.	Be aware that we show God that we love Him when we pray, especially at Mass.
1.4.1.12.	Know that the Holy Spirit helps us to pray.
1.4.1.13.	Identify the Bible as a source of prayer.
1.4.1.14.	Articulate that prayer helps us to know God.
1.4.1.15.	Be familiar with prayers such as the Sign of the Cross, Grace Before Meals, the Hail Mary, and the Our Father.
1.4.1.16.	Identify some of the liturgical seasons of the Church.
1.4.1.17.	Know that the saints pray for us.
1.4.1.18.	Understand that it is good to pray each day with one's family.

Goals for Middle Childhood: 4th to 6th Grade

The general theme for this developmental group is **discipleship**. The completion of initiation in the previous disciple group leads to a stage of apprenticeship where Christians continue to learn more about the Catholic faith and how to live a life of authentic witness to this faith.

2. Disciple Group: Middle Childhood

2.1. Pillar I: The Profession of Faith

2.1.1. Topic: Faith and Reason

Interior Life

2.1.1.1.	Trust God with all your heart.
2.1.1.2.	Be thankful for the gift of faith.
2.1.1.3.	Love the beauty of God's creation.

Behavioral

2.1.1.4.	Pray to God to help you stay with him always.
2.1.1.5.	Pray for wisdom and understanding.
2.1.1.6.	Pray for courage to tell the truth always, even when it is difficult.
2.1.1.7.	Pray for humility.
2.1.1.8.	Spend time outdoors appreciating the beauty of God's Creation.
2.1.1.9.	Listen to one's parents, teachers, and catechists as they teach you about Jesus.
2.1.1.10.	Be attentive in times of prayer and at Holy Mass.

Cognitive

2.1.1.11.	Know that the desire for truth is in every human heart.
2.1.1.12.	Know that there is a difference between what is true and what is false.
2.1.1.13.	Know that we should accept what is true and turn away from what is false.
2.1.1.14.	Know that we can be sure of what is true.
2.1.1.15.	Know that it is true that God exists and loves you.
2.1.1.16.	Know that God always tells the truth.
2.1.1.17.	Know that Jesus is God, and he said to his disciples "I am the way and the truth and the life" (Jn. 14:6).
2.1.1.18.	Know that we are happy when we know the truth.
2.1.1.19.	Know that Jesus helps us to know the Truth by giving us minds to think with, his Word in Sacred Scripture, and the teachings of the Church that he founded.

2.1.2. Divine Revelation

Interior Life

2.1.2.1.	Be grateful that God has revealed himself to us.
2.1.2.2.	Love the written Word of God, the Bible.
2.1.2.3.	Love Jesus, who is the Word of God made man.
2.1.2.4.	Desire to know Jesus better by reading Sacred Scripture.
2.1.2.5.	Desire to listen to the Bible proclaimed in the liturgy.

Behavioral

2.1.2.6.	Read or listen to Sacred Scripture every day.
2.1.2.7.	Listen attentively to the proclamation of the Word during the Liturgy.
2.1.2.8.	Act with reverence towards Sacred Scripture, treating one's Bible with care and respect.
2.1.2.9.	Discuss Scripture with one's teachers, family, and friends.
2.1.2.10.	Ask questions about the Bible.
2.1.2.11.	Utilize age-appropriate resources that assist in understanding the readings for Sunday Mass.
2.1.2.12.	Participate in special devotions with one's family, such as praying with Scripture during Eucharistic adoration, praying the Liturgy of the Hours, or reading Scripture reflections with the Rosary.

4th - 6th Grade

Cognitive

2.1.2.13.	Know that God tells us about himself through creation.
2.1.2.14.	Be aware that God also tells us about himself through Sacred Scripture and Sacred Tradition, which we call Divine Revelation.
2.1.2.15.	Articulate that Sacred Scripture is trustworthy and true because God is its author.
2.1.2.16.	Know that the Holy Spirit inspired human authors to write Sacred Scripture.
2.1.2.17.	Articulate that Scripture contains different styles of writing.
2.1.2.18.	Be aware that the Old Testament relates the history of God's chosen people, the Israelites.
2.1.2.19.	Know that the Old Testament and New Testament are connected and teach us about Jesus.
2.1.2.20.	Know that the four Gospels are especially important because they tell us about Jesus' life, mission, death, resurrection, and ascension.
2.1.2.21.	Be aware that there are 73 books in Sacred Scripture.
2.1.2.22.	Articulate that the Church discerned, with the guidance of the Holy Spirit, what books were part of Sacred Scripture.

2.1.2.23.	Be aware that the Church's teaching authority, the Magisterium, guides us to understand Sacred Scripture accurately.
2.1.2.24.	Know that Sacred Tradition is teachings and practices of the Church handed down to us by the Apostles.
2.1.2.25.	Be aware that we encounter God's Word through reading and hearing Sacred Scripture and through the Sacraments and liturgies of the Church

2.1.3. The Holy Trinity

Interior Life

2.1.3.1.	Honor the Lord in your heart.
2.1.3.2.	Love the Lord your God with your whole heart.
2.1.3.3.	Desire to think, speak, and act in ways that are pleasing to God.
2.1.3.4.	Desire to grow in relationship with the Father, through Jesus the Son, with the Holy Spirit.

Behavioral

2.1.3.5.	Read an age-appropriate Bible to understand how God has revealed himself as the Blessed Trinity, Father, Son and Holy Spirit.
2.1.3.6.	Make the Sign of the Cross with reverence.
2.1.3.7.	Speak the Lord's name with reverence.
2.1.3.8.	Love God in holy Mass.
2.1.3.9.	Bless oneself with holy water when entering a Church, remembering one's Baptism in the name of the Father, and of the Son, and of the Holy Spirit.

Cognitive

2.1.3.10.	Articulate that the Trinity is three Persons in the one God: Father, Son, and Holy Spirit.
2.1.3.11.	Understand that God is the Creator of all things that exist.
2.1.3.12.	Know that there is one God.
2.1.3.13.	Know that the three Persons are each fully God and always act together.
2.1.3.14.	Know that the three Persons are equal and exist forever.
2.1.3.15.	Know that God knows everything and is all powerful.
2.1.3.16.	Know that God the Son is begotten from the Father, and that the Holy Spirit proceeds from the Father and the Son.
2.1.3.17.	Articulate that God is love.
2.1.3.18.	Know that God invites us to be his children through Baptism.

2.1.4. Jesus Christ/Christology

Interior Life

2.1.4.1.	Desire to receive the Holy Eucharist.
2.1.4.2.	Be grateful that Jesus makes it possible for us to become adopted children of the Father through Baptism.
2.1.4.3.	Yearn to never be separated from the Lord, and strive to reject sin out of love for Christ.
2.1.4.4.	Seek the grace to live like Jesus each day.
2.1.4.5.	Desire ongoing conversion in one's life.

Behavioral

2.1.4.6.	Honor Jesus in the Eucharist at Mass and, when possible, adoration.
2.1.4.7.	Read Sacred Scripture each day, especially the Gospels.
2.1.4.8.	Strive to follow the teachings of the Lord each day, choosing goodness and virtue rather than evil and sin.
2.1.4.9.	Serve those in need, both in one's family and one's community, out of love for Christ.
2.1.4.10.	Develop a habit of speaking with God every day in prayer.
2.1.4.11.	Strive to learn more about the faith.

Cognitive

2.1.4.12.	Articulate that God the Son became man, like us in all things except sin. Jesus Christ is true God and true man.
2.1.4.13.	Identify God the Son as being of the same divine nature as (consubstantial with) God the Father.
2.1.4.14.	Know that Jesus is our Savior, offering us salvation through his Paschal Mystery.
2.1.4.15.	Articulate that Jesus saves us by his obedience to God the Father, especially in his sacrifice on the Cross.
2.1.4.16.	Know that we have a baptismal call to be like Christ and live a life of holiness.
2.1.4.17.	Identify Scripture as the written Word of God, and Jesus as the eternal Word of God.
2.1.4.18.	Know that God reveals himself to us over time, and that the Old Testament leads to the New Testament, where Jesus fully reveals the Trinity.
2.1.4.19.	Articulate that the Eucharist is Jesus' true Body and Blood.
2.1.4.20.	Identify Mary as the Mother of God (Theotokos), because Jesus is true God and true man.

2.1.4.21.	Know that the final judgment is when Jesus will return in glory to judge the living and the dead.
2.1.4.22.	Express that it is good to see Jesus in holy images.
2.1.4.23.	Know that we share in Christ's mission, and are called to be like Jesus.

2.1.5. The Church/Ecclesiology

Interior Life

2.1.5.1.	Love the Church.
2.1.5.2.	Be grateful for being united to other Catholics, including the saints in heaven, in the family of God.
2.1.5.3.	Desire to live the teachings of the Church in one's life.
2.1.5.4.	Be thankful for God's love.

Behavioral

2.1.5.5.	Participate reverently in holy Mass every Sunday and Holy Day of Obligation, as well as other days if possible.
2.1.5.6.	Volunteer with one's family to serve those in need through the parish community.
2.1.5.7.	Pray for the needs of the Church throughout the world.
2.1.5.8.	Pray with friends, family, classmates, or the parish community when possible.
2.1.5.9.	Celebrate the Church's liturgical seasons and feasts of the saints.
2.1.5.10.	Ask the intercession of our Blessed Mother and the saints.

Cognitive

2.1.5.11.	Be aware that the Catholic Church is called the Body of Christ, the Bride of Christ, the Temple of the Holy Spirit.
2.1.5.12.	Be aware that the Church is a gift given to us by Christ and that she is led by the Holy Spirit.
2.1.5.13.	Identify the Church as one, holy, catholic, and apostolic.
2.1.5.14.	Know that the Church is made up of human persons but united and guided by the Holy Spirit.
2.1.5.15.	Be aware that by Baptism, we are made part of the Body of Christ and have a share in Christ's mission of priest, prophet, and king.
2.1.5.16.	Be aware that the Church is made up of those who are ordained, those who are the lay faithful, and those who may be in either group that are consecrated religious.
2.1.5.17.	Know that the Bishops in union with the Pope are teachers of the faith for all Christians. Their teaching role is called the <i>Magisterium</i> .

2.1.5.18.	Identify the members of the Church as the baptized on earth, in purgatory, and in heaven.
2.1.5.19.	Know that the Church is called to worship God.
2.1.5.20.	Be aware that the Church worships God through the liturgy. This includes the liturgical seasons and feasts, the Liturgy of the Hours and the celebration of holy Mass.
2.1.5.21.	Identify Mary as the Mother of God and know that we can turn to her in our prayers as an intercessor for us in heaven.
2.1.5.22.	Identify how the Saints are models for us in how to love Jesus with our whole selves.

2.2. Pillar II: The Celebration of the Christian Mystery

2.2.1. Sacramental Life

Interior Life

2.2.1.1.	Willingly and joyfully participate in the liturgy.
2.2.1.2.	Desire to participate in the sacraments.
2.2.1.3.	Be thankful for the gift of Baptism and desire to grow in virtue.
2.2.1.4.	Believe that the Eucharist is truly Jesus present with us, Body, Blood, Soul, and Divinity.

Behavioral

2.2.1.5.	Participate actively in the sacramental and liturgical life of the Church.
2.2.1.6.	Receive the Sacraments of Penance and Eucharist with gratitude.
2.2.1.7.	Prayerfully adore the Lord in the Blessed Sacrament when possible.
2.2.1.8.	Pray for one's family and one's parish community.

Cognitive

2.2.1.9.	Be familiar with parts of the Mass, such as the Liturgy of the Word and the Liturgy of the Eucharist.
2.2.1.10.	Be familiar with the Liturgical calendar, and identify the seasons and key feasts that we celebrate.
2.2.1.11.	Identify the sacraments as encounters with Jesus Christ and visible signs of invisible spiritual realities.
2.2.1.12.	Identify grace as the life of God that he freely shares with us and that helps us to live as his children and to go to heaven.
2.2.1.13.	Identify Baptism as the sacrament in which we are cleansed of Original Sin and personal sin, filled with the Holy Spirit, and become members of the family of the Church.

2.2.1.14.	Identify that the Holy Eucharist truly is Jesus' Body and Blood which he gave us at the Last Supper.
2.2.1.15.	Be aware that the Eucharist is Jesus Christ truly present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
2.2.1.16.	Be aware that transubstantiation takes place by the prayer of the priest and the power of the Holy Spirit in the Liturgy.
2.2.1.17.	Identify the Sacrament of Confirmation as the sacrament in which we are sealed with the Gift of the Holy Spirit.
2.2.1.18.	Know that in the Sacrament of Penance we are forgiven of our sins and given grace to grow in virtue.
2.2.1.19.	Identify that in the Sacrament of Anointing of the Sick, the forehead and hands of a seriously ill person are anointed with the blessed oil of the sick, and the person receives the prayers of the Church for physical and spiritual healing.
2.2.1.20.	Identify the Sacrament of Matrimony as a covenant of love between a man and a woman, in which they promise to love one another for their whole lives and welcome children from God.
2.2.1.21.	Identify that in the Sacrament of Holy Orders men take vows to serve God as deacons, priests, and bishops.

2.3. Pillar III: Life in Christ

2.3.1. Humanity's Nature, Purpose, and End

Interior Life

2.3.1.1.	Yearn to grow in one's vocation to holiness.
2.3.1.2.	Love others out of love for Christ.
2.3.1.3.	Be grateful that God has lovingly created you.
2.3.1.4.	Appreciate the true, good, and beautiful things in the world.
2.3.1.5.	Desire to live with God and the saints forever in heaven.

Behavioral

2.3.1.6.	Speak and act with respect towards others because of their dignity as God's creation.
2.3.1.7.	Develop virtues by loving and serving others.
2.3.1.8.	Express gratitude for the beauty of God's creation, especially one's own body and soul.
2.3.1.9.	Pray for those discerning a vocation to the priesthood, religious life, or holy matrimony.

2.3.1.10. Pray that God will help you to be the saint he has called you to be.
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Cognitive

2.3.1.11. Identify loving and serving God as the ultimate purpose of human existence.
2.3.1.12. Know that Christ calls us to love others as he has loved us.
2.3.1.13. Know that we are beings created by God in his own image and likeness.
2.3.1.14. Identify the human person as a unity of body and soul, lovingly created by God.
2.3.1.15. Know that God has given us intellect and free will.
2.3.1.16. Know that God lovingly made us male and female.
2.3.1.17. Know that each person is called by God to follow him as his disciple. Our first vocation is to be holy.
2.3.1.18. Be aware that we can be called to a state in life and that these are: ordination (for men), marriage, or consecrated life.
2.3.1.19. Know that when we die, our soul is separated from our body and will enter heaven, purgatory, or hell.
2.3.1.20. Know that God desires that we are with him in heaven one day, and not separated from him in hell.
2.3.1.21. Be aware that on the Last Day, Jesus will return in glory, raise the dead, and bring all the just to live with him forever.

2.3.2. Moral Living

Interior Life

2.3.2.1. Long to become the saint that God has called you to be.
2.3.2.2. Love God and others.
2.3.2.3. Desire to do what Jesus teaches us each day.
2.3.2.4. Be grateful for your family and friends.

Behavioral

2.3.2.5. Prayerfully prepare to receive the Sacraments of Penance and Eucharist when possible.
2.3.2.6. Say you are sorry if you hurt someone, and forgive those who have hurt you.
2.3.2.7. Learn what Jesus teaches us is right and wrong to form one's conscience well.
2.3.2.8. Be generous and give to those in need as possible.
2.3.2.9. Practice virtues such as kindness, patience, selflessness, understanding, obedience, and charity with family and friends.
2.3.2.10. Speak and act with respect towards others.

Cognitive

2.3.2.11.	Know that God gives us his grace to support us in living a holy life.
2.3.2.12.	Know that we have free will and are responsible for our actions.
2.3.2.13.	Be aware that acts are good or bad based on the act itself (the object), the intention of the person, and the circumstances of the situation. All of these must be good for the act to be good.
2.3.2.14.	Know that God gives us the Ten Commandments, the Beatitudes, and the natural law to guide us to know what is good.
2.3.2.15.	Know that we must form our conscience according to the truth as God has taught us.
2.3.2.16.	Know that we have inherited Original Sin because of the Fall, but that Jesus has offered us salvation by the gift of Baptism.
2.3.2.17.	Know that Baptism removes the stain of Original Sin, but that we still experience an inclination toward evil that we call "concupiscence."
2.3.2.18.	Be familiar with sanctifying grace and sacramental grace.
2.3.2.19.	Know that intentionally choosing to act against God's laws is a sin.
2.3.2.20.	Articulate the difference between venial and mortal sin.
2.3.2.21.	Know the requirements for a mortal sin and understand that the Sacrament of Penance allows us to be forgiven and restores the life of grace in us.
2.3.2.22.	Understand that all people are made in the image of God and must be treated with respect.
2.3.2.23.	Know that we are called to serve the poor, and to love our neighbor as ourselves.
2.3.2.24.	Identify the precepts of the Church.

2.3.3. Theology of the Body

Interior Life

2.3.3.1.	Interpret the significance of Genesis 2:18: "It is not good for man to be alone. I will make a helper fit for him."
2.3.3.2.	Demonstrate that man comes to know himself through a gift-of-self.
2.3.3.3.	Recognize that Jesus reveals the love of the Father.

Behavioral

2.3.3.4.	Recognize that suffering is a result of the Fall and that suffering can make it difficult for us to see the gifts of God.
2.3.3.5.	Demonstrate how through our work we make a gift of ourselves.
2.3.3.6.	Exhibit wonder and awe at the generosity of God in the gifts of His abundant and beautiful creation.

2.3.3.7.	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.
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Cognitive

2.3.3.8.	Compare Adam's joy at the creation of Eve to his response to the creation of the animals.
2.3.3.9.	Extrapolate how man is created in God's image through the communion of persons.
2.3.3.10.	Connect how virtues (which have to do with man's inner life) are expressed through the body.
2.3.3.11.	Relate how Christ nourishes communion through the gift of himself in the Eucharist.
2.3.3.12.	Relate how work helps us fulfill a mission.
2.3.3.13.	Discuss how at the Resurrection we will experience the most perfect communion with God and others.
2.3.3.14.	Identify ways where God is, or was, present in your own life.
2.3.3.15.	Compare and contrast ancient myths of creation to Sacred Scripture and God's goodness in creating.
2.3.3.16.	Explain how original nakedness refers to seeing the world and others as God sees: as Gift.
2.3.3.17.	Articulate how virtue is part of 'life according to the Spirit' (cf. Eph 6:13-17).
2.3.3.18.	Discuss how at the Resurrection we will see as God sees and our bodies will perfectly reveal his love.
2.3.3.19.	Explain how creation is a good gift created from nothing.
2.3.3.20.	Define "original experience" as the most basic human experiences all humanity has in common: original solitude, original unity, original nakedness.
2.3.3.21.	Explain how original solitude means the experience of man's being alone-with-God; his unique relationship to God.
2.3.3.22.	Differentiate how man, as the pinnacle of creation, is both similar and dissimilar from God.
2.3.3.23.	Define "original unity" as the experience of man's unity-in-difference; the unique relation between male and female.
2.3.3.24.	Identify the two ways of being human, male and female.
2.3.3.25.	Discuss why it is a good thing that God created man as male and female.
2.3.3.26.	Define "original nakedness" as experiencing the true and clear vision of the person: as gift and in God's image.

2.3.3.27.	Explain how man, in the image of the Trinity, learns about himself through a gift of himself.
2.3.3.28.	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.
2.3.3.29.	Describe how the body-soul unity reveals man's special dignity.
2.3.3.30.	Explain how the human body is a visible sign (a "sacrament") of God's invisible love.
2.3.3.31.	Describe how the human body is the "temple of the Holy Spirit" (1 Cor 6:15) and why it is necessary to "glorify God in your body" (1 Cor 6:20).

2.4. Pillar IV: Christian Prayer

2.4.1. Prayer

Interior Life

2.4.1.1.	Desire to thank, praise, and worship God at holy Mass.
2.4.1.2.	Desire to speak with God and listen to him in prayer.
2.4.1.3.	Desire to pray with one's family.
2.4.1.4.	Desire to stay close to the Sacred Heart of Jesus always.

Behavioral

2.4.1.5.	Participate prayerfully in the Mass on Sundays and Holy Days of Obligation.
2.4.1.6.	Adore the Lord in the Blessed Sacrament when possible.
2.4.1.7.	Pray traditional Catholic prayers such as the Our Father, Grace Before Meals, St. Michael Prayer, and the Rosary.
2.4.1.8.	Grow in personal prayer, especially through listening to and reading Sacred Scripture when possible.
2.4.1.9.	Ask the intercession of the saints, especially a patron saint and the Blessed Mother.
2.4.1.10.	Share one's needs, fears, and petitions in prayer with one's family, and pray for the intentions of others.
2.4.1.11.	Pray for the holiness of one's family.
2.4.1.12.	Participate in the parish's celebration of the liturgical seasons, such as the O Antiphons, the Stations of the Cross, the Regina Caeli, prayers for solemnities and saints' feasts, novenas, etc.

Cognitive

2.4.1.13.	Define prayer as "the raising of one's heart and mind to God or the requesting of good things from God" (CCC 2590).
2.4.1.14.	Explain that God calls us to speak to him in prayer.

2.4.1.15.	Understand that prayer requires us to keep trying and speak with God each day, even if it is difficult.
2.4.1.16.	Know that it is the Holy Spirit who inspires and teaches us to pray.
2.4.1.17.	Understand that prayer is primarily addressed to God the Father.
2.4.1.18.	Articulate that the Bible is a source of prayer.
2.4.1.19.	Understand that we bless and adore God in the liturgy of the Church, especially the Mass.
2.4.1.20.	Explain that the Lord's Prayer (Our Father) can be called a "summary of the whole Gospel" (CCC 2761).
2.4.1.21.	Identify the liturgical seasons of the Church.
2.4.1.22.	Know that the Saints model for us how to pray.
2.4.1.23.	Understand that we must pray for the whole Church around the world.
2.4.1.24.	Know that prayer should help us to have a humble and trusting heart.

Goals for Early Adolescence: 7th to 8th Grade

The general theme for this disciple group is **mission**. Having learned many things about the Catholic faith in previous disciple groups, young disciples now have the opportunity to put these lessons in use by being a more active member of the Christian community.

3. Disciple Group: Early Adolescence

3.1. Pillar I: The Profession of Faith

3.1.1. Topic: Faith and Reason

Interior Life

3.1.1.1.	Trust God with all your heart.
3.1.1.2.	Desire to know the truth more fully.
3.1.1.3.	Be thankful for the gifts of reason and faith.

Behavioral

3.1.1.4.	Pray to God to help you stay with him always.
3.1.1.5.	Pray for wisdom and understanding.
3.1.1.6.	Pray for courage to tell the truth always, even when it is difficult.
3.1.1.7.	Pray for humility to accept the truth.
3.1.1.8.	Spend time outdoors appreciating the beauty of God's Creation.
3.1.1.9.	Learn the teachings of the Church.

Cognitive

3.1.1.10.	Know that the desire for truth is in every human heart.
3.1.1.11.	Know that there is absolute truth that comes from God and not from within the individual person.
3.1.1.12.	Understand that there is a difference between objective truth and subjective truth.
3.1.1.13.	Articulate that opinions about objective matters are true when they agree with objective truth.
3.1.1.14.	Know that what is true must be accepted.
3.1.1.15.	Know that we can discover and learn what is true but not determine it.
3.1.1.16.	Know that some objective truths can be known by reason alone.
3.1.1.17.	Know that we can know by our reason that God exists and loves us.
3.1.1.18.	Identify that we can know by our reason that there is one God, that he is all-powerful, all-knowing, and all-good, and therefore that he can be trusted.

3.1.1.19.	Know that some objective truths cannot be known by reason alone, but are revealed to us by God and do not contradict reason.
3.1.1.20.	Articulate that Jesus is God, and he said to his disciples “I am the way and the truth and the life” (Jn 14:6).
3.1.1.21.	Know that we are happy when we believe the Truth and live in accordance with it.
3.1.1.22.	Know that Jesus helps us to know the Truth by giving us minds to think with, his Word in Sacred Scripture, and the teachings of the Church that he founded.

3.1.2. Divine Revelation

Interior Life

3.1.2.1.	Be grateful for God’s revelation.
3.1.2.2.	Love the written Word of God, Sacred Scripture.
3.1.2.3.	Trust in God’s Word in Sacred Scripture and Sacred Tradition.
3.1.2.4.	Yearn for greater intimacy with Jesus through praying with Scripture.
3.1.2.5.	Seek the guidance of the Holy Spirit when reading Sacred Scripture.

Behavioral

3.1.2.6.	Read Sacred Scripture every day.
3.1.2.7.	Listen attentively to the proclamation of the Word during the Liturgy.
3.1.2.8.	Act with reverence towards Sacred Scripture, treating one’s Bible with care and respect.
3.1.2.9.	Discuss Scripture with one’s family, friends, and parish community.
3.1.2.10.	Reflect on the readings in preparation for Sunday Mass.
3.1.2.11.	Utilize age-appropriate resources that assist one in understanding Sacred Scripture.
3.1.2.12.	Practice special devotions as a family, such as praying with Scripture during Eucharistic adoration, praying the Liturgy of the Hours, or reading Scripture reflections with the Rosary.

Cognitive

3.1.2.13.	Identify that God reveals himself in two ways: (1) through Creation (Natural Revelation) and (2) through his Word (Divine Revelation).
3.1.2.14.	Understand that Divine Revelation is given in two forms: (1) Sacred Scripture and (2) Sacred Tradition.
3.1.2.15.	Know that Sacred Scripture is inspired by God and that it therefore contains no error.

3.1.2.16.	Know that God inspired human authors to convey his Word in human words.
3.1.2.17.	Understand that Sacred Scripture is trustworthy when understood in the way intended by the authors.
3.1.2.18.	Understand that Scripture contains different styles of writings and can be understood in both the literal sense as well as the spiritual sense, which can communicate deeper realities about Christ and his Church, the Christian moral life, and Heaven.
3.1.2.19.	Know that the Old Testament teaches about Christ and that Christ illuminates the Old Testament.
3.1.2.20.	Understand that the Gospels have first place among the books of Sacred Scripture as the record of Jesus' words, deeds, Passion, and Resurrection.
3.1.2.21.	Articulate that the Old Testament has a value of deep spiritual and historical significance.
3.1.2.22.	Identify that there are 73 books in Sacred Scripture in the Catholic tradition.
3.1.2.23.	Understand that the Church discerned, with the guidance of the Holy Spirit, what books were part of the canon of Sacred Scripture.
3.1.2.24.	Know that the teaching authority of the Church, the Magisterium, is the only authentic interpreter of Sacred Scripture.
3.1.2.25.	Know that Sacred Tradition is transmitted in the life and practice of the Church.
3.1.2.26.	Understand that we encounter God's Word through reading and hearing Sacred Scripture and through the Sacraments and liturgies of the Church.

3.1.3. The Holy Trinity

Interior Life

3.1.3.1.	Honor the Lord in your heart as the holy and living God, and revere his holy name.
3.1.3.2.	Love the Lord your God with your whole heart.
3.1.3.3.	Desire to think, speak, and act in ways that are pleasing to God.
3.1.3.4.	Desire to grow in relationship with the Father, through Jesus the Son, with the Holy Spirit.

Behavioral

3.1.3.5.	Read Sacred Scripture to understand God's revelation of himself as the Blessed Trinity, Father, Son, and Holy Spirit.
3.1.3.6.	Love the Lord in holy Mass.
3.1.3.7.	Make the Sign of the Cross with reverence.
3.1.3.8.	Read the teaching of the Catechism on the Blessed Trinity.

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| 3.1.3.9. | Bless oneself with holy water when entering a Church, remembering one's Baptism in the name of the Father, and of the Son, and of the Holy Spirit. |
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Cognitive

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| 3.1.3.10. | Articulate that the Trinity is three Persons in the one God: Father, Son, and Holy Spirit. |
| 3.1.3.11. | Identify that there is one God who is the uncreated, all-powerful, omniscient Creator of all things that exist. |
| 3.1.3.12. | Know that the three Persons are each fully God. |
| 3.1.3.13. | Articulate that God is love. |
| 3.1.3.14. | Know that God invites us to be his children through Baptism. |
| 3.1.3.15. | Identify that Father, Son, and Holy Spirit are coequal and coeternal. |
| 3.1.3.16. | Identify that the three Persons are distinguished in their relationship to one another: the Son is begotten from the Father, the Holy Spirit proceeds from the Father and the Son. |
| 3.1.3.17. | Know that while certain acts may be appropriated to one of the Persons of the Trinity (e.g., creation to the Father, salvation to the Son, sanctification to the Holy Spirit), the three Persons always act together. |
| 3.1.3.18. | Know that God alone freely created all things <i>ex nihilo</i> by his own power, to reveal his glory and so that his creatures could share in his truth, beauty, and goodness. |
| 3.1.3.19. | Know that God's divine providence can be mysterious, but that he guides his creation towards perfection and can bring good out of evil. |
| 3.1.3.20. | Articulate that suffering has come into the world by sin and that God mysteriously permits suffering partially to affect a greater good. |
| 3.1.3.21. | Articulate that God created angels, purely spiritual creatures, who have intelligence and will, to glorify him and serve his saving plans. God gives each person a Guardian Angel. |
| 3.1.3.22. | Know that all forms of superstition, idolatry, sacrilege, and divination, including horoscopes, are directly contrary to the worship of and love of God. |

3.1.4. Jesus Christ/Christology

Interior Life

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| 3.1.4.1. | Be grateful that God became man to save us. |
| 3.1.4.2. | Desire to grow closer to Christ each day. |
| 3.1.4.3. | Desire the grace needed each day to be a witness to Christ in daily life. |
| 3.1.4.4. | Desire to receive the Holy Eucharist. |

Behavioral

3.1.4.5.	Honor Jesus by saying his name and making the Sign of the Cross with reverence.
3.1.4.6.	Pray daily to the Lord.
3.1.4.7.	Engage with Sacred Scripture each day, seeking to know the Lord more intimately.
3.1.4.8.	Reverently receive Jesus in the Eucharist at Mass.
3.1.4.9.	Spend time with Jesus in adoration of the Blessed Sacrament as possible.
3.1.4.10.	Treat others with the love, mercy, and patience that come from Jesus.

Cognitive

3.1.4.11.	Identify that God the Son is of the same nature as (consubstantial with) God the Father. He has always existed.
3.1.4.12.	Know that the Incarnation is the mystery of God the Son assuming human nature and becoming man, like us in all things but sin. Jesus Christ is true God and true man.
3.1.4.13.	Know that Jesus is Son of God and son of Mary, and that Mary can thus be rightly called Mother of God (Theotokos).
3.1.4.14.	Know that Jesus is the Messiah and Savior, offering us salvation through his Paschal Mystery (his Passion, Death, Resurrection, and Ascension).
3.1.4.15.	Know what we come to know about Jesus through the Gospels: such as that he teaches with authority, is powerful, offers healing, is merciful, remains compassionate, and transforms lives.
3.1.4.16.	Identify how Jesus is the fullness of divine revelation, and understand that Sacred Scripture leads up to the culmination of Christ through the Old Testament to the New Testament.
3.1.4.17.	Identify that Jesus is the promised Messiah.
3.1.4.18.	Identify that Jesus truly suffered temptation and human frailty, e.g., in hunger, exhaustion, and the sufferings of his Passion.
3.1.4.19.	Identify that by his Death, Jesus triumphs over death and descends to the realm of the dead to open heaven for the souls of the just.
3.1.4.20.	Identify that Jesus truly rose from the dead in a historical event that has relevance for every time.
3.1.4.21.	Know that the Lord will return in glory to judge the living and the dead at the Final Judgment.
3.1.4.22.	Know that it is good to depict the Lord in holy images.
3.1.4.23.	Identify that we are called to share in Christ's mission. We are called to be like Christ and live a life of holiness.

3.1.5. The Church/Ecclesiology

Interior Life

3.1.5.1.	Love the Church.
3.1.5.2.	Be grateful for being united to other Catholics, including the saints in heaven, in the family of God
3.1.5.3.	Desire to integrate the teachings of the Church into one's life, always seeking greater conformity to Christ.
3.1.5.4.	Desire to share the Good News with others.

Behavioral

3.1.5.5.	Participate in the holy Mass every Sunday and Holy Day of Obligation, as well as other days if possible.
3.1.5.6.	Serve those in need with one's family through the parish community.
3.1.5.7.	Pray for the needs of the Church throughout the world, intercede for the members of the parish community, and pray for the conversion of all who are not yet part of the Church family.
3.1.5.8.	Participate in opportunities to grow in faith in the parish, such as catechesis, retreats, and parish missions when possible.
3.1.5.9.	Celebrate the Church's liturgical seasons and feasts of the saints.
3.1.5.10.	Pray for the intercession of the saints, especially the Blessed Mother, and for the protection of one's Guardian Angel.

Cognitive

3.1.5.11.	Know that the Catholic Church can be called the mystical Body of Christ, the Bride of Christ, the Temple of the Holy Spirit, and our spiritual mother.
3.1.5.12.	Know that the Church is one, holy, catholic, and apostolic.
3.1.5.13.	Know that the Church is both human and divine.
3.1.5.14.	Identify that the Church is given to us by Christ and that the Holy Spirit is the soul of the mystical Body of Christ.
3.1.5.15.	Know that the Church is made up of the baptized on earth, in purgatory, and in heaven.
3.1.5.16.	Identify that the Church is taught by the Magisterium, those Bishops in union with the Pope, whose task it is to interpret Divine Revelation rightly and to guide the faithful in faith and moral living.
3.1.5.17.	Understand that the Church is the people of God, called to worship.
3.1.5.18.	Know that the liturgy of the Church is her work, which is her spiritual worship of God, on earth and in heaven. This includes the liturgical seasons and feasts, the Liturgy of the Hours, and the celebration of holy Mass.

3.1.5.19.	Know that the Church is made up of those who are ordained, those who are the lay faithful, and those who may be in either group that are consecrated religious.
3.1.5.20.	Understand that by Baptism, we are incorporated into the Body of Christ and have a share in Christ's mission of priest, prophet, and king, manifested according to our state of life.
3.1.5.21.	Know that the saints are models for us in how to love Jesus with our whole selves and to be his disciples.
3.1.5.22.	Know that Mary is the Mother of God and our spiritual Mother, and that she cares for us and prays for us.

3.2. Pillar II: The Celebration of the Christian Mystery

3.2.1. Sacramental Life

Interior Life

3.2.1.1.	Be grateful for the sacraments.
3.2.1.2.	Believe that the Eucharist is Jesus, truly present with us, Body, Blood, Soul, and Divinity.
3.2.1.3.	Desire to participate in the sacramental life of the Church.
3.2.1.4.	Hope in the grace of the sacraments for support in growing in holiness.
3.2.1.5.	Desire to grow in virtue, flowing from one's Baptism and supported by the grace of the sacraments.

Behavioral

3.2.1.6.	Participate prayerfully and joyfully in the sacramental and liturgical life of the Church.
3.2.1.7.	Receive the sacraments of Penance and Eucharist, preparing for these gifts with an examination of conscience and with gratitude for the Lord's love and mercy.
3.2.1.8.	Participate in adoration of the Blessed Sacrament when possible.
3.2.1.9.	Participate in the prayer life of the parish community.
3.2.1.10.	Pray for one's family and the Church throughout the world.

Cognitive

3.2.1.11.	Be able to identify the parts of the Mass, such as the Liturgy of the Word and the Liturgy of the Eucharist, and understand the priest's role in the celebration of the Mass.
3.2.1.12.	Be familiar with the Church's Liturgical calendar and identify the seasons and key feasts that we celebrate.

3.2.1.13.	Know the seven sacraments of the Church, identifying their matter and form.
3.2.1.14.	Identify that grace is a share in God's life that he freely gives us which helps us to be like him and love as he loves, and that sanctifying grace is necessary for salvation.
3.2.1.15.	Know that Baptism makes us adopted children of God and members of the Church and gives us sanctifying grace.
3.2.1.16.	Know that the Holy Eucharist truly is Jesus' Body and Blood, given to us by Christ at the Last Supper and made present through the words of the priest and the power of the Holy Spirit.
3.2.1.17.	Know that the Eucharist is Jesus Christ truly and substantially present with us, Body, Blood, Soul, and Divinity. The appearance of bread and wine remain but we receive Jesus' Body and Blood. This mystery is called transubstantiation.
3.2.1.18.	Know that frequent Confession leads to a life free from sin and strengthened by grace to resist temptation.
3.2.1.19.	Know that it is required for all baptized Catholics to attend holy mass every Sunday and Holy Day of Obligation and that to miss mass, without sufficient reason, is a sin.
3.2.1.20.	Know that Confirmation increases sanctifying grace, the gifts of the Holy Spirit, and one's relation to the Church and the obligation to witness to Christ in the world.
3.2.1.21.	Identify that the Anointing of the Sick grants spiritual strengthening and courage and further conforms the one anointed to the Passion of Christ. It brings healing on a spiritual level and may also bring physical healing, according to the Lord's will.
3.2.1.22.	Know that Matrimony as a sacrament entails an unbreakable bond between a baptized man and woman, who receive grace to assist one another in holiness and in raising children.
3.2.1.23.	Know that the Sacrament of Holy Orders gives baptized men a special participation of Jesus as head of the Church for the service of all the baptized, in their roles as bishops, priests, and deacons.

3.3. Pillar III: Life in Christ

3.3.1. Humanity's Nature, Purpose, and End

Interior Life

3.3.1.1.	Desire to love others as Christ has loved you.
3.3.1.2.	Be grateful that God has lovingly created you, body and soul, for a purpose.
3.3.1.3.	Open one's heart to the true, good, and beautiful so as to encounter the Lord and experience his glory.

3.3.1.4.	Desire to become the saint God has called you to be and to witness to him with your life.
3.3.1.5.	Desire to live with God and the saints forever in heaven.

Behavioral

3.3.1.6.	Speak and act with respect towards others because of their dignity as God's creation.
3.3.1.7.	Develop virtues by loving and serving others.
3.3.1.8.	Express gratitude for the beauty of God's creation, especially one's own body and soul.
3.3.1.9.	Pray for those discerning a vocation to the priesthood, religious life, or holy matrimony.
3.3.1.10.	Pray that God will help you to be the saint he has called you to be.
3.3.1.11.	Seek answers for questions about marriage, identity, gender, the beauty of the body, or other important topics from trusted sources, especially one's parents and pastor.

Cognitive

3.3.1.12.	Identify that man is created in God's image and likeness and therefore all human beings have inherent dignity.
3.3.1.13.	Know that man's purpose is to know, love, and serve God in this life and to be with him forever in heaven.
3.3.1.14.	Identify that man is a unity of a physical body and an immaterial soul.
3.3.1.15.	Know that God has given us intellect and free will.
3.3.1.16.	Identify that passions (emotions) are meant to assist us but must be governed by reason.
3.3.1.17.	Identify that God has made us either male or female, and that one's biological sex is an unchangeable part of who a person is.
3.3.1.18.	Know that each person has a vocation, which is a call from God and our response to it. The primary vocation of the baptized is to holiness.
3.3.1.19.	Identify that in the response to God's call to holiness, one's body is meant to be kept holy as well as one's soul, and that care and respect for the body is a sign of gratitude to God who created us with love.
3.3.1.20.	Know the different kinds of vocation: our primary vocation to holiness which comes to us from our Baptism, a committed state of life (consecrated life, matrimony, priesthood), and our ministry or work.
3.3.1.21.	Identify that the evangelical counsels of poverty, chastity, and obedience are for all of the baptized to live out according to their state of in life; they are most evident in the lives of those who are consecrated or profess religious vows.

3.3.1.22.	Know that when we die, our soul is separated from our body and will enter heaven, purgatory, or hell.
3.3.1.23.	Know that in the joy of heaven, we see God face to face and experience our greatest happiness and fulfillment in worshiping the Lord with the angels and saints.
3.3.1.24.	Know that purgatory is the state of final purification, where we are made ready to enter into the joy of heaven.
3.3.1.25.	Know that hell is the sad reality of eternal separation from God chosen by one who dies in a state of unrepented mortal sin.
3.3.1.26.	Identify that on the Last Day, when Jesus returns in glory, he will raise the dead in their bodies for the Last Judgment, where the saints will rejoice in glory and the sinners will go to eternal punishment.

3.3.2. Moral Living

Interior Life

3.3.2.1.	Desire to become the saint God has called you to be.
3.3.2.2.	Desire that the Holy Spirit always inspires and guides one's thoughts, words, and actions.
3.3.2.3.	Desire purity of heart, mind, and body, and seek to protect oneself from those things that may lead to sin.
3.3.2.4.	Be grateful for the instruction the Lord has given us on how to grow in holiness and to turn away from sin.
3.3.2.5.	Desire to grow in virtue and to live the Beatitudes each day.

Behavioral

3.3.2.6.	Form one's conscience according to the teaching of the Church.
3.3.2.7.	Treat others with charity and respect, and forgive others generously as God has forgiven you.
3.3.2.8.	Practice acts of charity, especially in the corporal and spiritual works of mercy.
3.3.2.9.	Prepare for the Sacrament of Penance through an examination of conscience, and let go of past sins, after receiving forgiveness, with encouragement and hope.
3.3.2.10.	Model one's dress and behavior on the example of Jesus and Mary, in modesty and chastity.
3.3.2.11.	Pray daily for the grace to grow in the theological and cardinal virtues and to live them after the example of the saints.
3.3.2.12.	Study and practice the Beatitudes, and aid learners in growing in actions and attitudes characteristic of the Christian life.

3.3.2.13.	Volunteer for mission work and service projects with one's parish and community when possible.
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Cognitive

3.3.2.14.	Know that God gives us his grace to support us in living a holy life.
3.3.2.15.	Know that we have free will and therefore are responsible for our actions.
3.3.2.16.	Know that acts are good or bad based on the act itself (the object), the intention of the person, and the circumstances of the situation. All of these must be good for the act to be good.
3.3.2.17.	Know that God gives us his law, especially the Ten Commandments, the Beatitudes, and the natural law, to guide us to know what is right and wrong.
3.3.2.18.	Know that our conscience is where we understand the natural and moral law and judge good from evil. We have a duty to form our conscience properly.
3.3.2.19.	Know that we grow in knowing what is truly good through imitation of Christ, living in obedience with God's law.
3.3.2.20.	Know that we have inherited Original Sin because of the Fall, but that Jesus has offered us salvation by the gift of Baptism.
3.3.2.21.	Know that Baptism gives us the grace of justification, which removes the stain of Original Sin, but that we still experience a tendency toward evil that we call concupiscence.
3.3.2.22.	Understand that intentionally choosing to act against God's laws is a sin.
3.3.2.23.	Know that certain behaviors, states of mind, and omissions are sinful, and know the difference between venial and mortal sins.
3.3.2.24.	Know that for a sin to be mortal, it must be of grave nature, the person must be aware of the grave nature of the act, and the person must freely choose the act.
3.3.2.25.	Be familiar with Church teaching on social justice, the common good, and stewardship.
3.3.2.26.	Identify that all people must be treated with respect, from conception to natural death, regardless of health, wealth, mental state, race, disabilities, or other qualities.
3.3.2.27.	Understand that we must confess any mortal sins in the Sacrament of Penance, which allows us to be forgiven and restores the life of grace in us.
3.3.2.28.	Identify the gifts and fruits of the Holy Spirit and how they complete and perfect the virtues.
3.3.2.29.	Know that we are called to serve the poor, and to love our neighbor as ourselves.
3.3.2.30.	Identify the precepts of the Church.

3.3.3. Theology of the Body

Interior Life

3.3.3.1.	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.
3.3.3.2.	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.
3.3.3.3.	Describe what 'life according to the Spirit' is and how following the law of God leads to true freedom and happiness.

Behavioral

3.3.3.4.	Evaluate actions for self-mastery and describe how actions of self-mastery free one to make a full gift-of-self.
3.3.3.5.	Provide examples of rightly ordered desire, given by God, and examples of disordered "desire."
3.3.3.6.	Give examples of how a person is pure in heart, that is, when he or she perceives and respects others as a gift and seeks to make a gift of him- or herself to others.

Cognitive

3.3.3.7.	Explain that even after the Fall, creation remains a good gift and is not totally corrupted; it is able to be redeemed.
3.3.3.8.	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).
3.3.3.9.	Explain the body-soul unity in the human person from the standpoint of the "language of the Body."
3.3.3.10.	Describe how the body, by its mere existence, communicates that the human person is a gift just by the fact that it exists.
3.3.3.11.	Explain how Christ does not accuse but instead appeals to the human heart to be pure.
3.3.3.12.	Propose that creation should be received as a gift and not manipulated, dominated, and controlled.
3.3.3.13.	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.
3.3.3.14.	Explain that living out the spousal meaning of the body can be through marriage or virginity for the sake of the Kingdom.
3.3.3.15.	Evaluate the beatitude: "Blessed are the pure in heart, because they will see God."

3.3.3.16.	Describe the idea of a vocation and how it is the way one makes a total gift-of-self.
3.3.3.17.	Compare and contrast the sacrament of marriage and celibacy for the sake of the kingdom.
3.3.3.18.	Explain how God invites, but does not force, when he calls someone to the vocation of married life, consecrated life, or the priesthood, leaving the person free to respond.
3.3.3.19.	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.
3.3.3.20.	Explain that when God calls two people to the vocation of marriage, he is inviting them into a special sacrament of his love.
3.3.3.21.	Explain what will happen to the body at the Resurrection.

3.4. Pillar IV: Christian Prayer

3.4.1. Prayer

Interior Life

3.4.1.1.	Desire to thank, praise, and worship God in holy Mass.
3.4.1.2.	Desire to communicate regularly with God through prayer.
3.4.1.3.	Earnestly seek to listen to the voice of God praying with Scripture and in contemplative silence.
3.4.1.4.	Desire to stay close to the Sacred Heart of Jesus always.
3.4.1.5.	Desire to cultivate a disposition of openness to the Holy Spirit, willing to be guided by the Holy Spirit in one's prayer and action, and seek his inspiration and consolation in the challenges of daily life.

Behavioral

3.4.1.6.	Foster a faithful and robust personal prayer life.
3.4.1.7.	Practice different types of prayer and devotions, such as Eucharistic adoration, the rosary, the divine mercy chaplet, traditional prayers, novenas, an examination of conscience, worship through music, meditations by the saints, and spontaneous prayer.
3.4.1.8.	Foster an appreciation for and comfort with prayer in silence.
3.4.1.9.	Ask the intercession of the saints, especially those special to one's family, and the Blessed Mother.
3.4.1.10.	Pray for the intentions shared by one's family and friends.
3.4.1.11.	Pray for one's own holiness and for the holiness of one's family.

3.4.1.12.	Participate in the parish's celebration of the liturgical seasons, such as the O Antiphons, the Stations of the Cross, the Regina Caeli, prayers for solemnities, and saints' feasts, novenas, etc.
3.4.1.13.	Pray with Sacred Scripture, such as <i>lectio divina</i> and the Liturgy of the Hours.

Cognitive

3.4.1.14.	Know that prayer is "the raising of one's heart and mind to God or the requesting of good things from God" (CCC 2590).
3.4.1.15.	Know that God calls man first into an encounter of prayer.
3.4.1.16.	Understand that it is the Holy Spirit who inspires and guides our prayer.
3.4.1.17.	Understand that Jesus teaches us to pray, and is our master and model in prayer.
3.4.1.18.	Know the importance of prayer and be familiar with traditional Catholic prayers that one's family can pray together.
3.4.1.19.	Know that we bless and adore God in the liturgy of the Church.
3.4.1.20.	Identify the liturgical seasons of the Church and the prayers that accompany each of these seasons.
3.4.1.21.	Know that the Word of God, the liturgy of the Church, and the virtues of faith, hope, and charity are sources of prayer.
3.4.1.22.	Identify that the five basic forms of prayer are blessing, petition (which includes asking for forgiveness), intercession, thanksgiving, and praise.
3.4.1.23.	Identify that Sacred Scripture is a source of prayer, in personal and communal prayer, through prayerful reading such as <i>lectio divina</i> , the Liturgy of the Hours, and the Liturgy of the Mass.
3.4.1.24.	Know that there are three major expressions in the life of prayer: vocal prayer, meditation, and contemplative prayer.
3.4.1.25.	Know that Christian prayer, including meditation and contemplation, is a dialogue with God that develops our relationship with him. Know that this is not the same as other practices of mindfulness, meditation, and yoga.
3.4.1.26.	Know that we ask for the intercession of the saints and our Blessed Mother with our prayers.
3.4.1.27.	Identify that at times, prayer can be difficult, but that we must continue to be faithful to our prayer and know that God is always listening.
3.4.1.28.	Know that praying to our Father should help us to become like him and have a humble and trusting heart.
3.4.1.29.	Know that the Lord's Prayer is a "summary of the whole Gospel" (CCC 2761).
3.4.1.30.	Identify that in the Our Father, the first three petitions give glory to the Father and the four others present our wants to him.
3.4.1.31.	Know that the Christian family is the first place for education in prayer.

3.4.1.32.	Identify that we, as members of the Body of Christ, have a duty to pray for the needs of the whole world, for the conversion of sinners, and to offer praise and thanksgiving to God because of his goodness, love, and mercy.
3.4.1.33.	Be aware that “when catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit” (DC 86).

Connections with the *Directory for Catechesis*

These religion standards address only a few of the age groups that catechetical ministry should address in the parish. Other areas of concern will be developed and published over time that delve into the framework provided by the *Directory for Catechesis* that was published in 2020. This directory addresses not only all age groups but also people in a wide range of life circumstances.

Of note, the *Directory for Catechesis* identifies adult catechesis as the point of reference for all catechesis (§77). Similarly, parents have a unique place in the ability to form their children in the beauty of the Christian faith (§124). Therefore, it is essential that parents and other caregivers – godparents, catechists, etc. – continue their own formation in the faith (*Handbook on the Catechetical Accompaniment Process*, p. 83). Parish catechetical plans should reflect these priorities.

Below are various tasks and settings identified by the Church as necessary elements of a comprehensive catechetical ministry. The purpose of listing the tasks of catechesis from the *National Directory for Catechesis* and settings of catechesis from the *Directory for Catechesis* together is to illustrate the depth of opportunities for catechetical ministry.

Tasks of Catechesis

“In order to achieve its goals, catechesis pursues several interconnected tasks that are inspired by the way in which Jesus formed his disciples: he got them to *know* the mysteries of the Kingdom, taught them to *pray*, proposed to them *gospel values*, initiated them into the life of *communion* with him and among themselves, and into *mission*” (*Directory for Catechesis* §79).

The *National Directory for Catechesis* outlines six fundamental tasks of catechesis, “each of which is related to an aspect of faith in Christ. All efforts in evangelization and catechesis should incorporate these tasks” (NDC 20).

Catechesis...

1. Promotes knowledge of the faith
2. Promotes a knowledge of the meaning of the Liturgy and the sacraments
3. Promotes moral formation in Jesus Christ
4. Teaches the Christian how to pray with Christ (see also DC §86-87)
5. Prepares the Christian to live in community and to participate actively in the life and mission of the Church (see also DC §88-89)
6. Promotes a missionary spirit that prepares the faithful to be present as Christians in society (see also §DC 33-37, 139)

Settings

The *Directory for Catechesis* outlines a variety of settings in which catechesis should be considered (Chapter 8: Catechesis in the Lives of Persons). These settings include:

- Catechesis and the Family (§226-235)
- Catechesis with Children (§236-243)
- Catechesis in the Realm of Young People (§244-256)
- Catechesis with Adults (§257-265)
- Catechesis with the Elderly (§266-268)
- Catechesis with Persons with Disabilities (§269-272)
- Catechesis with Migrants (§273-276)
- Catechesis with Emigrants (§277-278)
- Catechesis with Marginal Persons (§279-282)

Contact the Department for Catholic Education for information and in-service training on how to unpack each of these tasks and settings so they can be incorporated into the local parish catechetical plan.

Explanation of Topics by Pillar

The information below is provided as background on how each pillar of the Catechism is broken down into various theological topics.

Pillar I: The Profession of Faith

Faith and Reason

1. Faith is both that which has been revealed and the act of believing it. Faith is a gift from God. In the act of faith, by grace, the will moves the intellect to assent to divine truth. Faith is more certain than all human knowledge. It permeates all of our life and continues to grow with us throughout life. Faith is necessary for salvation (*Echoing the Mystery*, pp. 106-110).
2. “Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth. Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God” (CCC 159).
3. “What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe because of the authority of God himself who reveals them, who can neither deceive nor be deceived. So that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit. Thus the miracles of Christ and the saints, prophecies, the Church’s growth and holiness, and her fruitfulness and stability are the most certain signs of divine Revelation, adapted to the intelligence of all; they are ‘motives of credibility’ (*motiva credibilitatis*), which show that the assent of faith is by no means a blind impulse of the mind” (CCC 156).

Divine Revelation

1. By using reason, we come to know that a God exists. God invites us to share in his own divine life. God reveals himself – his nature, his presence, and his work. These are the mysteries of our faith. By faith, we respond to God’s revelation of his mysteries. The Church guards and teaches the mystery of Jesus Christ. Through the Incarnation, Jesus Christ fully reveals God and his love. The Holy Spirit communicates all of divine

revelation through Sacred Scripture and Sacred Tradition (*Echoing the Mystery*, pp. 78-82).

2. "Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with him, God willed both to reveal himself to man and to give him the grace of being able to welcome this revelation in faith. The proofs of God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason" (CCC 35).

3. "By natural reason man can know God with certainty, on the basis of his works. But there is another order of knowledge, which man cannot possibly arrive at by his own powers: the order of divine Revelation. Through an utterly free decision, God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. God has fully revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit" (CCC 50).

The Holy Trinity

1. God is a Trinitarian communion of Persons whose life is love. He created us to share in this communion of love. God is himself an eternal exchange of love. The aim of God's entire plan for us is our entry into his Trinitarian life; this defines the purpose of our lives. The Trinity comes to us as a self-emptying love in Christ. God reveals this innermost secret of his life to us as he brings us to share in this life. Each person of the Trinity works in a particular way in creation and salvation history. The Church's language of faith aids our understanding of this dogma. The Trinity is the mystery of the One God in Three Divine Persons, Father, Son, and Holy Spirit (*Echoing the Mystery*, pp. 58-61).

2. "God's very being is love... By sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange" (CCC 221).

3. "*The Trinity is One*. We do not confess three Gods, but one God in three persons, the consubstantial Trinity. The divine persons do not share the one divinity among themselves but each of them is God whole and entire: The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e., by nature one God. In the words of the Fourth Lateran Council (1215): 'Each of the persons is that supreme reality, viz., the divine substance, essence or nature'" (CCC 253).

Jesus Christ/Christology

1. God always intended unity with us, so that we could participate in His Trinitarian life. Jesus is the Way and the Truth by whom we come to that life. Jesus asks us, "Who do you say that I am?" And we each answer with Peter, "You are the Christ, the Son of the living God." The eternal Son of God became man in the incarnation. Jesus accomplishes our salvation through the event of the Paschal Mystery. Jesus will complete the glorification of his body, the Church, through coming again. Moved by the grace of the Holy Spirit and drawn by the Father, we confess Jesus as Lord (*Echoing the Mystery*, pp. 164-167).

2. "Jesus means in Hebrew: 'God saves.' At the annunciation, the angel Gabriel gave him the name Jesus as his proper name, which expresses both his identity and his mission. Since God alone can forgive sins, it is God who, in Jesus his eternal Son made man, will save his people from their sins. In Jesus, God recapitulates all of his history of salvation on behalf of men. In the history of salvation God was not content to deliver Israel out of the house of bondage by bringing them out of Egypt. He also saves them from their sin. Because sin is always an offense against God, only he can forgive it. For this reason Israel, becoming more and more aware of the universality of sin, will no longer be able to seek salvation except by invoking the name of the Redeemer God" (CCC 430-431).

3. "Jesus' messianic consecration reveals his divine mission, for the name 'Christ' implies 'he who anointed,' 'he who was anointed' and 'the very anointing with which he was anointed.' The one who anointed is the Father, the one who was anointed is the Son, and he was anointed with the Spirit who is the anointing. His eternal messianic consecration was revealed during the time of his earthly life at the moment of his baptism by John, when God anointed Jesus of Nazareth with the Holy Spirit and with power, that he might be revealed to Israel as its Messiah. His works and words will manifest him as the Holy One of God" (CCC 438).

The Church/Ecclesiology

1.a. God created the world for the sake of the communion with his divine life that he brings about through the Church, the Mystical Body of Christ. The Church is a mystery, born of the pierced Heart of Christ. The Holy Spirit unites the Church's members, as a soul unites the parts of a body. The Church is Christ's Mystical Body. By her he continues his incarnational presence and work in the world. Christ has chosen to make the Church necessary to carrying out his work in the world. The consecrated life manifests the mystery of the Church's communion (*Echoing the Mystery*, pp. 224-228).

1.b. The life of the Church is a mystery of the love of the Trinity who dwells in her. This love is guided, guarded, and up-built by the hierarchy of the Church and her

Magisterium, so that we unfailingly meet Christ in her. The Church's holiness is measured according to the "Great Mystery" in which the bride responds with the gift of love to the bridegroom. Mary goes before us in the holiness that is the Church's mystery as the bride without spot or wrinkle. The Church is the sacrament of Christ — a sign and instrument that brings men into communion with God. The hierarchical structure of the Church serves the growth in holiness of the entire Church. The Apostles and their successors bring us into communion with Christ and to share in his mystery. The Church's magisterium faithfully guards the mysteries of Christ and hands them on to us so that we can have life to the full (*Echoing the Mystery*, pp. 246-248).

1.c. In the Church, God gave the Christian all the means he needs to fulfill his vocation to holiness. By the Church's marks (one, holy, catholic and apostolic), he enables the Christian to recognize the Church as the means of salvation. This is how we know her. The Church is one in faith, worship, and government. The Church is holy. The Church is catholic in that she is universal. Apostolicity binds the Church together (*Echoing the Mystery*, pp. 264-266).

2. "This is the sole Church of Christ, which in the Creed we profess to be one, holy, catholic and apostolic. These four characteristics, inseparably linked with each other, indicate essential features of the Church and her mission. The Church does not possess them of herself; it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities. Only faith can recognize that the Church possesses these properties from her divine source. But their historical manifestations are signs that also speak clearly to human reason. As the First Vatican Council noted, the 'Church herself, with her marvelous propagation, eminent holiness, and inexhaustible fruitfulness in everything good, her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of her divine mission'" (CCC 811-812).

3. "The Lord Jesus endowed his community with a structure that will remain until the Kingdom is fully achieved. Before all else there is the choice of the Twelve with Peter as their head. Representing the twelve tribes of Israel, they are the foundation stones of the new Jerusalem. The Twelve and the other disciples share in Christ's mission and his power, but also in his lot. By all his actions, Christ prepares and builds his Church. The Church is born primarily of Christ's total self-giving for our salvation, anticipated in the institution of the Eucharist and fulfilled on the cross" (CCC 765-766).

Pillar II: The Celebration of the Christian Mystery

Sacramental Life

1. The Father always intended to bestow every blessing on his Beloved Son, who would make it possible for us to become his family. The Holy Spirit is poured out on us to

make this inheritance ours even now. The Father's will is set forth in Christ and is made known in the incarnation. The Church continues this incarnational work and all her works bear this incarnational stamp. Through the sacramental economy, Christ makes his paschal mystery present in every age and unites us to it, making us share his life. The Holy Spirit is the artisan of God's masterpieces, the sacraments. He directs the Church to shape the sacramental mysteries and to dispense them through the Church's ministers. The sacraments are mysteries: they are efficacious signs of God's grace that cause what they signify. They have been instituted by Christ and entrusted to the Church (*Echoing the Mystery*, pp. 274-277).

2. "The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions" (CCC 1131).

3. "The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit. The gift of the Spirit ushers in a new era in the dispensation of the mystery--the age of the Church, during which Christ manifests, makes present, and communicates his work of salvation through the liturgy of his Church, until he comes. In this age of the Church Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through the sacraments in what the common Tradition of the East and the West calls 'the sacramental economy'; this is the communication (or 'dispensation') of the fruits of Christ's Paschal mystery in the celebration of the Church's 'sacramental' liturgy" (CCC 1076).

4. "The sacraments are 'of the Church' in the double sense that they are 'by her' and 'for her.' They are 'by the Church,' for she is the sacrament of Christ's action at work in her through the mission of the Holy Spirit. They are 'for the Church' in the sense that the sacraments make the Church, since they manifest and communicate to men, above all in the Eucharist, the mystery of communion with the God who is love, One in three persons" (CCC 1118).

Restored Order Sacramental Formation

1.a. The conferral of the Sacrament of Confirmation and having First Holy Communion come after Confirmation is referred to as the restored order of the Sacraments of Initiation, a change that was implemented as part of the declarations of the 4th Diocesan Synod (2017). The restored order of the sacraments is not the start of something new. It has always been the Church's practice to first confer the Sacrament of Confirmation for new members and then welcome them to receive Holy Communion. This practice applies to adults as well as children who have reached the age of reason and is modeled in the *Order of Christian Initiation of Adults*. The Catechism of the Catholic Church clearly

affirms the proper sequence in paragraph 1322: “The holy Eucharist completes Christian initiation.”

1.b. The approach of inverting the sequence of first Eucharist and then celebrating the conferral of Confirmation at a later time first appeared in France in the middle of the 19th century, as the bishops sought a longer formation period for confirmandi. In 1879, Pope Leo XIII rebuked the French practice and ordered the original sequence to be restored, but the bishops failed to make the change. The practice of inverting these sacraments spread subsequently to the Church in America and continues in many dioceses today.

1.c. The Fourth Diocesan Synod took up the question of restoring the order of these sacraments in 2017. A question that the synod addressed was, “what have we gained by deferring Confirmation to a later age?” The facts in this regard are eye-opening. Consider that nearly 80 percent of all fallen away Catholics were never Confirmed, and the average age of Catholics falling away from the faith is 13 years old. By deferring the age of Confirmation, sacramental practices of the Church have inadvertently deprived a significant number of children of the Gifts of the Holy Spirit, which are strengthened by the sacrament.

1.d. A common concern about conferring the Sacrament of Confirmation at an earlier age is whether a child can understand the significance of the sacrament. If an 8-year-old is able to understand the Eucharist — that the bread and wine are changed with the words of consecration and become the very Body, Blood, Soul, and Divinity of Christ — and be properly disposed to receive the Eucharist reverently, then it is reasonable that he or she is also able to understand what it means that the Holy Spirit gives seven gifts to be used in faith. In fact, this is why the Church established the age of reason as the appropriate normal age for reception of the Sacraments of Initiation (CCC 1307). Quoting St. Thomas Aquinas, the *Catechism of the Catholic Church* wisely reminds us that “[a]ge of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of *Wisdom* says: ‘For old age is not honored for length of time or measured by number of years’ (4:8). Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood” (CCC 1308).

2. “The sacraments of Christian initiation — Baptism, Confirmation, and the Eucharist — lay the foundations of every Christian life. The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity” (CCC 1212).

3. "In treating the rite of Confirmation, it is fitting to consider the sign of *anointing* and what it signifies and imprints: a spiritual *seal*... By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off 'the aroma of Christ...' From this fact, Confirmation brings an increase and deepening of baptismal grace:

- it roots us more deeply in the divine filiation which makes us cry, "Abba! Father!";
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross" (CCC 1293-1294; 1303).

4. "The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist... The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch" (CCC 1322, 1324).

Pillar III: Life in Christ

Humanity's Nature, Purpose and End

1. From the beginning, God desired a family. He destined us to be his adopted sons to the praise of his glorious grace. Made in God's own image and likeness, God calls man into the depths of his own Trinitarian life. Man is made for the communion brought about through the Church. God calls mankind as a whole to union with him and brings about this unity within the Church. In all of visible and material creation, only man is created for friendship with God. God creates man with the dignity of a person, giving him an intellect and a will to seek God. As a unity of body and soul, our whole nature is made for communion with God; only this unity comprises the human person. The incarnation fully reveals the dignity of the human person and raises it to a new level. We must treat all people with respect, because God made them for friendship with himself (*Echoing the Mystery*, pp. 408-412).

2. "God, infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life. For this reason, at every time

and in every place, God draws close to man. He calls man to seek him, to know him, to love him with all his strength. He calls together all men, scattered and divided by sin, into the unity of his family, the Church. To accomplish this, when the fullness of time had come, God sent his Son as Redeemer and Savior. In his Son and through him, he invites men to become, in the Holy Spirit, his adopted children and thus heirs of his blessed life" (CCC 1).

3. "Christ . . . makes man fully manifest to man himself and brings to light his exalted vocation" (GS 22 § 1). Endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude. He pursues his perfection in "seeking and loving what is true and good" (GS 15 § 2). In man, true freedom is an "outstanding manifestation of the divine image" (GS 17). Man is obliged to follow the moral law, which urges him "to do what is good and avoid what is evil" (cf. GS 16). This law makes itself heard in his conscience. Man, having been wounded in his nature by original sin, is subject to error and inclined to evil in exercising his freedom. He who believes in Christ has new life in the Holy Spirit. The moral life, increased and brought to maturity in grace, is to reach its fulfillment in the glory of heaven" (CCC 1710-1715).

Moral Living

1. God intended us to be free to choose him. He always had the remedy – mercy – when we abused freedom through sin. Sin is a refusal of communion with the Blessed Trinity. This refusal is a radical possibility of human freedom. God created us for relationship with himself and gave us freedom so that we could love him. Sin is choosing something else in place of God and not according to his will. Sin is a refusal to live in communion with God; by sinning, man summons death. Deliberately choosing sin enslaves us to sin. Through sin, we become less free to do and to enjoy what is good. Even when we are dead in our sins, God's mercy runs out to meet us and embraces us in Christ. The debt for sin – death – could not be paid by us, so Jesus took our place to restore us to the Father. By grace, God not only restores what we lost through sin, but raises us to new heights in his Son (*Echoing the Mystery*, pp. 514-518).

2. "The moral law is the work of divine Wisdom. Its biblical meaning can be defined as fatherly instruction, God's pedagogy. It prescribes for man the ways, the rules of conduct that lead to the promised beatitude; it proscribes the ways of evil which turn him away from God and his love. It is at once firm in its precepts and, in its promises, worthy of love. There are different expressions of the moral law, all of them interrelated: eternal law – the source, in God, of all law; natural law; revealed law, comprising the Old Law and the New Law, or Law of the Gospel; finally, civil and ecclesiastical laws" (CCC 1950, 1952).

3. Man participates in the wisdom and goodness of the Creator who gives him mastery over his acts and the ability to govern himself with a view to the true and the good. The natural law expresses the original moral sense which enables man to discern by reason the good and the evil, the truth and the lie... The "divine and natural" law shows man the way to follow so as to practice the good and attain his end. The natural law states the first and essential precepts which govern the moral life. It hinges upon the desire for God and submission to him, who is the source and judge of all that is good, as well as upon the sense that the other is one's equal. Its principal precepts are expressed in the Decalogue" (CCC 1954-1955).

Theology of the Body

1. "A document written early in 2019 by the Congregation for Catholic Education opens by acknowledging an educational crisis in the area of affectivity and sexuality that stems from 'an anthropology opposed to faith and to right reason.' It calls for: 'well-structured educational programs that are coherent with the true nature of human persons...[and] a clear and convincing anthropology that gives a meaningful foundation to sexuality and affectivity.' Just a little over 50 years ago, the future Pope John Paul II wrote to the Jesuit Cardinal Henri de Lubac about the roots of this very crisis: 'The evil of our times consists in the first place in a kind of degradation, indeed in a pulverization, of the fundamental uniqueness of each human person. (...) To this disintegration... we must oppose, rather than sterile polemics, a kind of "recapitulation" of the inviolable mystery of the person.' Early in his pontificate, St. John Paul II offered what he termed an adequate anthropology through 129 talks given during Wednesday audiences that stretched from 1979-1984. These audiences were then published under the title *Man and Woman He Created Them*. Commonly referred to as St. John Paul II's Theology of the Body, these teachings offer a profound vision of the dignity, goodness and worth of the human person. Created in the image of God who is a communion of persons, each person will find fulfillment and happiness, in whatever state of life, through the sincere gift-of-self (Standards for Christian Anthropology, Ruah Woods).

2. The dignity of the human person is rooted in his creation in the image and likeness of God; it is fulfilled in his vocation to divine beatitude. It is essential to a human being freely to direct himself to this fulfillment. By his deliberate actions, the human person does, or does not, conform to the good promised by God and attested by moral conscience. Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth. With the help of grace they grow in virtue, avoid sin, and if they sin they entrust themselves as did the prodigal son to the mercy of our Father in heaven. In this way they attain to the perfection of charity (CCC 1700).

3. "The divine image is present in every man. It shines forth in the communion of persons, in the likeness of the unity of the divine persons among themselves. Endowed

with 'a spiritual and immortal' soul, the human person is 'the only creature on earth that God has willed for its own sake.' From his conception, he is destined for eternal beatitude. The human person participates in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself toward his true good. He finds his perfection 'in seeking and loving what is true and good.' By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an 'outstanding manifestation of the divine image'" (CCC 1702-1705).

Pillar IV: Christian Prayer

Prayer

1. The Father who loves us and knows our needs, desires above all that we should enter into a relationship with him. We grow in this relationship through prayer. Prayer begins with God. In prayer, God gives himself to us by sending the Holy Spirit into our hearts. Mary models the perfect response of humility and of giving oneself completely in return. Humility is the foundation of prayer. Because Christ gives himself in the Eucharist, the liturgy is at the heart of prayer. We enter into personal prayer through the gate of the liturgy. Christ gives us to drink of his Holy Spirit through the wellsprings of prayer: Sacred Scripture, the Liturgy, the theological virtues and the grace of the present moment. The Father enables us to participate more deeply in his plan by making particular gifts dependent upon our asking (*Echoing the Mystery*, pp. 572-576).

2. "Great is the mystery of the faith! The Church professes this mystery in the Apostles' Creed... and celebrates it in the sacramental liturgy... so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father... This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer" (CCC 2558).

3. "Where does prayer come from? Whether prayer is expressed in words or gestures, it is the whole man who prays. But in naming the source of prayer, Scripture speaks sometimes of the soul or the spirit, but most often of the heart (more than a thousand times). According to Scripture, it is the *heart* that prays. If our heart is far from God, the words of prayer are in vain" (CCC 2562).

End Notes

The parishes and schools in the Diocese of Springfield in Illinois have an amazing opportunity to accompany young people on their faith journey. These religion standards offer a map to help navigate this journey so that, just as the disciples on the road to Emmaus discovered, young people will learn that Christ is truly present with us in our lives today.

Additional Resources

The entire *Handbook on the Catechetical Accompaniment Process* from the Institute on the Catechism is available online, including a wealth of information about the developmental needs of young people in each Disciple Group. Details can be found here:

<https://evangelizingcatechesis.com/site/resources/>

For information about the high school curriculum framework, please visit:

<https://www.usccb.org/resources/high-school-curriculum-framework>

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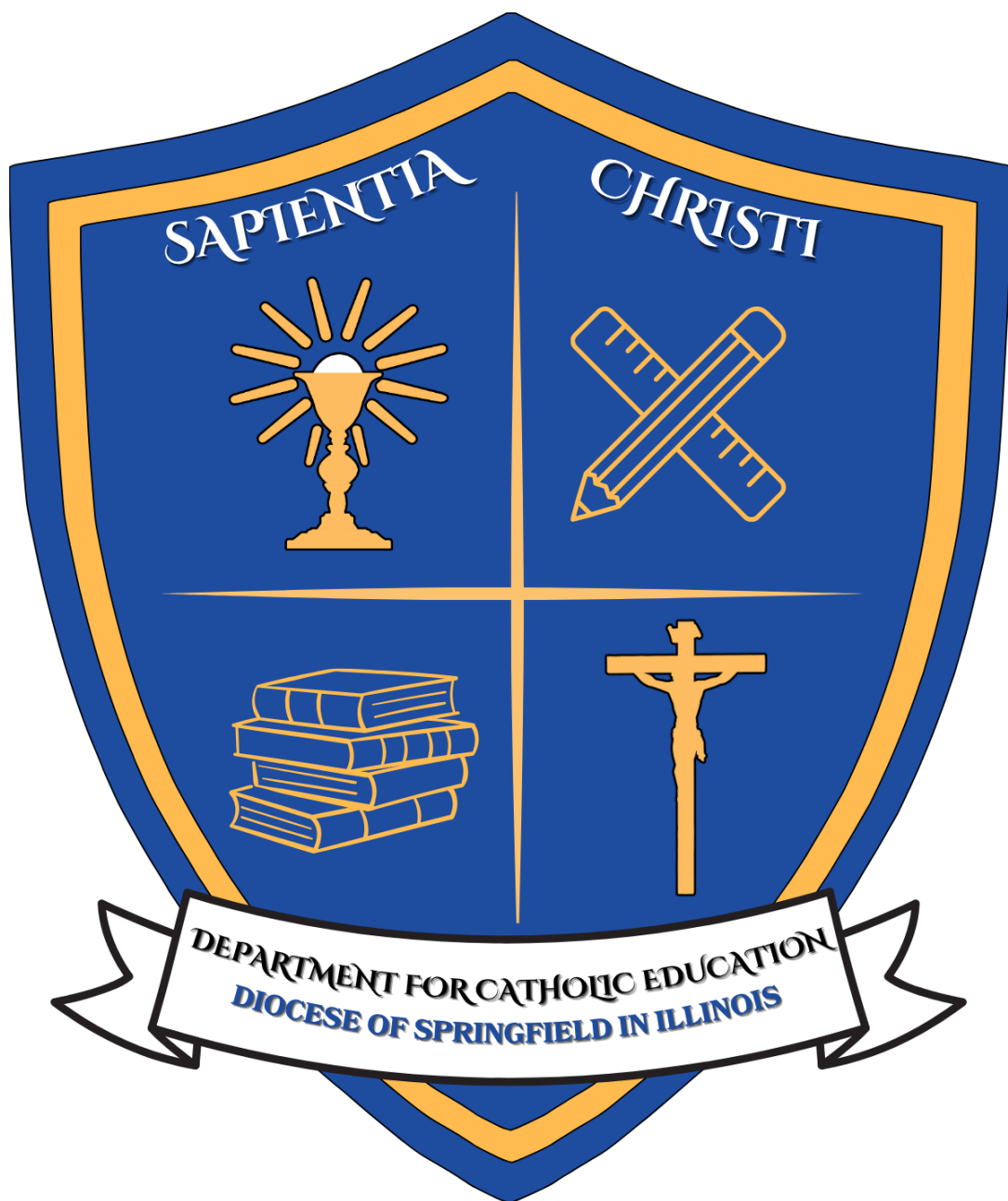
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