



Catholic Schools

DIOCESE of DALLAS

Office of Catholic Schools

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Diocesan High School Religion Curriculum Standards Diocese of Dallas

“How beautiful are the footsteps of those who bring good news.”

Romans 10: 15-17



August 2012

Dear Catholic School Educators:

Peace and Joy!

It is with great pleasure that I approve the *Social Studies Curriculum Standards* for grades 1-12. These standards are essential for students to achieve learning expectations. It is my hope that not only will schools implement these social studies and geography standards and promote the advancement of the study of social studies, but also educate our students by informing, forming, and transforming them with wonder and meaning of Christian faith.

You, the educators, must address academic standards through traditional and innovative methods, infused with an appreciation of Catholic doctrine, Catholic social teachings, and moral development. The social studies curriculum standards affirm that:

Catholic schools educate diverse student bodies to form Catholic, person centered learning communities; provide quality teaching through traditional and innovative educational programs infused with Catholic social teachings; involve students to serve and support parish life and the local civic communities; graduate students who are critical thinkers, productive moral citizens, and spiritual leaders; and recognize and appreciate parents as the primary educators of their children.

We are grateful to the Archdiocese of Hartford, CT under the direction of Mrs. Valerie Mara, Director of Curriculum Design, and her committee for their energy, creativity, and dedication to this document and for their willingness to allow us to implement these standards and adjust them to meet the needs of our schools in the Diocese of Dallas. Please embrace this initiative as an opportunity to provide quality Catholic education; and to be an integral part of the effort to promote the success of all Diocesan school students to excel in social studies.

God bless you in your ministry of Catholic education.

Peace in Christ Jesus,

Sister Dawn Achs, SSND
Associate Superintendent of Catholic Schools



SPECIAL THANKS

Sincere appreciation is given to the Archdiocesan Religion Committee who worked so diligently to develop the content, student learning objectives, and enabling outcomes of this document. Their passion for the study of religion and theology, dedication to Catholic school education, religious education, and faith formation have provided this Archdiocesan Religion Curriculum Standards, a model of consistent curriculum for grades one through twelve.

2008-2010 Archdiocesan Religion Committee

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We also extend sincere thanks and appreciation to the following pastors for carefully reading this curriculum and offering their input, thoughts, and expertise. Their contributions were invaluable.

Rev. James G. Fanelli; Msgr. Michael J. Motta; Rev. William R. Metzler; Rev. Joseph V. DiSciaccia

Catholic schools and parish catechetical programs are vital to the Church's mission of evangelization and catechesis. They exist in order to educate the whole person: mind, body, and soul. They present the totality of the Catholic faith. The primary premise of the Archdiocesan Religion Curriculum Standards (ARCS) is to seek to empower young people to live as disciples of Jesus Christ, engage them in their role as active participants in the Church, and to foster their growth spiritually, academically, personally and morally.

It is critical for those parishes with Catholic schools, that a total parish catechetical plan be developed that includes catechesis within the parish catechetical programs and within the Catholic school setting. "As one of the components of the total catechetical effort of the parish, the parochial school should be in harmony with and complement the other catechetical programs offered by the parish. Similarly regional, diocesan, and private Catholic schools not affiliated with a specific parish should work in close collaboration with neighboring parishes".¹

A Catholic school is an integral part of the total parish catechetical plan. It is an evangelizing community within the larger evangelizing community that is the parish. A Catholic school depends on the parish of which it is a part to provide the ecclesial vision for its particular participation in the Church's mission. As one of the components of the total catechetical effort of the parish, the Catholic school should be in harmony with and complement the other catechetical programs offered by the parish.

In the Archdiocese of Hartford, the purpose of this catechetical curriculum is to engage young people in discussion, cooperative work, and independent reflection to examine their relationship with Christ, to deepen their knowledge of his life and Church, and to make choices that manifests personal sanctification and social transformation in Christian truths and values. "The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ."² The diversity of methodology presented and published (Parish Catechetical Edition, Catholic School Edition) does not detract from its primary objective, "evangelization and conversion to Jesus Christ" – nor does it dilute the unity of faith. Content and methodology interact and harmonize in the communication of the faith.³ "Perfect fidelity to Catholic doctrine is compatible with a rich diversity of presentation."⁴

The evangelization of culture is the common, central mission that drives our catechetical program be it in a parish setting or Catholic school setting. "Evangelization is so central to the life of the Church that, should she neglect her sacred responsibility of bringing the Good News of Jesus Christ to all humanity, she would be faithful neither to her mission entrusted to her by her Lord nor to her identity as mother and teacher."⁵ The Archdiocese of Hartford fully supports the harmonious collaboration of aligning these religion curriculum standards with instruction in Catholic schools as well as parish religious education/faith formation programs.

¹ NDC, no. 61, 4b.

² GDC, no. 80

³ *National Directory for Catechesis*, p.96)

⁴ GDC, no. 122

⁵ NDC, p. 67

Indeed, the hope of humanity lies in preparing young people to be active Christian witnesses and to serve others as they have been served within our common mission and ministry.

It is the responsibility of all adults who are called to be teachers of catechesis for young people, whether in Catholic schools or parish catechetical programs, to proclaim Christ's mission. Jesus calls every man and woman from every nation and every race to join in proclaiming the Good News, "announcing the coming of God's kingdom of love, justice, and peace with clarity, enthusiasm, and resolve."⁶ These truths must be taught, shared, instilled, and celebrated in every assembly where young people are gathered to learn about the divine mission. To this end, great hope lies in the future of our global community, the whole Church. Catholic schools and parish catechetical programs must strive to teach within the experience of the whole Christian community, and prepare individuals for effective Christian witness and service to others, within an atmosphere conducive to holiness and personal relationship with Christ.⁷

"Then Jesus approached and said to them, 'All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of age.'"
-Matthew 28: 18-20

Recognizing our vision that we build community, serve others, and bridge the crossroads of faith and knowledge for our students.
Archbishop Henry J. Mansell, Common Threads, 2008

⁶ NDC

⁷ *To Teach as Jesus Did*, no. 82

INTRODUCTION

The work in developing the Archdiocesan Religion Curriculum Standards (ARCS) that embodies both parish catechetical programs and Catholic schools, is the work of great commitment and dedication to the mission of the Catholic Church of the Archdioceses of Hartford to witness and teach the Good News of Jesus Christ as articulated in the Scriptures and in the teachings of the Church. More than any other subject in the curriculum, Catholic religious teaching defines the nature of the Catholic school and parish catechetical programs. Through the study of religion, the students will progress beyond knowledge of precepts of the Faith to a deeper understanding and appreciation of the Spirit of the Living God dwelling in each and every person. From that awareness comes a deep respect for the dignity integral to every human being and an acceptance of the Christian's role as disciple in the building of the Kingdom.

The information in this document is based on the Catechism of the Catholic Church (1997), the National Directory for Catechesis (2005), and the United States Conference of Catholic Bishops' (USCCB) publication, Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (2008). References throughout the document are made from To Teach as Jesus Did (1973) as well as Pope Benedict XVI's address, "Christ Our Hope" from his Apostolic Journey to the United States in April 2008. It is a working document that evolved from the Archdiocese of Hartford Religion Guidelines, designed to be annotated by the teachers who use it.

At every grade level, the religion curriculum standards are structured in **strands** that represent the four pillars of the Catechism of the Catholic Church: The Profession of Faith (Creed), Celebration of the Christian Mystery (Sacraments and the Mass), Life in Christ (The Ten Commandments and the Beatitudes), and Christian Prayer (The Prayer of the Believer). *All of these strands should be integrated with one another to maximize learning, and the study of religion should be an integral part of all content areas.*

Achievement Standards are the primary instructional targets that outline essential topics and skills in the religion curriculum that students should know, be able to do, and fully comprehend by the end of high school. Daily standards-based lesson planning enables educators to align curriculum and instruction with standards, as they have been adapted by this Archdiocese, thereby keeping the goals of our students in mind. The purpose of standards-based curriculum is to empower all students to meet new, challenging standards of religious education.

Student Objectives are the primary tasks students should be able to achieve as a result of successful instruction of the suggested numbered activities in the sub-skills listed under enabling outcomes. Student objectives must be continually assessed to assure a progression toward mastery is achieved by all students.

ARCS is designed to meet the learning needs of all students in a Catholic school program and a parish catechetical program. The full curriculum is a requirement for Catholic school programs where religion classes meet every day and is assessed as graduation criteria.

Enabling outcomes are skills taught that will result in mastery of the student objective. Teachers are encouraged to check outcomes as they are taught or assessed, as this will drive instruction. Enabling outcomes are *suggested skills*. It is at the discretion of each teacher to determine the needs of the students in a class to determine which or all outcomes should be taught. Indeed, teachers may design their own outcomes based on their mastery of the content and experience in the classroom. Therefore, it is suggested that teachers list text correlations, resources, and assessments that work best for the outcomes listed and outcomes originally designed.

High School

The high school curriculum represents content-specific student objectives that directly reflect the curriculum outlined in the USCCB's document, Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age. Student objectives with corresponding enabling outcomes are listed for each catechetical strand: Sacred Scripture, History of the Catholic Church, Catholic Social Teachings, Responding to the Call of Jesus Christ, and Ecumenical and Interreligious Issues. The enabling outcomes are contingent upon the syllabus of each religion course offered. **Therefore, course syllabi should reflect specific student objectives listed in the high school religion curriculum.** (In the high school section of this document, the term “define” denotes any of the following as contextually appropriate: the ability to state the meaning and identify essential qualities of a word or word group, sign, or symbol; to determine; to express the essential nature; to specify or determine the essential quality; to describe, explain, or make definite and clear.)

Following each course outline are topics for reflection, conversation, and/or writing prompts. Teachers are encouraged to use these topics to further develop a complete understanding of each catechetical strand and concepts.

I. Sacred Scripture

The purpose of this course is to give an overview of Sacred Scripture with an introduction to the basic principles for understanding and interpreting the Bible. Because of the extent of the scriptural material, this outline will not try to cover the vast content, but rather offer comments about Scripture's purpose and religious significance. Given the limits of a semester of study for each Testament, it will not be possible to introduce all the books of the Bible here. But every effort is made to project a sense of the unity of the narrative the divine plan of salvation, the presence of God's action in this record of his Revelation and his desire to share his merciful love with us. It is suggested that for the detailed curriculum, comments on authorship, date of composition, formation of text of each book of the Bible be drawn from Introductions in the New American Bible or from the Catholic Study Bible for the New American Bible. This outline cites catechetical references from the Catechism of the Catholic Church (CCC) and the Compendium (C) and the US Catholic Catechism for Adults (USCCA) for various explanations of Scripture with the intention of integrating catechesis and scripture.

Sacred Scripture: Old Testament

One Semester - Freshman

I. Divine Revelation: God Speaks to Us

Student Objectives/Topics	Enabling Outcomes/ What Students Will Understand
A. Define revelation as the sharing of God's existence and identify through human experiences, salvation history, doctrine/dogma, sacred scripture, and most specifically in the person of Jesus Christ. (CCC 50-53, 84-90, 109)	<ol style="list-style-type: none"> God's self revelation in words, deeds, covenants (CCC, 50-53) Stages of Revelation [The History or Divine Plan of Salvation] (CCC, 54-55) <ol style="list-style-type: none"> From Adam and Eve to covenant with Noah (CCC, 56-58) Succeeding Covenants: Abraham, Moses and Sinai (CCC, 59-61) c. Definitive Stage of Revelation: In Word Made Flesh, Jesus Christ (CCC, 65-67)
B. Identify the Bible as the story of God's revelation to people. (CCC 74-87, 131-133)	<ol style="list-style-type: none"> Transmission of Divine Revelation (CCC, 74) Message of Christ Transmitted by Apostolic Tradition (CCC, 75-79) <ol style="list-style-type: none"> Passed on by Apostles to bishops and their successors (CCC, 75-79) A living Tradition and a written one in Scripture (CCC, 81-83) Scripture, Tradition, Magisterium work together (C, 17) (CCC, 84-85)
C. Identify the Church's role in the transmission of Divine Revelation. (CCC 131-133)	<p>Sacred Scripture (CCC, 101-133)</p> <ol style="list-style-type: none"> God is author—guarantees its truth about salvation (CCC, 101-108) Word of God in words of man- Literary Forms—cf. schools of biblical criticism or analysis Principles of interpretation (CCC, 112-14) Canon of Scripture—46 books of Old Testament, 27 of New. (CCC, 120-130) Senses of Scripture: Literal; Spiritual: Allegorical, Moral, Anagogical (CCC, 115- 119) Role of Scripture in the life of the Church (CCC, 131-133) How to use the Bible
G. Trace the Covenant relationships that are central to the relationship between God and His chosen people.	<ol style="list-style-type: none"> Faith is Our Personal and Communal Response to Revelation (C, 25-32) (CCC, 142-143)

II. The Pentateuch or Torah—First Five Books of Scripture

A. To identify Genesis, Exodus, Leviticus, Numbers, Deuteronomy as the first five books of Scripture	<ol style="list-style-type: none"> 1. A major theory of the formation of these books is that they rely on several sources, primarily four: Yahwist, Elohist, Priestly, Deuteronomist [J, E, P, D] 2. Any and all parts of Scripture must be read and interpreted in relation to the whole
B. To expand understanding of the Book of Genesis	<ol style="list-style-type: none"> 1. Primeval History 1-11—Creation, Adam and Eve, the Fall, Promise of Redemption and Effects of Sin told in figurative language (CCC, 337, 362, 375, C, 51-78) 2. Faith teachings in primeval history: (cf. NAB Intro) 3. Call of Abraham Our Father in Faith (Gn 11:27-25:18) 4. Patriarchs: Isaac, Jacob, Joseph and Egypt (Gn 27:19-50-26)
C. To expand understanding of the Book of Exodus	<ol style="list-style-type: none"> 1. Prominence of the call and life of Moses 2. Divine liberation from slavery to freedom 3. Passover 4. Sinai Covenant
D. To expand the understanding of the Books of Leviticus, Numbers, Deuteronomy	<ol style="list-style-type: none"> 1. Expansion of Israel's history 2. Further development of Israel's laws 3. Israel's liturgical practices

III. Joshua and the Era of the Judges

A. To define the Book of Joshua	1. focus on Joshua as the successor to Moses; the conquest of the Promise Land begins
B. To define the Era of the Judges	1. discuss God's charismatic leadership as it pertains to the rescue of Israel from the enemy
C. To define the story of Ruth	1. read and discuss the story of Ruth

IV. Historical Books

A. To define Books I and II of Samuel	<ol style="list-style-type: none"> 1. Samuel anoints first King of Israel—Saul's problems 2. Saul and David (1 Sam 16-31) The David Stories 3. David as King (2 Sam 1-18) God's covenant with House of David
B. To define Books I and II of Kings	<ol style="list-style-type: none"> 1. David and Solomon ruled a united Israel and Judah 2. Solomon (1 Kings 1-11) His wisdom- Builder of Temple 3. Death of Solomon—Kingdom divided by civil war 4. Elijah: Powerful prophet opposed to idolatry - Elisha—Receives the mantle of prophecy from Elijah 5. Reforming Kings: Hezekiah and Josiah 6. Assyria overtakes Israel/Samaria in 722 BC. (2 Kings 17)

	7. Babylon takes people into exile in 586 BC. (2 King 24-25) 8. Ezra-Nehemiah: Return of exiles to Judah (539 BC) 9. Other History Books: Chronicles 1-2, Tobit, Judith, Esther, Maccabees 1-2
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V. Wisdom Books

A. To understand and explain the Book of Wisdom Literature	1. Wisdom literature is a collection of practical guides to human problems and questions
B. To define the Book of Job	1. read, evaluate, and discuss the problem of suffering and Job's response
C. To define the Book of Psalms	1. Prayer of God's People 2. Church's prayer (CCC 2585-89)
D. To define Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach	1. read, discuss, and summarize Wisdom Books: Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach

VI. The Prophets

A. To define their purpose and Prophets	1. Interpreted signs of the times in light of covenant 2. Afflict the comfortable and comforted the afflicted 3. Their prophesies were medicinal meant to convert listeners to God; call people to true religion
B. Isaiah (8 th century BC)	1. Preached the holiness of God 2. The qualities of the Messiah and the New Jerusalem 3. The saving role of Suffering Servant
C. Jeremiah (640-587 BC)	1. Born of a priestly family, chosen while in womb 2. Preached downfall of Israel due to infidelity 3. His introspective temperament made him want to escape his tough calling
D. Ezekiel (6 th century BC)	1. Born of priestly family, deported to Babylon 598 BC—rest of life in exile 2. Served as prophet to encourage the exiles 3. Probably started Synagogues- places for teaching and prayer
E. Daniel	1. Young Jewish hero from days of Babylonian Exile 2. Not strictly a prophet, rather part of Apocalyptic strain of Bible 3. His apocalypses influenced the writer of Book of Revelation
F. Other Prophets	1. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi 2. Prophets that cried out against injustice and proclaiming God's command to help the poor

Sacred Scripture: New Testament
I. The Gospels

One Semester – Freshman

Student Objectives/Topics	Enabling Outcomes/ What Students Will Understand
A. To recognize that the word Gospel means Good News of salvation from sin and the gift of divine life.	<ol style="list-style-type: none"> 1. God’s promise in the Old Testament is fulfilled in the Incarnation, life, teachings, paschal mystery of Jesus Christ 2. Stages in formation of Gospels (CCC, 125) 3. Matthew, Mark, Luke called Synoptic Gospels due to similar content 4. John differs in content and approach 5. Placing the Gospels first gives the impression they were the first NT books to be written; Paul’s letters were written first. 6. Non-canonical gospels: what they are and why they are not part of the NT
B. Matthew	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written 2. First two chapters contain Infancy Narrative—Emphasis on Joseph, the Magi and genealogy back to Abraham. 3. Central Message: Kingdom of Heaven, need for repentance to welcome the Kingdom . . . Commission of Peter an ecclesial emphasis 4. Message structured in 5 sections introduced by Christ’s discourses (to parallel the 5 books of the Torah) 5. Passion and Resurrection narratives majestic salvation accounts 6. Great Commission the call to evangelization
C. Mark	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written 2. Shortest Gospel. 3. Becoming a disciple of Christ is his major theme 4. Passion Account is prominent 5. Reveals Christ’s divinity through reactions of people to Christ’s miracles and teachings with: amazement, wonder, awe, astonishment, but above all at the Cross; all titles of Christ acquire best meaning in his saving death
D. Luke	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written

	<ol style="list-style-type: none"> 2. Opens with an Infancy narrative that focuses on Mary's role and the adoration of the Shepherds [and genealogy back to Adam] 3. Themes: Gospel of pardons and mercy; for the poor; of prayer and Holy Spirit; of concern for women 4. Passion account—God's will is accomplished. Resurrection narratives include Emmaus journey, Breaking of Bread
E. To read and become familiar with the message of John	<ol style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written 2. John begins with the Word of God made flesh who dwells among us. 3. Book of seven signs and explanatory discourses [Chapters 2-11] 4. Book of Glory: In 18-21 Jesus is "lifted up" on the Cross and "lifted up" from the tomb to everlasting glory 5. I AM statements: Jesus appropriates God's title at burning bush 6. Priestly prayer of Jesus (Chapters 12 to 17) 7. Caution against misusing John's texts for anti-semitism [<i>Nostra Aetate</i>, 4]

II. Acts of the Apostles

A. To define that Revelation of Holy Spirit who manifests, teaches and guides Church	<ol style="list-style-type: none"> 1. Catechesis on Holy Spirit (C 136-46) 2. Nine days of prayer for coming of Spirit—Mary in center of disciples
B. To define The Infant Church	<ol style="list-style-type: none"> 1. communio (2:42-47)
C. To become familiar with and comprehend the Stories of Peter (1-12)	<ol style="list-style-type: none"> 1. "No Other Name" 2. Stephen 3. Cornelius
D. To become familiar with and comprehend the Stories of Paul (13-28)	<ol style="list-style-type: none"> 1. Conversion 2. Jerusalem Council 3. Ministers of the Word...Missionary Journeys

III. The Letters

A. To become familiar with the Letter to the Romans	<ol style="list-style-type: none"> 1. Longest and most systematic example of Paul's thinking on the Gospel of God's righteousness that saves all who believe (NAB intro) 2. Powerful teaching about the Lordship of Christ and need for faith in him in order to be saved. 3. Paul pleads with all Christians to hold fast to faith 4. Justification (Rom 6-8) 5. Catechesis on justification and faith (C, 422-28) 6. Need for preaching Gospel so people hear call to faith (Rom 14:1-21)
B. The First Letter to the Corinthians	<ol style="list-style-type: none"> 1. Filled with information about the Church of first generation 2. Paul addresses a number of pastoral issues: <ol style="list-style-type: none"> a. Questions of apostolic authority b. Abuses at house liturgies c. How to deal with gift of tongues d. Eating meat sacrificed to idols e. Marriage after death of spouse f. Factions in the community 3. Paul develops teachings about: <ol style="list-style-type: none"> a. The Eucharist [Consistent with Tradition . . . "I received from the Lord what I handed onto you . . . (I C 11:23)"] b. Gifts of the Holy Spirit—the greatest being Love [agape] c. The mystery of the Resurrection of Christ and of the dead
C. Other New Testament Letters	<ol style="list-style-type: none"> 1. II Corinthians, Galatians, Ephesians, Philippians, Colossians, I-II Thessalonians, I-II Timothy, Titus, Philemon, Hebrews, I-II Peter, I-II-III John, Jude

IV. Book of Revelation

A. To define the Book of Revelation	<ol style="list-style-type: none"> 1. explain Christ's manifestation into history and the world's fight against him and his followers
B. To define why the Book of Revelation was written.	<ol style="list-style-type: none"> 1. Written to encourage the faith of seven churches chapters (2-3) which were subject to harassment and persecution from Jewish and Roman authorities. These churches also suffered from internal disorder, false teaching and apathy
C. Use of apocalyptic language—borrowed from Ezekiel and Daniel.	<ol style="list-style-type: none"> 1. In 404 verses there are 278 allusions to OT—no direct quotes 2. This book is not intended to be an exact prediction of future historical events 3. Apocalyptic language was part of the literary genre of this time and culture

D. To describe the purpose of John on Patmos	1. John receives call from vision of Christ to help churches
E. To understand John's Use of imagery	1. John uses crisis imagery to prophesy final mysterious transformation of world at end of history, "a new heaven and a new earth." 21:1-4

Sacred Scripture: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- A. Why do Catholics believe in things that are not found in the Bible?
 1. The Church and her members understand that God's Revelation has come down to us in ways that are not limited to the Bible. Besides the Bible, matters of faith revealed to us by God have also been passed down through Tradition. Oral tradition preceded and accompanied the writing of the New Testament.
 2. For example, many of our beliefs about Mary are not explicitly taught in the Bible, but are implicitly present; they have been passed down beginning at the time of the Apostles and been consistently reflected in the prayer and belief of the Church.
- B. Why isn't Scripture enough for Catholics?
 1. The Catholic Church and her members know that Scripture is important, but it is not the only way God's Revelation has been passed down to us. The Church existed more than a generation before the New Testament writings began to appear.
 2. The doctrine of "*sola scriptura* or Scripture Alone" which is espoused by a number of Protestant churches is not found in Scripture or the teaching of the Lord Jesus.
 3. St. John (21:25) writes that Scripture does not contain everything about Christ. The first letter to Timothy (3:15) says that the Church is the pillar and foundation of truth.
- C. Why does the Catholic Bible have more books?
 1. The Septuagint, a Greek translation of the Old Testament, was in use among Christians before the rabbinical council at Jamnia opted to use the Hebrew translation only (A.D. 96).
 2. The Septuagint contains seven additional books and additional passages in the Book of Daniel and the Book of Esther not in the Hebrew translation.
 3. The early Christians did not change the version they used because they no longer accepted the authority of the Jewish rabbis.

III. History of the Catholic Church

The purpose of this course is to supply the students with a general knowledge of the Church's history from Apostolic times to the present. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by him throughout history through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today and, as such, has both Divine and human elements. In this course, students will learn about the Church's 2000 years of history and about how the Church is led and governed by the successors of the Apostles. **Given the limits of a semester of study, it is recommended that collaboration occurs inter-departmentally to teach the stated objectives.** Interdisciplinary project work may result in a deeper understanding of the content.

History of the Catholic Church

One Semester - Sophomore Year

I. Christ Established his Church to Continue His Saving Presence and Work

Student Objectives/Topics	Enabling Outcomes
A. To explain the names, images, symbols used for "church." (CCC 745-757, 781-801)	<ol style="list-style-type: none"> 1. Church planned by the Father (LG 2, CCC, 759) 2. Church instituted by Christ who (CCC, 748, 763-766) <ol style="list-style-type: none"> a. Inaugurated the Church by preaching Good News b. Endowed his community with a structure c. Gave the Church totally of himself for our salvation 3. Church is revealed by Holy Spirit: fifty day preparation for Pentecost (CCC, 767-768) <ol style="list-style-type: none"> a. The events of the first Pentecost b. The Holy Spirit's charisms in Church's life (Cf., I Cor 12-14)
B. To understand that the Holy Spirit inspires the Apostles' mission—Great Commission (Mt 28:16-20) (CCC, 857-860)	<ol style="list-style-type: none"> 1. The missionary journeys of St. Paul 2. The role of Peter and the Apostles in the early Church 3. Apostolic succession preserves the mission, office and teaching of the Apostles as entrusted to them by Christ (CCC, 857-862)

II. History of Church in Post Apostolic Times

II.1 An Age of Growth and Persecution	
A To define the unique phenomenon in Roman Empire	<ol style="list-style-type: none"> 1. Empire tolerant in principle but changed regarding Christians who denied Roman gods and refused to worship them. 2. "Blood of martyrs is the seed of the Church" Tertullian [Cf. catacombs] 3. Teachings of St. Ignatius of Antioch, St. Justin Martyr, St. Irenaeus sustained faith of persecuted Church
B. To recognize that House Liturgies—Eucharist is the heart of early Christian worship	<ol style="list-style-type: none"> 1. Transition from Last Supper to Breaking of Bread 2. Development of Liturgy of Word and Eucharistic Prayer 3. Descriptions in the <i>Didache</i>; St. Justin Martyr (Liturgy of Hours Vol II P. 694) 4. Archeological findings that support this; visual representations

II.2 The Age of Fathers of the Church	
A. Constantine and Edict of Milan	<ol style="list-style-type: none"> 1. Freedom of worship 2. From house Liturgies to worship in public <ol style="list-style-type: none"> a. Building of churches for Mass and celebrations of Sacraments b. Sense of Transcendence of God in stately settings
B. Fathers inculturated Scripture for Greek and Roman peoples (CCC, 76, 688)	<ol style="list-style-type: none"> 1. Influenced by Plato's Philosophy through Plotinus 2. With sermons and commentaries on Scripture and Sacraments <ol style="list-style-type: none"> a. Preaching a powerful means for catechesis and evangelization b. Fathers and Doctors of Church include: St. Basil, St. Gregory Nazienzen, St. John Chrysostom, St. Athanasius, St. Ephrem, St. Ambrose, St. Jerome, St. Augustine, St. Leo the Great, St. Gregory the Great, <i>(NB. Lives of saints should be mentioned throughout this course both to show the restoration of faith and hope in times of crisis as well as to illustrate ways of encountering Christ through all periods of Church history.)</i>
C. The Development of the Eastern Patriarchates	<ol style="list-style-type: none"> 1. These were located in Jerusalem, Antioch, Constantinople and Alexandria 2. The "Holy See" of Peter in Rome in relation to the Patriarchates
D. Church Councils and Doctrinal Development (CCC, 9, 192, 250, 884, 887, 891)	<ol style="list-style-type: none"> 1. Church Response to heresies (Arianism and Nestorianism): Nicea 325; First Constantinople, 381; Ephesus, 431; Chalcedon, 451 and three later Councils <ol style="list-style-type: none"> a. Creeds and catechesis for Christian instruction 2. Dealt with doctrines of Incarnation and the Trinity 3. Some Eastern Churches began separating over doctrinal disputes; the first separation occurred in 431, a second in 451 and the third in 1054
II.3 The Roman Church of the West	
A. Collapse of Roman Empire of West around 476	<ol style="list-style-type: none"> 1. Barbarian invasions, weakened government 2. Political influence of popes and bishops increased <ol style="list-style-type: none"> a. Church was the remaining trusted authority b. Helped maintain law and order amid the encroaching invaders c. Assisted with protection of civilians and feeding the poor
B. The Monks as Evangelizers	<ol style="list-style-type: none"> 1. St. Benedict and the Benedictines 2. St. Columban and the Celtic monks <ol style="list-style-type: none"> a. Brought Christ and Church to northern Europe b. Developed agriculture, wool production, vineyards c. Stabilized the nomadic tribes and gave birth to towns d. Monastic schools promoted education, culture and classics

II.4 The Church of the Middle Ages	
A. Politics and Religion	<ol style="list-style-type: none"> 1. Charlemagne’s Frankish Empire 2. Clashes between Church and Monarchies on selection of bishops 3. Gregory VII—Hildebrand and Gregorian Reform
B. New Religious Orders, new Universities	<ol style="list-style-type: none"> 1. Bernard and the Cistercians 2. Rise of the Mendicant Orders 3. Universities: Oxford, Cambridge, Paris, Padua, Krakow, etc 4. Summa of St. Thomas Aquinas 5. The Imitation of Christ, by Thomas a’ Kempis 6. Gothic Cathedrals 7. Heresy about Eucharist—Response at Council of Lateran IV 8. Rise of Eucharistic adoration and Feast of Corpus Christi 9. Saints: Clare, Francis, Gertrude, Margaret of Scotland, Dominic, Catherine of Siena, Albert the Great, Joan of Arc 10. Black Death cast somber pall over Christian piety 11. Great Schism and the Avignon Papacy
II.5 The Crusades	
A. The Crusades	<ol style="list-style-type: none"> 1. Islam’s birth and its first encounters with Christianity 2. Shrines in the Holy Land fall under Islam’s control 3. Christian military response 4. Success and failure of Crusades [Attacks on Jews] 5. Some results <ol style="list-style-type: none"> a. Cultural and economic resurgence of Europe b. Tensions between East and West
II.6 The Renaissance: Return to Sources	
A. Scholars	<ol style="list-style-type: none"> 1. Erasmus and Thomas More 2. Revival of study of Classical culture and languages 3. Christian Humanism—New translation of Bible
B. Art and Architecture and Music	<ol style="list-style-type: none"> 1. Florence and the Medici’s patrons of arts and its schools 2. Fra Angelico, Giotto, Raphael, Michelangelo, Bramante, Bernini 3. The new St. Peter’s Basilica, Sistine Chapel, Duomo in Florence 4. St. Philip Neri, Apostle of Rome, promoted the music of Palestrina and historical scholarship of Baronius 5. Origins of universities

II.7 The Call for Reform	
A. Luther's Complaints and Proposals, Innovations	<ol style="list-style-type: none"> 1. Sale of Indulgences, Clerical Corruption, Ignorance of the Faith 2. Sola Fides, Sola Gratia, Sola Scriptura 3. Use of Printing Press, Catechism, Vernacular Bible and Liturgy, married Clergy, Eucharist under two species, Lay Priesthood
B. The Break from Rome: Protestantism	<ol style="list-style-type: none"> 1. Martin Luther (Germany) 2. John Calvin, Huldrych Zwingli (Switzerland) 3. Henry VIII (England) 4. John Knox (Scotland)
C. Nationalism	<ol style="list-style-type: none"> 1. 30 Years War between Catholics and Protestants 2. <i>Cuius Regio-Eius Religio</i>—Rise of State Churches
D. Church Responds at the Council of Trent	<ol style="list-style-type: none"> 1. Renewal of bishops, priests, religious 2. Doctrinal and Pastoral Issues <ol style="list-style-type: none"> a. Role of grace and good works b. Sacrificial character of the Mass (CCC, 1362-1372) c. Real Presence of Christ in Eucharist—Transubstantiation (CCC, 1376) d. Seminaries and proper formation of priests e. A universal catechism
E. Counter Reform	<ol style="list-style-type: none"> 1. Mass of St. Pius V, Roman Catechism, Jesuit Education 2. Baroque Architecture and Concert style Masses—Symbolized the new found confidence of the Church 3. Saints: Ignatius, Robert Bellarmine, Peter Canisius, Teresa of Avila, John of the Cross, Charles Borromeo, Francis de Sales, Jane de Chantal, Vincent de Paul, Louise de Marillac
II.8 The Age of Exploration: Church's Missionaries Confront New Cultures	
A. The Americas	<ol style="list-style-type: none"> 1. St. Peter Claver's ministry to African slaves 2. Conversion of Mexico: Our Lady of Guadalupe- St. Juan Diego 3. St Rose of Lima and St Martin de Porres 4. North American Martyrs—Church in American colonies
B. Missionaries	(Jesuits, Franciscans, Dominicans)
C. Japan, India, Korea	—St. Francis Xavier
D. Matteo Ricci, SJ	[Attempted Inculturation in China]

II.9 The Age of Enlightenment	
A. Rationalism, scientific model, Deism	—Decartes, Voltaire, Rousseau
B. The French Revolution and its impact on the Church	<ol style="list-style-type: none"> 1. Identify the Church's role in the conflict 2. Explore the pro-social injustice 3. Effect of Voltaire on the Bourgeoisie
C. Post Revolutionary France saw religious revival in 19 th century	<ol style="list-style-type: none"> 1. New religious congregations founded for teaching 2. St. Bernadette's vision of Mary at Lourdes—pilgrimage site 3. Saints: Therese of Lisieux, Margaret Mary Alacoque, John Vianney, Catherine Laboure
II.10 Vatican I	
A. Pope Pius IX reigned 32 years 1846-78	<ol style="list-style-type: none"> 1. Strengthened spiritual authority of Pope after loss of Papal States 2. Man of deep faith and virtues, beatified in 2000 3. His "Syllabus of Errors" 4. Immaculate Conception dogma 1854 (CCC, 490-493)
B. The First Vatican Council	<ol style="list-style-type: none"> 1. 306 years after Council of Trent, opened Dec 8, 1869 2. First discussion: Dogmatic Constitution on Faith <ol style="list-style-type: none"> a. Council Fathers approved document <i>Dei Filius</i> b. Reason can know God—but revelation is necessary 3. July 1870: Infallibility of Pope defined (CCC, 889-891, 2035, 2051) 4. August: Papal States occupied; Pope suspended Council
II.11 Industrial Revolution – Need for Social Justice for Workers (1878-1903)	
A. Social Injustices:	<ol style="list-style-type: none"> 1. No living wage, no pensions or sick leave, child labor, sweat shops 2. Denial of right to form Labor Unions or mount strikes 3. Management's ignoring human dignity of workers. etc.
B. Pope Leo XIII (1878-1903)	<p>—<i>Rerum Novarum</i></p> <ol style="list-style-type: none"> 1. Universal destination of goods of earth for all people. 2. Subsidiarity, justice for workers, reform of capitalism, (CCC, 1883, 1885, 1894, 2209) 3. Common good, private property, living wage, unions (CCC, 1807, 2401, 2403, 2246, 2435)
C. Effect of Calvinism	<ol style="list-style-type: none"> 1. Significance of the effect of Calvinism on Catholicism

II.12 The Church and Social Justice Teaching	
A. Leo XIII	A general understanding of <i>Rerum Novarum</i>
B. Pius XI	A general understanding of <i>Quadragesimus Anno</i>
C. John XXIII	A general understanding of <i>Mater et Magistra, Pacem in Terris</i>
D. Vatican II	A general understanding of <i>Gaudium et Spes</i>
E. Paul VI	A general understanding of <i>Populorum Progressio, Octogesima Adveniens</i>
F. John Paul II	A general understanding of <i>Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus</i>
G. US Bishops	A general understanding of <i>The Challenge of Peace, Economic Justice for All</i>
II.13 Pope St. Pius X (1903-1914)	
A. Motto “To Restore All Things in Christ”	1. Lowered age of First Communion to age of reason 2. Popularized Gregorian Chant—Helped liturgical movement
B. Opposed “modernism”	1. Define “modernism” 2. Explain Pius X’s opposition to “modernism”
II.14 The Church and the World Wars	
A. Benedict XV and World War I	7 point Peace Plan
B. Pius XI	1. Signed Lateran Treaty with Mussolini; broke with Mussolini in 1931 2. His break with Hitler—Encyclical <i>Mit Brennender Sorge</i>
C. Pius XII	1. Opposed Nazis- Christmas messages for peace 2. Pius and the Jews—his efforts to protect them 3. Spiritual signs of light in darkness of war and its aftermath—1954 proclaimed dogma of the Assumption—Encyclicals: <i>Mediator Dei</i> and <i>Mystici Corporis</i>
II.15 Vatican Council II: A Pastoral Approach to the World	
A. To define and research the significant impact and results of Vatican Council II	1. Pope John XXIII His Pastoral Vision for the Council: [See his opening speech at Council: <i>Gaudet Mater Ecclesia</i> , (Rejoice, O Mother Church) October 11, 1962] 2. The Council Documents—Pastoral tone and language 3. Pope Paul VI (1963) a. Guided remaining sessions of Council b. Implemented Council teachings c. Controversy over <i>Humanae Vitae</i> d. Met with Athenagoras in Istanbul e. Visits to New York, Bombay, Manila, etc f. Promoted Synods of Bishops g. Succeeded by Pope John Paul I who reigned 33 days

	<p>4. Some Developments after the Council:</p> <ul style="list-style-type: none"> a. Changes in liturgy, growth of Scripture study, new look in church architecture, growth of lay involvement—parish councils, etc. b. Liturgical movement, work by Catholic Action, and work by Scripture scholars preceded Council and enabled its implementation c. Developments in catechesis; understanding the need for both content and formation d. Call to evangelization—<i>Evangelii Nuntiandi</i> e. Renewal of the Eastern Churches
II.16 Pope John Paul II: The Church Looks to the 21st Century	
A. First non-Italian pope in centuries	—vigorous, dramatic, faced down Communism
B. Evangelizer to the world	<ul style="list-style-type: none"> 1. 104 papal trips overseas 2. his Dialogue of Salvation
C. Teacher: Numerous Encyclicals, Post Synodal Documents, Writings	<ul style="list-style-type: none"> 1. Fides et Ratio, Evangelium Vitae, Veritatis Splendor 2. Wednesday Talks on Genesis—Theology of the Body
D. Pastor: Holy Thursday Letters to Priests	His World Youth Days
E. Themes	Be not afraid; Mary, Totus Tuus; human dignity, new evangelization
F. Assassination attempt	Example of courage, faith and forgiveness
G. The Catechism of the Catholic Church	A general understanding of the need for and use of <i>The Catechism of the Catholic Church</i>
II.17 Pope Benedict XVI	
A. First encyclical Deus Caritas Est	followed by Apostolic Exhortation Sacramentum Caritatis
B. Addresses clash of culture and civilization with faith	Papal directives, philosophy, and doctrine
C. Ecumenism today	Church of the East, Oriental Orthodox, Eastern Orthodox, Protestant
II.18 The Church in The United States	
A. Colonial America	<ul style="list-style-type: none"> 1. French Speaking Catholics—Jesuit explorers, missions, martyrs 2. Spanish Speaking Catholics—Junipero Serra etc. 3. English Colonial Catholics—Archbishop Carroll
B. Immigrations—Ethnic Catholics	<ul style="list-style-type: none"> 1. Second class citizens, Church supports working class; rise of the Know Nothing's and Nativism

	<ol style="list-style-type: none"> 2. Rejection of government aid to nonpublic schools; past attempts to force children to attend public schools (Pierce Supreme Court decision): prejudice continues today 3. Catholic School and Hospital Systems-Religious Orders 4. Parish as center of social life, Patriotism gains acceptance
C. Church's role in development of social justice in the U.S.	<ol style="list-style-type: none"> 1. Cardinal Gibbons and implementation of the Church teaching on workers in the late 19th early 20th century 2. Church support of labor unions' fight for rights of workers 3. The Depression and its effects
D. Eastern Catholics	<ol style="list-style-type: none"> 1. Establishment of Hierarchies 2. Presence today
E. Catholic Education	<ol style="list-style-type: none"> 1. Rise of parochial schools and education of children and youth 2. efforts in higher education; significant percentage of the world's Catholic colleges and universities are found in the United States 3. High percentage of university educated helped Catholics become members of middle and upper middle class 4. Contribution of Catholic schools in modern urban settings
F. Late 20 th to start of 21 st Century	<ol style="list-style-type: none"> 1. Areas for concern <ol style="list-style-type: none"> a. Birth Control, Legalization of Abortion b. Priest Sex Abuse Crisis; Confidence in Church blurred c. Church attendance and vocations to priesthood and religious life decline d. Rapid secularization of society and breakdown of the family e. Religious illiteracy f. War and peace (American Bishop's Pastoral letter) g. Same sex marriages 2. Reasons for hope <ol style="list-style-type: none"> a. Impact of the papacy of Pope John Paul II—leadership, evangelization b. Pro-Life Movement—Adult Stem Cell research and benefits c. Re-growth of seminaries and new religious communities d. Influence of the <i>Catechism of the Catholic Church</i> e. Multiple forms of lay-leadership—Less polarization f. Rise of youth and young adult activities in the Church: World Youth Days g. American Saints: Elizabeth Seton, Frances Cabrini, John Neumann, Katharine Drexel, Rose Philippine Duchesne, Theodora Guerin, Blessed Junipero Serra, Blessed Kateri Tekakwitha

History of the Catholic Church: Challenging Topics for Conversation, Reflection, or Writing Prompts

- A. How can the Church claim to be holy and a protector of truth when there are things in her history like the Crusades, the Inquisition, the persecution of Jews and the Galileo case?
1. The Church is a source and means of holiness for people because God has made it so. The failures of the Church's members during her history are lamentable. The virtuous lives of the saints validate the truth and power of the Church's Sacraments and teaching.
 2. Despite the sins of her members, including the ordained, the Church is entrusted by God with the truth of the Gospel and the graced means of salvation.
 3. Many members of the Church are also holy and possess a heroic sanctity witnessed to by the countless sacrifices many have made, often to the point of martyrdom.
 4. Pope John Paul II, on various occasions apologized for the sins of the members of the Church in her history, including for harm caused by the excesses of the Inquisition and atrocities committed during the Crusades.
 5. The historical context in which these events happened. The people of those days dealt differently with threats and problems than we might do so now. They used means that were commonly used in their society then. We cannot judge them harshly as some people judge them today.
- B. If the Catholic Church truly has the fullness of truth, why have other churches broken away from her?
1. Generally, other churches broke away from the Catholic Church because of some human element such as a disagreement with how beliefs are expressed or explained, or a desire to change forms of worship, or scandalous behavior of some Popes and bishops and priests, or for political or personal reasons. While the Church has the fullness of truth, not all her members appropriate and live that fullness of truth.
 2. Other breaks from the Catholic Church were the result of impatience on the part of those who saw a need for reform or a problem they wished to address.
 3. The Catholic Church is committed to seek unity in faith and works toward that, but such work for unity cannot compromise the truth of the Faith.

IV. *Living as a Disciple of Jesus Christ in Society*

The purpose of this course is to introduce students to the Church's social teachings. In this course students are to learn how Christ's concern for others, especially the poor and needy, is present today in the Church's social teaching and mission.

Living as a Disciple of Jesus Christ in Society

One Semester - Sophomore Year

I. God's Plan for His People: Vatican II: The Church is a sign and instrument of communion with God and the unity of the whole human race (LG, 1).

Student Objectives/Topics	Enabling Outcomes/ What Students Will Understand
A. To define Salvation and Truth (CCC, 851)	1. Redemption through the Paschal Mystery 2. Eternal life with the Triune God in heaven
B. To understand the concept of happiness in this life (CCC, 1718)	1. Happiness is a shared communion with God a. Trinitarian <i>communio</i> is the pattern for social life (CCC, 267, 738, 1693) b. Witness Christ in words and actions 2. The unity of the whole human race (CCC, 842, 1877) a. The social nature of the human person (CCC, 1878-1889, 1929) b. The need for others 3. The household of faith—Church as: a. Mystical Body of Christ (CCC, 774-779, 787-796, 805-807, 872, 1123, 1396, 1548, 2003) b. Family of God (CCC, 2790) c. Community of sanctified believers (CCC, 824) d. Teacher: forms the social conscience of society e. Listener: ecumenism

II. Social Teaching of the Church

A. To understand that the Church always has stood for charity and justice (CCC, 953)	1. Social teachings in Scripture: a. Amos and Isaiah b. The Sermon on Mount; Last Judgment (CCC, 2153, 2262, 2336, 2605, 2830) c. Communal sharing, Deacons, Collections for churches 2. Church History's social concern 3. Corporal and Spiritual Works of Mercy (CCC, 2447)
B. Different types of justice (CCC, 2411-2412, 1807)	1. Distributive justice (CCC, 2236-2411) 2. Legal justice 3. Commutative justice 4. Social justice (CCC, 1928-42)

C. Social teaching in the modern era	<ol style="list-style-type: none"> 1. Pope Leo XIII: encyclical <i>Rerum Novarum</i> in 1891 2. Social doctrine encyclicals of Pius XI, John XXIII, Paul VI and John Paul II 3. Vatican II: <i>Gaudium et Spes</i> 4. <i>Catechism of the Catholic Church</i> 5. <i>Compendium of the Social Doctrine of the Church</i>, Vatican, 2004
D. Principles of Catholic Social Teaching from the Universal Magisterium	<ol style="list-style-type: none"> 1. The necessity of the Moral Law: The moral law provides the foundation for all social teaching by accounting for man's duties and consequent rights (CCC, 1959, 2070, 2242). 2. God is the source of all civil authority: Man does not confer authority upon himself, but authority flows from God to all just governments and laws (CCC, 1899). 3. The perfection of the person by the common good: Man is not only perfected by private goods such as food and shelter, but "common goods" such as peace and truth, that come about through his life with others in community (CCC, 1905-1912, 1925-1927). <ol style="list-style-type: none"> a. respect for and promotion of the fundamental rights of the person b. prosperity, or the development of the spiritual and temporal goods of society c. the peace and security of the group and its members
E. United States Conference of Catholic Bishops	<ol style="list-style-type: none"> 1. After World War I the U.S. Bishops began a program of social reconstruction which included teachings on minimum wage, social security, and worker participation in management. 2. Sampling of more recent Pastoral Letters <ol style="list-style-type: none"> a. <i>Brothers and Sisters to Us All</i> (1979) b. <i>The Challenge of Peace: God's Promise and Our Response</i> (1983); <i>Sowing Weapons of War</i> (1995) c. <i>Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U. S. Economy</i> (1986) d. <i>Statement on Capital Punishment: An Appeal to End the Death Penalty</i> (1999); <i>A Culture of Life and the Penalty of Death</i> (2005)

III. Major Themes of Catholic Social Teaching (CCC, 2196-2257)

A. To define and acknowledge the dignity of human life	<ol style="list-style-type: none"> 1. All human life created and redeemed by God is sacred 2. Dignity due to being an image and likeness of God 3. The Incarnation: Jesus' identification with each of us, (e.g., Mt 25:45, Acts 9:4)
B. Call to family, community and participation	<ol style="list-style-type: none"> 1. What is a family? (cf., CCC, 2202-2203) 2. The family: foundation of society; needs support 3. Society should protect dignity and growth of family 4. All people should participate in society—work for common good

C. Responsibilities and rights	<ol style="list-style-type: none"> 1. All have right to life and to what sustains it 2. Society should foster and protect these rights 3. Responsibilities under-gird human rights
D. Preferential option for the poor	<ol style="list-style-type: none"> 1. Moral principle: universal destination of the goods of the earth (CCC, 2402-6) 2. Goods of the earth for every human being 3. Why all need these goods (CCC, 2402) 4. See Christ in homeless, outcast, unpopular 5. Appropriate use of wealth and other resources <ol style="list-style-type: none"> a. Be a voice for the voiceless b. Assess social acts and their impacts on poor 6. Concern for the spiritually poor
E. Dignity of Work and the Rights of Workers	<ol style="list-style-type: none"> 1. God’s creation plan includes work 2. Right to work in just conditions
F. Solidarity: Individuals should work for the common good (CCC, 2437-2442)	<ol style="list-style-type: none"> 1. Students should understand where in history this concept was sought by society 2. Examples of contemporary applications 3. Well known people renowned for their participation
G. Stewardship of God’s Creation (CCC, 2415-2418)	<ol style="list-style-type: none"> 1. Understanding of what stewardship entails 2. Contemporary applications

IV. Sin and its Social Dimensions

A. To define the concept of “social sin”	<ol style="list-style-type: none"> 1. Difference between “social sin” and personal sin (CCC, 1868-9) <ol style="list-style-type: none"> a. Personal sin at the root of “social sin” b. “Social sin” stems from collective personal sins <ol style="list-style-type: none"> 1) personal sin that contributes to social injustice 2) personal choices in response to social injustice 2. Foundations for social sin <ol style="list-style-type: none"> a. Attitudes that foster unjust treatment b. Social structures which foster unjust treatment of others c. Social sin can be passed on to future generations
B. The social dimension of the Commandments	<ol style="list-style-type: none"> 1. First three Commandments—relationship with God (CCC, 2084-2195) <ol style="list-style-type: none"> a. Duty and the right to freely worship God b. Societal authorities should insure freedom of worship

	<p>2. The last seven Commandments focus on our relationship with others: the moral teaching of our faith must be brought into people's interaction with each other [N.B., #1 Positive aspects of commandment #2 Failures to live it]</p> <p>a. 4th Commandment (CCC, 2197-2257)</p> <ol style="list-style-type: none"> 1) Respect legitimate civil authority, Government care for citizens rights, Citizens participation in public life, Conscientious objection to unjust laws 2) Anarchy, civil unrest, corrupt government, ignore common good, non-participation in democratic society <p>b. 5th Commandment (CCC, 2258-2330)</p> <ol style="list-style-type: none"> 1) Fosters a civilization of life and love 2) Dishonor human life—Culture of death <ol style="list-style-type: none"> a) Abortion, euthanasia, physician-assisted suicide, cloning, genetic manipulation b) Teaching on capital punishment c) War [Conditions for Just War], Conscientious objection d) Scandal <p>c. 6th Commandment (CCC, 2331-2400)</p> <ol style="list-style-type: none"> 1) Promote chaste life and love in society, marriage, family 2) Adultery, Fornication, Masturbation, Homosexual acts, Rape, Prostitution, Pornography (CCC, 2351-2356) <p>d. 7th Commandment (CCC, 2401-2463)</p> <ol style="list-style-type: none"> 1) Just sharing of goods, qualified right to private property, treat workers justly, stewardship for environment, just economic policies 2) Stealing, unjust damage to others' property, destruction of environment, enslavement of women and children, white collar crime, violation of public trust, perpetuating Third World poverty <p>e. 8th Commandment (CCC, 2464-2513)</p> <ol style="list-style-type: none"> 1) Promote Truth in Society and Media 2) Lies, detraction, perjury, rash judgment, violation of professional secrets 3) Seal of Confession <p>f. 9th Commandment (CCC, 2514-2533)</p> <ol style="list-style-type: none"> 1) Create conditions for chaste life and love 2) Media, advertising and exploiting lust, "Adult" book store, Internet pornography <p>g. 10th Commandment (CCC, 2534-2557)</p> <ol style="list-style-type: none"> 1) Make simplicity of life desirable <p>2) Cultural attitudes that idealize wealth, materialism</p>
C. Social Dimensions of the Beatitudes (CCC, 1720-1729)	<ol style="list-style-type: none"> 1. Blessed are the poor in spirit <ol style="list-style-type: none"> a. Choose a lifestyle that benefits those most in need b. Otherwise we will tend to materialism, selfishness exploiting others 2. Blessed are they who mourn <ol style="list-style-type: none"> a. Be compassionate to those in pain b. Loss of care for the living and defenseless 3. Blessed are the meek <ol style="list-style-type: none"> a. Self-discipline in the face of evil; gentleness, unselfishness b. Prone to arrogance and disrespect for others, violence 4. Blessed are the merciful

	<ul style="list-style-type: none"> a. Forgive one another. Be quick to ask forgiveness. b. Holding grudges; growth in bitterness <p>5. Blessed are those who hunger and thirst for righteousness</p> <ul style="list-style-type: none"> a. Develop a social conscience b. Indifference to mistreatment of others <p>6. Blessed are the pure in heart</p> <ul style="list-style-type: none"> a. Work on virtues of modesty and chastity b. Lust expressed in many ways <p>7. Blessed are the peacemakers</p> <ul style="list-style-type: none"> a. In God's will is our peace. Perform works of peace. b. A divider, troublemaker, war monger <p>8. Blessed are those who are persecuted for righteousness sake</p> <ul style="list-style-type: none"> a. Witness to Jesus and the Church always; defend the innocent, even die for your faith. b. Cowardice, betrayal, moral compromise
D. The Two Great Commandments: Love God with all of your heart, soul and mind, and love your neighbor as yourself (cf., Matt 22: 36-40)	<ul style="list-style-type: none"> 1. Where illustrated in the gospel 2. Contemporary issues which place the commandments in conflict

Living as a Disciple of Jesus Christ in Society: *Topics for Conversation, Reflection, Writing Prompts*

- A. Why shouldn't we look out for ourselves first? No one else will look out for me.
1. God looks out for every human being. He brings us into being, watches over us in life, and draws us to want to live with him forever. Evidence of his concern can be found in the care for one's well-being often seen in the action of the Church as well as coming from family, friends and members of communities to which we belong.
 2. Living in a self-centered way is one of the effects of Original Sin. God created us to live and act in a way that is centered on him and on others, not ourselves.
 3. Selflessness, rather than selfishness, is the characteristic of a disciple of Jesus Christ, who is the living embodiment of what it means to live in a selfless way.
- B. Isn't the degree of a person's success and achievement really measured in terms of financial security and wealth?
1. While there are many people who build their lives on such an approach, Jesus Christ, in his life and his teaching, teaches us that the greatest achievement is growth in holiness and virtue and becoming more like him.
 2. Real happiness is found in fulfilling God's plan for us.
 3. True and lasting fulfillment is never found in money or material possessions
 4. People who find the fulfillment in life which leads to inner peace and joy are those mature enough to understand that what really matters is God's infinite love for us and what he has taught us about himself and the meaning of life.
- C. Isn't not fighting back or getting even with someone who hurts or offends you a sign of weakness?
1. No. It takes a lot more courage and strength to forgive and not seek vengeance than to fight back or try to get even.
 2. Jesus Christ in his life and his teaching challenges us to see the truth that power and strength are to be measured in terms of virtue and inner strength.
 3. We have the example of Jesus Christ, who in not fighting back and in forgiving his executioners, showed true strength
 4. We have the example of the martyrs which shows the strength and power that faith and God's grace give.
 5. There is justification in actions that protect those who suffer from oppression and injustice.
- D. Isn't it more important to work for justice than to engage in charity?
1. The works of justice do not exclude the works of charity or vice versa.
 2. Charity should shape justice to make it Christian; charity is not an extra or optional
 3. A perfect world cannot be built by human effort for justice.
 4. Perfect justice will be realized only in eternal life.

V. *Responding to the Call of Jesus Christ*

The purpose of this course is to help students to understand the vocations of life: how Christ calls us to live. In this course students should learn how all vocations are similar and how they differ. The course should be structured around married life, single life, priestly life, and consecrated life. Students should learn what it means to live life for the benefit of others and the value in considering a vocation in service to the Christian community.

Responding to the Call of Jesus Christ

One Semester – Junior or Senior Year

I. God’s Call to Each of Us

Student Objectives/Topics	Enabling Outcomes/What Students Will Know
A. To define the universal call to holiness (CCC, 2013-2014, 2028, 2813)	<ol style="list-style-type: none">1. A longing for God is inherent to the human person2. God wants every person to know him, to love him and to serve him3. How we reflect Trinitarian life4. How Christ shows us the way to discipleship5. The ways in which God sanctifies us6. Learning how to make a gift of oneself
B. To define and personally reflect the Personal Call	<ol style="list-style-type: none">1. Our vocation from God (CCC, Glossary)2. A vocation is not the same as a job or career<ol style="list-style-type: none">a. The relationship between one’s work and vocation3. Definition/description of discernment—role of Church and individual<ol style="list-style-type: none">a. Divine Providence in the events of one’s lifeb. Prayerful reflection and discernment4. Traditionally recognized states of life (CCC, 2004, 2230)<ol style="list-style-type: none">a. Married (CCC, 1535)b. Committed single life (CCC, 898-900, 2442)c. Ordained bishop or priest (CCC, 1578, 1593)d. Ordained deaconse. Consecrated life (CCC, 916, 933)5. Lay ecclesial movements and ministries (CCC, 901-913)6. No vocation is lived in isolation (CCC, 543, 804, 831, 1886, 1878-1885)<ol style="list-style-type: none">a. Human beings exist in relationship with others; give of oneself in order to find oneselfb. There are many levels and types of relationship

II. “Serve One Another”

A. To identify and explain “teaching” and example of Jesus—His commandment of love (CCC, 1823)	<ol style="list-style-type: none"> 1. An unselfish gift of self to God and others 2. Service to our brothers and sisters in the Church and world
B. Sacraments at the Service of Communion (CCC, 1533-1535)	<ol style="list-style-type: none"> 1. Marriage as a Sacrament given to foster the good of the human family, society and the Church (CCC, 1601—1666) 2. Holy Orders as a Sacrament given to foster the good of the spiritual family, the Church (CCC, 1536-1600)

III. Sacrament of Marriage

A. To understand and acknowledge that God is author of marriage which Jesus raised to a Sacrament; it is not a purely human institution (CCC, 1603; 1601)	<ol style="list-style-type: none"> 1. Book of Genesis account 2. Teaching on Marriage in the New Testament (CCC, 1615) <ol style="list-style-type: none"> a. Jesus first public sign or miracle took place at a marriage (John 2:1-11) (CCC, 1613) b. Two shall become as one flesh and the question on divorce (Matthew 19) (CCC, 1614) c. The love and husbands and wives reflecting the love of Christ for the Church (Ephesians 5) (CCC, 1616) 3. Theology of the Body
B. To understand that Christian Marriage is a life-long commitment between a baptized man and a baptized woman as husband and wife designed to reflect the unending love that God has for his people, individually and collectively; a covenant of love (CCC, 1625)	<ol style="list-style-type: none"> 1. Encouraging signs of Christ’s saving work in marriage and the family <ol style="list-style-type: none"> a. Greater awareness of personal freedom and interpersonal relationships b. Promotes of the dignity of both men and women (CCC, 1646-1651) c. Increased concern for responsible procreation; Natural Family Planning (CCC, 1652—1654) d. Education of children and extended family support (CCC, 1603-1605) e. Mutual self-giving within Marriage and family’s serves as basis for responsible activity in society and in the Church 2. Problems encountered in marriage and family life (CCC, 2331-2359) <ol style="list-style-type: none"> a. Exaggeration of the independence of the spouses to the loss of mutual dependence and becoming two in one flesh (cf., Familiaris Consortio, 6:1-7) (CCC, 1606-1608) b. Scourge of abortion, recourse to sterilization, contraceptive mentality (CCC, 2270 -2274, 2370, 2399) c. Cohabitation and homosexual union as a devaluation of the true meaning of marriage (CCC, 2353-2359) d. Growing number of divorces (CCC, 1644-1645, 1649-1650)
C. Celebration of the Sacrament	<ol style="list-style-type: none"> 1. Marriage: a public act that requires a liturgical celebration (CCC, 1621-1623) 2. For Roman Catholics—setting for a valid marriage <ol style="list-style-type: none"> a. In the Latin Church the spouse are ministers of the Sacrament b. Role of free consent and witness of bishop, priest, deacon c. The essential three promises of the spouses d. In the Eastern Churches, the bishop or priest confers the Sacrament of

	<p>Matrimony</p> <p>3. In Latin Church, the Nuptial Mass—or just the Liturgy of Word (see, Directory for the Application of Principles and Norms on Ecumenism, #159)</p> <p>4. A Catholic is encouraged to marry another Catholic (CCC, 1633- 1637)</p> <ul style="list-style-type: none"> a. Permission can be given to marry those who are not Catholic b. Conditions for this permission to marry non-Catholic: Catholic party promises to maintain the practice of their faith and to raise any children they have in the Catholic faith.
D. Preparation for receiving the Sacrament (CCC, 1622; <i>Familiaris Consortio</i> , 66)	<p>1. Remote preparation begins as children through example of parents, relatives and other members of the community</p> <p>2. Proximate preparation comes through education</p> <ul style="list-style-type: none"> a. Need for healthy self-understanding including sexuality b. Sexuality part of our being; relate through personhood that includes sexuality c. God made man and woman with a natural complementarity (cf., Genesis: both creation accounts) d. God decreed that sexual intimacy be reserved for marriage e. Marriage involves a total self-giving of the spouses; requires a sense of discipline, generosity and an understanding of true love f. Expressions of healthy sexual relations in marriage <ul style="list-style-type: none"> 1) Natural Family Planning 2) Arguments against contraception g. Healthy personal and dating habits as a high-school aged person h. Marriage reflects Christ's relationship to the Church (Eph 5:21-33; CCC, 1642) i. Develop skills for living a life-long commitment <p>3. Immediate preparation</p> <ul style="list-style-type: none"> a. Church's responsibility to prepare couples for marriage b. Dioceses require period of preparation that varies by diocese c. Focus on the couples' promises <ul style="list-style-type: none"> 1) Life-long union 2) Exclusive and faithful union 3) Openness to children d. Help engaged persons grow in knowledge of self, their future spouse, and their relationship. e. Teach practical skills to help couples live what they promise
E. Effects of the Sacrament (CCC, 1638-1642)	<p>1. Married couples given the grace to love unselfishly</p> <p>2. Also the grace to strengthen the permanent nature of their union and to appreciate the joy their union can bring (CCC, 1615).</p> <p>3. Couples given the grace which strengthens them to attain eternal life (CCC, 1617, 1639, 1641)</p> <p>4. When blessed with children parents helped to raise them in faith and love (CCC, 1652-1654)</p> <p>5. Witness of faithful couples strengthens Church community and the fabric of society (CCC, 1655-1658)</p>

F. Challenges to Marriage and Family Life (CCC, 1649-1651)	<ol style="list-style-type: none"> 1. Social challenges: acceptance of divorce and remarriage; popular cultural values are pushing aside traditional values; cohabitation before marriage; weakening of the bond between husband and wife 2. Increase in inter-church marriages, destination weddings 3. Impact of images in media, and challenges to traditional marriage in law 4. Blended families; loss of the extended family ties 5. Financial burdens; need for both parents to work outside the home 6. Loss of respect for the dignity of all human beings 7. Lack of willingness to accept children as a gift from God 8. Natural authority of parents is challenged
G. The question of divorce and/or remarriage	<ol style="list-style-type: none"> 1. Christ teaches that a marriage lasts as long as both parties are still alive (CCC, 1650) 2. When and why a civil divorce may be permitted (CCC, 1649) <ol style="list-style-type: none"> a. Civil divorce does not end a valid sacramental marriage b. Sacraments for divorced but not remarried Catholics c. Consequences for divorced Catholics who attempt marriage without a declaration of nullity (CCC, 1665) <ol style="list-style-type: none"> 1) Catholic parties in a civil marriage are living in an objective state of sin; they are also a source of scandal to others 2) They are not separated from the Church and are obligated to attend Sunday Mass but barred from the reception of Sacraments except in danger of death 3) Ineligible to serve as a sponsor for Baptism or Confirmation 3. Determining the validity of previous marriage of divorced Catholics <ol style="list-style-type: none"> a. A declaration of nullity of marriage can be issued if it is proven that there was a defect of consent, a defect of form, or the existence of an impediment. (CCC, 1625-1632) b. Other reasons for declaration of nullity <ol style="list-style-type: none"> 1) If one or both of the spouses lacked the psychological capacity to assume the essential obligations of marriage 2) If one or both were forced into the marriage

VI. Sacrament of Holy Orders

A. Instituted by Christ at the Last Supper as a sign of the Lord's abiding presence and priestly action in the Church (CCC, 1564)	<ol style="list-style-type: none"> 1. Societal conflicts concerning inclusion of women 2. Students should understand all aspects of the Eucharist 3. Why is Eucharist "thanksgiving"?
B. Historical development of the three orders of the Sacrament	<ol style="list-style-type: none"> 1. Apostles as the pastors and leaders of the early Church, the first bishops 2. As the Church grew, Apostles and successors ordained priests as their co-workers

	3. Original deacons ordained to serve material needs of Community (Acts 6:1-7)
C. The three degrees of Holy Orders	<ol style="list-style-type: none"> 1. Bishop (office of sanctifying, teaching, and governing) (CCC, 1555-1561) <ol style="list-style-type: none"> a. Successor of the Apostles b. A member of the college of bishops in communion with pope c. The bishop is the shepherd and high priest of a diocese, responsible for teaching and sanctifying his flock and proclaiming the truth to all; he wears a miter and carries a crozier to symbolize this d. Bishop is understood as “married” to diocese; this is partly why he wears a ring e. Minister of all Sacraments; <ol style="list-style-type: none"> 1) Confirmation generally conferred by bishops in the Latin Church 2) Ordination is reserved to bishops alone f. Chosen by the pope from among priests g. Archbishops and Cardinals (or Patriarch or Major Archbishop in some Eastern Churches) 2. Priest (CCC, 1562-1568) <ol style="list-style-type: none"> a. Priest acts in the person of Christ: <i>in persona Christi capitis</i> b. Ordained by bishop as co-worker with bishop c. Special focus of priest is ministry of the word and of the sacraments d. Generally serves in a parish; only a priest can serve as a pastor of a parish e. Minister of: <ol style="list-style-type: none"> 1) Sacraments of Baptism (and Chrismation in the Eastern Churches), Eucharist, Penance, Anointing of the Sick, and Confirmation in certain circumstances; 2) In Sacrament of Marriage in the Latin Church the priest receives the consent of the spouses in name of Church and gives blessing of the Church (CCC, 1630) 3. Deacon (CCC, 1569-1571) <ol style="list-style-type: none"> a. Ordained by bishop to be of service to him and his priests b. Special focus of deacon is ministry of charitable service c. Assists in celebration of the Divine mysteries (CCC, 1570) <ol style="list-style-type: none"> 1) Minister of Baptism (CCC, 1256) 2) Assists at the Eucharist 3) Proclaims Gospel and preaches 4) Can preside at Funerals 5) Assist at and bless marriages (CCC, 1630) d. In the Eastern Churches the deacon is not the ordinary minister of Baptism and also cannot solemnize or witness a marriage. e. Types of deacons <ol style="list-style-type: none"> 1) Transitional: before being ordained a priest, a man is first ordained a deacon and serves in that role generally for six months to a year 2) Permanent: some men (including married men) are ordained deacons for life 4. Holy Orders is a Sacrament reserved to men (CCC, 1577) <ol style="list-style-type: none"> a. “The Church is not free to ordain women” (<i>Ordinatio sacerdotalis</i>) <ol style="list-style-type: none"> 1) It is not a question of the ability to carry out the functions of the ministry 2) It is the matter of what Christ has established, and the sacramental reality and symbolism of the priestly office b. Bishop or priest serves as an icon of Christ: Head of his Body, Bridegroom of the Church c. There is no historical basis for women serving as deacons in the diaconate as we now know and understand it

D. Preparation	<ol style="list-style-type: none"> Remote preparation for priesthood <ol style="list-style-type: none"> As a child, there is the example of parish priests and the encouragement from family and community Prayer and discernment by the candidate A priest is prepared through years of formation in a seminary <ol style="list-style-type: none"> Study of philosophy and theology Human, intellectual, spiritual, and pastoral development Understanding and embracing the promises he makes: <ol style="list-style-type: none"> obedience to his bishop (CCC, 1567) the gift of celibacy; marriage renounced for the sake of the Kingdom (CCC, 1579) priests in religious institutes must also embrace vows A transitional deacon is prepared as part of his training for priesthood (CCC, 1569- 1571) Permanent deacons participate in a number of years of part-time preparation <ol style="list-style-type: none"> Human and intellectual formation Spiritual and pastoral formation
E. Celebration of the Sacrament	<ol style="list-style-type: none"> Essential element of each order is the laying on of hands by the bishop and the consecratory prayer (CCC, 1573) Chrism is used in the ordination of a priest and of a bishop (CCC, 1574) <ol style="list-style-type: none"> At the ordination of a priest, his hands are anointed with Chrism At the ordination of a bishop, Chrism is poured on his head Unique elements at the ordination of each <ol style="list-style-type: none"> A bishop is presented with a ring, a crosier and a miter A priest is clothed in the vestments of a priest (stole and chasuble) and then presented with the bread and wine that will be consecrated A deacon is clothed in the vestments of a deacon (stole and dalmatic) and presented with the Book of the Gospels which he will proclaim
F. Effects of the Sacrament (CCC, 1581-1584)	<ol style="list-style-type: none"> The one ordained is marked with a permanent seal or character Purpose of seal or character (CCC, 1581-1584)

VII. The Consecrated Life

A. The work of the Spirit in the various forms of consecrated life (CCC, 914-933)	<ol style="list-style-type: none"> The Order of Virgins; hermits and widows (CCC, 920-924) Apostolic Religious Life (CCC, 925-927) Secular institutes (CCC, 928-929) Societies of Apostolic Life (CCC, 930) New expressions of consecrated life (CCC, 931-933) Lay ecclesial movements
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B. The Evangelical Counsels: poverty, chastity and obedience (CCC, 915-916)	1. Students should understand why these three issues make up the vow of consecrated life
C. Consecrated like Christ for the Kingdom of God	What is the motivation which leads an individual to choose the consecrated life?
D. The Paschal dimension of the consecrated life	What is the connection between the paschal mystery and the consecrated life?
E. Witnesses to Christ in the world	How do members of the consecrated life witness Christ in the world?
F. Eschatological dimension of the consecrated life	What is the eschatological dimension of the consecrated life?
G. The Virgin Mary, model of consecration and discipleship (CCC, 967, 2030)	How does Mary model accepting the invitation of the Holy Spirit?

Responding to the Call of Jesus Christ: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- A. Isn't having the right vocation, job or career essential for a person's happiness?
1. No. The foundational call from God is not to a particular vocation, job, career or way of life but to universal holiness and communion with him. This is the basis of all happiness.
 2. Often the key to happiness is using one's gifts fully for God by using them to serve others in Christian love.
 3. However, a refusal to answer God's call may result in a more difficult road to eternal life, or it may even jeopardize one's salvation
- B. Isn't the real measure of success in life the degree of one's financial security and material comfort?
1. To some, the measure of success may be money and physical comforts, but that is not what Jesus Christ either taught or lived.
 2. Personal satisfaction in life finds a firm foundation in our relationship with the Lord and secondly in our relationships with other people.
 3. The ultimate goal in life should be holiness; this is where true success lies.
 4. In the Beatitudes, Jesus Christ teaches us attitudes essential for true happiness.
- C. Just as a person falls in love, they also fall out of love. Isn't a failed marriage just a regular part of life?
1. Failed marriages might be a regular part of life but they happen because of our fallen human nature. God teaches us to see and understand marriage as something which lasts for life.
 2. We know through Revelation that from the creation of the world and the creation of human beings, God's plan included marriage. Jesus Christ raised marriage to the level of a Sacrament and taught that properly understood it involves life-long commitment.
 3. Jesus Christ has taught us to recognize that the love between spouses is an image of the unending aspect of God's love for us; he has promised to love us and he does not break his promises. Neither should we break promises of marriage.
 4. Married love involves not just feelings but also a commitment of reason and will; married love cannot deepen unless it faces and overcomes hard times and adversity.
 5. God does give the grace needed to live out our commitments
- D. Don't men and women who promise celibacy or life-long chastity live lonely, unhappy lives?
1. Some who promise life-long celibacy and chastity may experience loneliness as do some married people.
 2. Most men who become priests, monks or brothers and most women who become nuns, sisters, and consecrated virgins generally live happy and fulfilling lives.
 3. Sexual intimacy with another is not essential for personal fulfillment and happiness.
 4. The heart of celibacy is a truly loving relationship with the Lord, expressed in a self- gift to others in his name.
 5. Committed celibacy for the sake of Jesus Christ and his Kingdom brings consolation that cannot be appreciated by one who has not lived it. Living a life of committed celibacy or chastity gives one a sense of the gifts of the eternal life to come
 6. God gives the grace needed to live out our commitments.

VIII. Christian Morality

Through the implementation of these guidelines, it is hoped that each baptized person becomes able to:

- a. Reflect upon and cherish his or her dignity and that of other persons as made in the image and likeness of God
- b. Reflect faithfully that image in a life conformed to new life in Christ
- c. Deepen the relationship with Christ and the Church through frequent prayer and celebration of the sacraments, especially the Sacrament of Penance and Reconciliation and the Sacrament of the Eucharist
- d. Embrace joyfully the call to love and live chastely either as a married person or as a celibate person

“All of catechesis on chaste living takes place within the faith community that is the Church. Everyone involved in this catechesis is only able to instruct because each has first received the teaching of the Church. Parents are particularly responsible for catechizing their children in faith and morals and thus have a special obligation to understand thoroughly and live the teachings of the Church. Assisting parents of adolescents and youth in the formation of their children for chaste living is essential to their formation in the Catholic faith and should be mandatory in Catholic schools and in parish religious education and youth ministry programs.”
(Catechetical Formation in Chaste Living, 2008, p. 1).

Christian Morality and Conscience Formation

One Semester – Junior or Senior Year

I. Foundations of Catholic Morality

Objective/Topics:	Outcomes:
A. Develop in the student an understanding of the moral person	<ul style="list-style-type: none">• Define Christian and what it means to live a Christian moral life• Define Christian morality in terms of:<ul style="list-style-type: none">○ Response to God’s love and gift of salvation offered through Jesus Christ○ Ability to respond to God’s love• Understand Christian morality as the gift of God’s loving presence in our lives and our continuing effort to respond to that love• Understand that moral behavior is a response to God; a reflection of God’s love for us• Differentiate between the moral, immoral, and amoral person• Explain Kohlberg’s Theory of Moral Development: moral development occurs through social interaction• Apply Kohlberg’s stages to solve cognitive conflicts at various developmental stages• Recognize the development of Christian morality from its Jewish roots•
B. Understand that the need to be moral is rooted in the intrinsic value of human life	<ul style="list-style-type: none">• Understand Christian virtue:<ul style="list-style-type: none">○ Cardinal and theological virtues○ Gifts and fruit of the Holy Spirit• Understand the formation of moral habits• Describe how virtue helps us to live like Jesus Christ• Recognize that we are created in the image and likeness of God and are gifted with intellect and free will• Demonstrate how a person’s search for God involves each of the following: religion, family, peers, culture, society, socio-economics, media, technology
C. Examine the foundational themes of Christian morality	<ul style="list-style-type: none">• Identify and understand the role of grace and conscience in moral life• Comprehend the moral teachings of Jesus Christ (the Sermon on the Mount, and the all embracing Law of Love)• Summarize the Beatitudes as the morality that guides us to follow Jesus Christ and live in response to both God and neighbor

D. Examine the mystery of our salvation as celebrated in the liturgy and the sacraments	<ul style="list-style-type: none"> • Understand the Paschal Mystery • Examine the relationship between the Paschal Mystery and the liturgy • Describe what sacraments do for us • Understand sacraments that make visible the mystery of God’s love for us • Know that Jesus is the primary visible sign of invisible grace • Identify and describe the Sacraments of Initiation • Identify and describe the Sacraments of Healing • Analyze the relationship of the sacraments of Baptism, Eucharist and Penance/Reconciliation with the Christian moral life
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II. Using the Beatitudes and Decalogue as a Guide in Making Moral Decisions

A. Recognize the Ten Commandments and the theological virtues as the foundation for respect for self and others	<ul style="list-style-type: none"> • Know the literal meaning of “Decalogue” • Identify the first three commandments which relate specifically to our obligations to God • Understand the original context of the first three commandments • Recognize how the first three commandments apply to specific moral issues • Summarize and apply Catholic social teaching with respect to these specific moral issues • Identify the final seven commandments which relate specifically to our obligation to each other • Understand the original context of the seven final commandments • Recognize how the final seven commandments apply to specific moral issues • Summarize and apply Catholic social teaching with respect to these specific moral issues • Assess the similarities and differences of modern moral laws based on the teachings of the Ten Commandments • Analyze the value of family, friend, Church support systems in finding strength and encouragement to live a life of Christian morality • Explore the ways in which technology (computers, video games, social networks, etc.) impact our moral life
B. Recognize the relationship between the Beatitudes and the Decalogue	<ul style="list-style-type: none"> • Understand that the Ten Commandments speak of specific rules of behavior; the Beatitudes speak of basic attitudes and dispositions in life • Understand Pope John Paul II’s statement in <i>Splendor Veritatis</i>, “...there is no separation or opposition between the Beatitudes and the commandments: both refer to the good, to eternal life.” • Explain how Christ paints a “self-portrait” using the Sermon on the Mount and the Commandments; explain them in terms of indicators of a moral life • Apply the precepts of the Beatitudes and the Decalogue as invitations to discipleship and communion of life with Christ
C. Recognize and practice our Christian commitment to counteract violence in its many forms, both explicit and implicit	<ul style="list-style-type: none"> • Understand that the fifth commandment mandates us to respect the life of the unborn • Appreciate that respect for life is a principle that guides us in caring for those who are sick or who are near death

	<ul style="list-style-type: none"> • Understand the fifth commandment forbids intentional euthanasia • Explore the issues of life support and physician-assisted suicide • Understand Church teaching regarding the various types of stem-cell research • Appreciate that Church leaders have declared capital punishment an unnecessary affront to the dignity of human life
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III. Moral Decision-Making

Objective/Topics:	Outcomes:
A. Develop an understanding of conscience formation, including the role of grace and freedom	<ul style="list-style-type: none"> • Define conscience • Understand “capacity for conscience” to be that we are made with great capacity for goodness and rightness • Understand what is meant by the proper formation of conscience • Understand conscience refers not to what we do, but who we are • Understand conscience of capacity is what we bring into every moral situation • Understand conscience as process is what we do to prepare to make a good, moral judgment • Describe the role of grace and freedom in developing a healthy conscience • Comprehend the Christian understanding of freedom and its relationship to conscience • Appreciate the attributes of God as all-powerful, all loving and liberating
B. Understand the sources of moral decision making	<ul style="list-style-type: none"> • Describe moral law and natural law • Understand why we need the law of God • Articulate and understand processes for moral decision making: <ol style="list-style-type: none"> 1. Identify moral decision to be made 2. Gather relevant information 3. Seek counsel 4. Evaluate alternatives 5. Reflect and pray 6. Decide • Identify that human actions can be evaluated by reflecting on three sources of morality: <ol style="list-style-type: none"> 1. The object chosen 2. The intention 3. The circumstances • Judge whether an action is good or evil by reflecting on three sources: the object chosen, the intention, and the circumstances • Analyze the relationship between Christian moral behavior and social responsibility; what can and should the Church say about these issues?
C. Described the nature of sin and forgiveness and its causes and effects	<ul style="list-style-type: none"> • Evaluate the role of sin and forgiveness in the development and evolution of the moral character • Connect how virtue helps us to live a moral life • Identify Cardinal Virtues, Theological Virtues, and the Gifts and Fruits of the Holy Spirit • Understand the definition of sin (CCC 1846-1853) • Define Original Sin (CCC 390, 397)

	<ul style="list-style-type: none"> • Define personal sin (CCC 1854) • Define mortal sin (CCC 1855-1861) • Define venial sin (CCC 1862-1866) • Recognize the effects of sin • Recognize God's forgiveness as an ongoing invitation to conversion especially as it relates to the sacraments (Baptism, Penance/Reconciliation, Eucharist, Anointing of the Sick) • Realize that in order to choose God and avoid sin, our lives must involve the practice of moral virtues
D. Learn how to follow a process of moral decision-making that incorporates the gospel and church teaching, the natural law and reason, prayer and discernment	<ul style="list-style-type: none"> • List ways we can harm our relationship with God • Explain how superstition is a distortion of religious practice • Identify and understand the seven principles of catholic social teachings • Understand that the social Catholic teachings of the Catholic Church provides guidance to how Christians respond to societal issues • Analyze the role of media and societal values in shaping and developing conscience and self-image • Explain the relationship between Christian moral behavior and social responsibility • Apply Bishop Peter A. Rosazza's <i>A Catholic View of Social Justice</i>, to an authentic or contemporary issue

IV. Christian Morality and Human Sexuality

A. Understand the nature and importance of moral character and how it is strengthened by the practice of human virtue	<ul style="list-style-type: none"> • Appreciate differences between sexuality (male and female qualities) and physicality (sex) • Understand the concept of chastity with the following characteristics: sexual integration, respect, loyalty, honor, fidelity, purity of spirit and behavior (refer to Appendix VIII) • Catholic are called to follow Jesus, the model of chastity • Understand that marriage is the naturally ordered context for sexual expression • Appreciate that Catholic moral teaching based on the sixth and ninth commandments provides guidance for decision making in all areas of sexual behavior
B. Further develop critical thinking skills so as to deepen an awareness, discover compassion, develop responsibility, and act in good conscience	<ul style="list-style-type: none"> • Research and present an issue of moral significance for peers • Assess aspects of technology that impact morality (i.e. social networking) • Evaluate and defend key themes of Catholic social teachings and the roles they play in daily life and service ministry
C. Apply Christian principles and what it means to be a morally responsible person	<ul style="list-style-type: none"> • Analyze and develop an informed opinion of contemporary moral issues as identified on the local, national, and global levels • Personally reflect and identify an issue that calls for moral thought and action; what about this issue fosters a passion in you to work toward change • Continue to live out the gospel message of service

Christian Morality and Conscience Formation: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- What does it mean to say God is love? What connection does this have to living a Christian life?
- A moral principle is a statement of right and wrong accepted by an individual or a social group. They are found in civil law, natural law, divine law, and the teachings of the Church. Select a moral principle and use it in support in making a moral decision. Explain the circumstances and consequences.
- Choose a challenge that faces our society today and connect it to one of the Commandments. What is the challenge? What is an appropriate Christian response?
- Describe moral law and natural law. Give an example of each.
- “*Following Christ is thus the essential and primordial foundation of Christian morality;*” (*Splendor of Truth*, #19). This statement of Pope John Paul II adds a different dimension to obeying the laws and following one’s conscience. How does this statement shape your decision making process?
- In *Splendor of Truth*, Pope John Paul II says, “Jesus himself is the living ‘fulfillment’ of the Law inasmuch as he fulfills its authentic meaning by the total gift of himself;” (#15). What does that statement mean for us?
- Reflect on the relationship of the sacraments of Baptism, Eucharist, and Penance/Reconciliation with the Christian moral life. How would you describe the connection between these sacraments and the way we live our lives as Christians?
- Respond to this editorial comment:

God is love and we can express His love by letting the light of Christ live through our lives. That is Christianity; that others may see the love of Christ working through our own lives. That means that God is at the center of every thought, decision, and word spoken. Everything is funneled through the lens of God's will for us, His perfect will for all of us and that each Christian by his or her actions reflects that love to Glorify God.
- What is our responsibility to take care of our health and preserve our lives? What responsibilities do we have to care for those entrusted into our care (children, parents, etc.)?
- Respond to this statement by Pope John Paul II: “Human life is sacred because from the beginning it involves the creative action of God and it remains forever in a special relationship with the Creator.”
- Choose a challenge that faces our society today and connect it to one of the Commandments. What is the challenge? What is an appropriate Christian response?

IX. *Ecumenical and Interreligious Issues*

The purpose of this course is to help the students understand the manner in which the Catholic Church relates to non-Catholic Christians as well as to other religions of the world. Building on the foundational truth that Jesus Christ established the Catholic Church and entrusted to her the fullness of God's Revelation, the course is intended to help students to recognize the ways in which important spiritual truths can also be found in non-Catholic Christian churches and ecclesial communities as well as in non-Christian religions. It is also intended to help them to recognize the ways in which other systems of belief and practice differ from the Catholic faith.

Ecumenical and Interreligious Issues

One Semester - Must be taught Senior Year

I. Revelation and the Catholic Church

Student Objectives/Topics	Enabling Outcomes/What Students Will Know
A. To trace Divine Revelation through the history of salvation	<ol style="list-style-type: none">1. Divine Revelation in the Old Testament times<ol style="list-style-type: none">a. the Triune God is revealed in the work of Creation which originates with the Father, is brought into being through the Word (Jesus Christ) by the power of the Holy Spirit (CCC, 282, 314)b. God reveals himself to Abraham: the beginning of a people of faith (CCC, 72, 992, 2571)c. In and through Abraham's descendents, he forms the people of Israel<ol style="list-style-type: none">1) Abraham's grandson, Jacob, has twelve sons whose descendants shape the Twelve Tribes of the people of Israel2) "Israel" was the name given Jacob by Godd. God reveals himself to Moses and forms the People of Israel (CCC, 62-64)<ol style="list-style-type: none">1) He tells Moses about himself: I AM WHO AM2) He gives the Israelites a code of both worship and morality2. Divine Revelation in the New Testament (CCC, 65-67, 124-127, 151, 422-455)<ol style="list-style-type: none">a. In Jesus, the Eternal Word made man, is found the fullness of Revelationb. Jesus is revealed as the Son of God and the Christ or "Anointed One" of God, the Messiah foretold by God through the prophets of Israel<ol style="list-style-type: none">1) the Annunciation to Mary (CCC, 494)2) Jesus' Baptism by St. John the Baptist (CCC, 535-537)3) St. Peter's confession of faith at Caesarea Philippi (CCC, 552)4) Jesus' own proclamation of his divine Sonship (CCC, 590)c. Jesus reveals the Trinity, the central Mystery of Faith (CCC, 648-650)<ol style="list-style-type: none">1) identifies himself as God's Son and addresses God as Father2) promises to send the Paraclete, the Holy Spirit3) sends the Holy Spirit upon the Apostles at Pentecostd. Divine Revelation ends with the death of the last Apostle (CCC, 66-67)
B. Divine foundation of the Catholic Church (CCC, 758-769)	<ol style="list-style-type: none">1. Planned by God the Father from the beginning of time (CCC, 759)2. Pre-figured in the People of Israel (CCC, 761-762)3. Divinely instituted by Jesus Christ, the Son of God and the Second Person of the Trinity (CCC, 763-766)4. Revealed by the Holy Spirit (CCC, 767-768)5. Guided, sustained and sanctified by the Father through the Son and Holy Spirit (CCC, 767-768)

	6. The Church is the Body of Christ; he is our Head, we are the members of the Body (CCC, 790-795)
C. The Catholic Church and Divine Revelation	<ol style="list-style-type: none"> 1. The Apostles were entrusted with faithfully proclaiming the Gospel and spreading the Good News Jesus Christ had entrusted to them (CCC, 858) 2. This role of ensuring an authentic proclamation of God's Revelation has been handed down in an unbroken line to the Apostles successors—the pope and bishops (CCC, 861-862) 3. The Catholic Church, in and through the pope and the bishops, is entrusted with protecting the whole Deposit of Faith, that is, the Revelation preserved in Scripture and in Tradition (CCC, 84, 863-865, 1202)

II. Christian Churches and Ecclesial Communities apart from the Catholic Church

A. An Ecclesiology of Communion (CCC, 787-789)	<ol style="list-style-type: none"> 1. Baptized people are in full communion with the Catholic Church when they are joined with Christ in the visible structure of the Church through the profession of faith, the reception of the Sacraments, and respect and obedience toward those in authority in the Church. (cf., CIC, 205) 2. Members of other Christian churches and ecclesial communities are in imperfect communion with the Catholic Church (CCC, 836-838) <ol style="list-style-type: none"> a. the communion is imperfect because of differences in doctrine, discipline and/or ecclesiastical structure b. Christian churches (Orthodox Churches) are those with a validly ordained priesthood and the Eucharist (CCC, 838) c. Christian ecclesial communities do not have a validly ordained priesthood or the Eucharist 3. The ecumenical movement works to overcome obstacles to full communion 4. All the baptized, including those in imperfect communion with the Catholic Church, are members of Christ's Body, have the right to be called Christian, and are brothers and sisters to members of the Catholic Church. (cf., UR, 3)
B. From the very beginning of the Church, there have been rifts and serious dissension (CCC, 817). Serious dissensions resulted in breaks from full communion with the Church	<ol style="list-style-type: none"> 1. Schism with some Eastern Churches <ol style="list-style-type: none"> a. Following the Council of Ephesus in 431, <ol style="list-style-type: none"> 1) Because of a dispute over the title of Mary as Mother of God, some Churches such as the Assyrian Church, broke away from full communion 2) later some returned to union with Rome 3) modern dialogue with those who did not return has made progress in healing this schism b. Following the Council of Chalcedon in 451 <ol style="list-style-type: none"> 1) those who believed the Monophysite heresy (that Jesus did not have both a divine nature and a human nature) also broke away from full communion with the Church and formed what are called the Oriental Orthodox Churches 2) modern dialogue with the Oriental Orthodox Catholics has made progress in healing this schism 2. The Catholic Church and the Eastern Orthodox Church were one until 1054 <ol style="list-style-type: none"> a. The Schism of 1054 resulted in the establishment of the Eastern Orthodox Churches b. Contributing causes to the Schism of 1054

	<ol style="list-style-type: none"> 1) <i>filioque</i> controversy (CCC, 247-248) 2) growing cultural and political differences between East and West 3) different forms of Church governance emerged <ol style="list-style-type: none"> a) Eastern Churches were governed by synods with a Patriarch b) Latin Church was monarchical with the Pope as final authority c. difference between Orthodox Churches and Eastern Catholic Churches <ol style="list-style-type: none"> 1) they share the same liturgy but not the same bonds of episcopal communion d. Orthodox Churches and Catholic Church have strong ties to each other <ol style="list-style-type: none"> 1) same core doctrine, beliefs and moral teachings 2) both have Apostolic Succession 3) Seven Sacraments, validity of ordinations e. Differences between the Catholic Church and Eastern Orthodox Churches <ol style="list-style-type: none"> 1) most significant: Orthodox Churches do not recognize the infallibility or the primacy of jurisdiction of the Pope 2) a few doctrinal formulations in the liturgy: the Eastern Orthodox Churches use the original wording of the Nicene Creed and do not accept the addition of the <i>filioque</i> (the Holy Spirit proceeds from the Father and the Son) 3) differences in sacramental law and practice (e.g., Orthodox tolerate divorce and remarriage) 4) Some Marian dogmas are taught in a different way 5) Ecumenical Councils: not all accepted by the Orthodox Churches <ol style="list-style-type: none"> 3. Ecclesial communions: Anglican (Episcopalian), Lutheran, Reformed Christian <ol style="list-style-type: none"> a. Who founded these various ecclesial communities and why b. Common ties between the Catholic Church and these ecclesial communions <ol style="list-style-type: none"> 1) Common beliefs about Christ derived from Scripture 2) Baptisms celebrated with the Trinitarian formula and proper intention are considered valid by the Catholic Church 3) In many cases, common moral convictions 4) Some common liturgical practices, e.g., common cycle of Scripture readings c. Differences <ol style="list-style-type: none"> 1) differences in acceptance of the authority of the pope 2) differences in doctrine, e.g., Calvinist belief in predestination 3) differences in sacramental economy and practice, particularly the lack of the Sacrament of Holy Orders and consequently, of a valid Eucharist 4) differences on moral questions: e.g., abortion, divorce and remarriage 4. Other Christian communities <ol style="list-style-type: none"> a. some are the result of further divisions among ecclesial communions which separated from the Catholic Church, e.g., Methodists separated from the Anglican Church b. shared belief in Christ and the Triune God but a strong emphasis on <i>sola Scriptura</i> (Scripture alone) as the standard for determining belief c. differences in doctrine, sacramental understanding and practice, morality d. Many of these bodies (e.g., Baptists, Congregationalists) view the church as a local congregation and not a world-wide communion
C. Fundamental differences with the Jewish community	<ol style="list-style-type: none"> 1. The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or as the promised Messiah, nor do they accept the revealed truth of the Triune God, which is what is unique to Christian Revelation. 2. The Jewish people continue to rely on the ritual prescriptions of the first Covenant reinterpreted for post-Temple Judaism

D. Anti- Judaism or anti-Semitism was evident among Catholics for many centuries	<ol style="list-style-type: none"> 1. The Catholic Church condemns all unjust discrimination, including anti-Semitism 2. In the 20th century, the Catholic Church dropped from its liturgy any inference that the Jewish people as a whole were responsible for the death of Christ because the truth is that the sins of all humanity were the cause of his death.
E. Dialogue with the Jewish people	<ol style="list-style-type: none"> 1. This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice 2. Aims of this dialogue include; <ol style="list-style-type: none"> a. growth in mutual respect for one another as sons and daughters of God b. give common witness on matters of peace and justice c. deepen mutual understanding of the one God and his plan for the world d. bringing all to Jesus Christ and to his Church (cf. Rom 11: 12, 15, 25; CCC 674, 1043)

IV. The Church and other non-Christians

A. The Muslim People	<ol style="list-style-type: none"> 1. The Catholic Church and Muslims acknowledge God as the Creator and claim ties to the faith of Abraham 2. The Muslim people do not acknowledge God as the Father of Jesus, or Jesus Christ as the divine Son of God or do they accept the Triune God, but they do revere Jesus as a prophet and Mary as the Virgin mother of Jesus. 3. There are many common elements of moral life and practice between Catholics and Muslims 4. Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving and pilgrimage as expressions of faith 5. Unlike the Catholic Church, Islam has no central figure of authority on matters of faith and morals; there are also different ways to interpret the Koran 6. The Crusades and their lasting impact 7. The Catholic Church seeks to engage the Muslim community in dialogue to advance human solidarity
B. There are non-Christian religions common in US including major world religions such as Hinduism and Buddhism, and others such as Sikhs, Mormons, Bahai	<ol style="list-style-type: none"> 1. Common elements with Christianity <ol style="list-style-type: none"> a. as human beings we share a common origin and end b. many of these religions teach to some degree compassionate action, moral restraint, spiritual discipline and respect for human dignity c. these religions contain elements of truth and virtue which can help orient their members toward reception of the Gospel 2. Those who do not know Christ but who still strive to know and live in truth and holiness can be saved 3. The fulfillment of the values and virtues of other religions is found in what the Catholic Church proclaims: <ol style="list-style-type: none"> a. God is one, and that God is Triune

	<ul style="list-style-type: none"> b. Jesus Christ as the Son of God c. salvation is a gift of grace available through faith in Jesus Christ d. sanctification is for human beings to participate in the love of God now and eternally
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V. Proclamation and Dialogue

A. The Catholic Church possesses the fullness of the means of salvation willed by God as the ordinary way of saving all people	<ol style="list-style-type: none"> 1. “all salvation comes through Christ the Head through the Church which is his Body” (CCC, 846) <ul style="list-style-type: none"> a. God is one and that God is Triune b. Jesus Christ as the Son of God c. salvation is a gift of grace available through faith in Jesus Christ d. sanctification is for human beings to participate in the love of God now and eternally 2. “Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation.” (CCC, 847; LG, 16) 3. “Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men.” (CCC, 848; LG, 16)
B. Interreligious Dialogue	<ol style="list-style-type: none"> 1. There are many forms of interreligious dialogue <ul style="list-style-type: none"> a. the dialogue of daily life in religiously pluralistic societies/communities b. the dialogue of shared service to the needy c. the dialogue of theologians and scholars d. the dialogue of shared spiritual experience 2. Such dialogue requires mutual search for truth among those learned in their own religious traditions 3. Requires respect and understanding of differences in culture as well as in belief 4. Requires training in accurate knowledge of other religions 5. Can and should involve working together in service to those in need

Ecumenical and Interreligious Issues: *Challenging Topics for Conversation, Reflection, or Writing Prompts*

- A. Isn't one faith or religion just as good as any other?
1. No, that statement is not true. The fullness of Revelation and truth subsists in the Catholic Church.
 2. If one has been given the gift of faith and chooses to reject or neglect that gift, that person acts in a way that is gravely wrong.
 3. The Church engages in many types of dialogue both ecumenical and interfaith. Those dialogues are characterized by respect, and aim to bring about more unity.
- B. Isn't it more important to show tolerance and not say that the Catholic faith is better than any other?
1. Judgment about the truth of the Catholic faith does not mean that Catholics should not show respect toward people of other faiths and religions.
 2. Respect involves the effort of mutual respect and charity, and a refusal to treat one as less worthy because of differences.
 3. Catholics are to be respectful of people in their intrinsic dignity but not tolerant of falsehood.
- C. If unity of people in faith is the real goal, what can't each side compromise?
1. While unity of Christians is an important goal, the Catholic Church cannot compromise on the truth of what God has revealed. Truth is one; we need to subject ourselves to the whole truth.
 2. Where there are intrinsic contradictions in belief, one belief is true and one must be false.
 3. Sometimes, however, we overemphasize some aspects of the truth at the expense of other aspects. Serious, respectful and loving pursuit of the whole truth can help us recapture the needed balance. (Emphasize the importance of Prayer for Christian Unity (cf. Week of Prayer for Christian Unity, January 18-25))
- D. What caused the four divisions in Christianity from the time of Ephesus, Chalcedon, 1054 and the Protestant Reformation? Is there any hope of unity?
1. There were various reasons for the divisions.
 - a. in each case, there were disagreements about doctrine
 - b. in each case, some degree of politics also contributed to the fractures
 2. Since Vatican II, the Catholic Church has initiated and sponsored many meeting and dialogues with hope for movement toward unity; positive outcomes include:
 - a. A willingness to meet face to face for prayer and dialogue
 - b. occasional joint statements on matters of doctrine and belief (e.g., joint statement with Anglicans on Mary, joint statement with Lutherans on justification)

APPENDIX I

Seven Key Themes of Catholic Social Teaching

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and Episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we wish to highlight several of the key themes that are at the heart of our Catholic social tradition.

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and assisted suicide. The value of human life is being threatened by increasing use of the death penalty. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. The family is the central social institution that must be supported and strengthened, not undermined. We believe that people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, the basic rights of workers must be respected: the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative.

Solidarity

We are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Learning to practice the virtue of solidarity means learning that "loving our neighbor" has global dimensions in an interdependent world.

Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

This summary should only be a starting point for those interested in Catholic social teaching. A full understanding can only be achieved by reading papal, conciliar, and Episcopal documents that make up this rich tradition.

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Prayer lays hold of God's plan and becomes the link between His will and its accomplishment on earth. Amazing things happen, and we are given the privilege of being the channels of the Holy Spirit's prayer.

~ Elisabeth Elliot

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## APPENDIX II

### Traditional Catholic Prayers and Opening and Closing Prayers

Throughout his writings, Saint Paul encourages the Church to pray at all times and in all places. In that spirit, as Catholics, we strive to make our every action prayer that gives glory to God. One way we do this in our schools is through providing time in our day at the beginning, in the middle and at the end for prayer. On the following pages, you will find traditional prayers that the committee recommends for your use with the students. We have included a suggested order of prayers for opening and closing exercises.

Due to the fact that versions of prayers differ from one publisher to the next, let alone from one grade to the next with the same publisher, uniformity of prayer versions becomes difficult. Since praying together as a faith community is vital to our identity and mission, we suggest the following versions for your use. We do advise teachers to use the prayers included in their textbooks with your students as you teach the children about prayer. However, we have included texts of each prayer listed in our guidelines for your use as well.

“Knowing” their prayers is just the beginning. If we are truly to pray at all times and in all places, those prayers become the seed and root for authentic personal prayer. Reflection, meditation, contemplation, liturgy, and service all flow from being a person rooted in prayer.

#### *Suggested Exercises*

Many of our schools have public address systems, which they use, in part, for opening and closing prayers. If your school follows that model, the following exercises are recommended:

**Opening Prayers:** Our Father, Hail Mary, Glory Be, and Morning Offering.

**Closing Prayers:** Act of Contrition, Angel of God, Prayer of St. Francis

Grace before and after meals should be said by individual classes or by lunch waves.

If opening and closing exercises are not led over the public address system, classroom prayers must be led by teachers or students at the opening and closing of each school day.

## ***Traditional Catholic Prayers***

### ***Sign of the Cross***

*(Students should learn that this is a prayer of words and actions.)*

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

### ***Our Father***

Our Father, who art in heaven,  
hallowed be Thy name.  
Thy kingdom come; Thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
Amen.

### ***Hail Mary***

Hail Mary full of grace:  
The Lord is with thee.  
Blessed art thou amongst women,  
and blessed is the fruit of thy womb, Jesus.  
Holy Mary, Mother of God,  
pray for us sinners, now  
and at the hour of our death.  
Amen.

### ***Morning Prayer***

O Jesus, through the Immaculate Heart of Mary,  
I offer You my prayers, works, joys, and sufferings,  
All that this day might bring, be they good or bad:  
For the love of God, for the conversion of sinners,  
And in reparation for all the sins committed against  
The Sacred Heart of Jesus and the Immaculate Heart of Mary.  
Amen.

### ***Night Prayer***

Dear God, before I sleep  
I want to thank you for this day  
so full of your kindness and your joy.  
I close my eyes to rest  
safe in your loving care.  
Amen.

### ***Glory Be/Doxology***

Glory be to the Father,  
and to the Son,  
and to the Holy Spirit:  
As it was in the beginning,  
is now and ever shall be,  
world without end.  
Amen.

### ***Prayer Before Meals***

Bless us, O Lord,  
and these, your gifts,  
which we are about to receive  
from your bounty,  
through Christ our Lord.  
Amen.

### ***Prayer After Meals***

We give you thanks, almighty God,  
for these and all your blessings  
You live and reign forever and ever.  
Amen.

### ***Angel of God***

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

### ***Act of Contrition***

O my God, I am sorry for my sins with all my heart.  
In choosing to do wrong and failing to do good,  
I have sinned against you,  
whom I should love above all things.  
I firmly intend, with the help of your grace,  
to do penance,  
to sin no more,  
and to avoid whatever leads me to sin.  
Amen.

**Apostles Creed**

I believe in God, the Father almighty,  
Creator of heaven and earth.  
I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day, he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
I believe in the Holy Spirit,  
the holy catholic church,  
the Communion of Saints  
the forgiveness of sins,  
the resurrection of the body, and life everlasting.  
Amen.

**Act of Faith**

O my God,  
I firmly believe all the sacred truths which  
The Holy Catholic Church believes and teaches,  
Because you have revealed them  
Who neither can deceive nor be deceived.  
Amen.

**Act of Hope**

O my God,  
Relying on Your infinite goodness and Your promises,  
I hope to obtain the pardon of my sins,  
The assistance of Your grace and life everlasting,  
Through the merits of Jesus Christ my Lord and Redeemer.  
Amen.

**Act of Love**

O my God,  
I love you with my whole heart above all things  
Because You are infinitely good  
And worthy of all my love;  
And for love of You, I love my neighbor as myself.  
Amen.

**Stations of the Cross**

Following is a list of the Stations of the Cross. There are many good settings of the Stations for children. We encourage you to make use of them, especially during Lent.

1. Jesus is condemned to death.
2. Jesus takes up his cross.
3. Jesus falls the first time.
4. Jesus meets his mother.
5. Simon helps Jesus carry his cross.
6. Veronica wipes the face of Jesus
7. Jesus falls for the second time.
8. Jesus meets the women of Jerusalem.
9. Jesus falls a third time.
10. Jesus is stripped of his clothing.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus' body is taken from the cross.
14. Jesus is laid in the tomb.
15. Resurrection

### **Memorare**

Remember, O most compassionate Virgin Mary,  
That never was it known  
That anyone who fled to your protection,  
Implored your help, or sought your intercession  
Was left unaided.  
Inspired by this confidence,  
We fly unto you, O Virgin of virgins, Our Mother.  
To you we come, before you  
we kneel, sinful and sorrowful.  
O Mother of the Word Incarnate,  
Do not despise our petitions,  
But in your mercy, hear and answer them.  
Amen.

### **Angelus**

Leader: The Angel of the Lord declared to Mary.  
Response: And she conceived by the Holy Spirit.  
Leader: Hail Mary...  
Response: Holy Mary, Mother of God...  
Leader: Behold the handmaid of the Lord.  
Response: Be it done to me according to your word.  
Leader: Hail Mary...  
Response: Holy Mary, Mother of God...  
Leader: And the Word became Flesh...  
Response: And dwelt among us.  
(pause or genuflect)  
Leader: Hail Mary...  
Response: Holy Mary, Mother of God...  
Leader: Pour forth, we beg you O Lord,  
Your grace into our hearts. That we to whom the Incarnation of  
Christ your Son was made known by the message of an angel,  
may by his passion and cross be brought to the glory of his  
resurrection through the same, Christ Our Lord.  
Amen.

### **Hail Holy Queen**

Hail, Holy Queen, Mother of Mercy,  
Our life, our sweetness, and our hope!  
To you do we cry,  
poor banished children of Eve;  
to you do we send up our sighs,  
mourning and weeping in this valley of tears.  
Turn then, most gracious advocate,  
your eyes of mercy towards us,  
and after this our exile,  
show us the blessed fruit of your womb, Jesus.  
O clement, O loving, O sweet Virgin Mary.  
Amen.

### **Mysteries of the Rosary**

*In 2002, our Holy Father, Pope John Paul II added a fourth set of  
mysteries called the **Luminous Mysteries or Mysteries of  
Light**.*

#### **The Joyful Mysteries**

The Annunciation  
The Visitation  
The Nativity  
The Presentation  
Finding the Child Jesus  
in the Temple

#### **The Sorrowful Mysteries**

The Agony in the Garden  
The Scourging  
The Crowning with Thorns  
The Crucifixion  
Jesus Dies

#### **The Luminous Mysteries**

The Baptism of the Lord  
The Wedding at Cana  
The Proclamation of the  
Kingdom  
The Transfiguration  
The Institution of the  
Eucharist

#### **The Glorious Mysteries**

Jesus' Resurrection  
Jesus' Ascension  
The Descent of the  
Spirit  
Mary's Assumption  
Mary's Coronation

**Gloria**

Glory to God in the highest,  
and peace to his people on earth.  
Lord God, heavenly king,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

**Confiteor**

I confess to almighty God,  
and to you, my brothers and sisters,  
that I have sinned through my own fault  
in my thoughts and in my words,  
in what I have done,  
and in what I have failed to do;  
and I ask blessed Mary ever virgin,  
all the angels and saints,  
and you, my brothers and sisters,  
to pray for me to the Lord, our God.  
Amen.

**Prayer for Vocations**

Dear God,  
You have a great and loving plan  
for our world and for me.  
I wish to share in that plan fully,  
faithfully, and joyfully.  
Help me to understand what it is  
you wish me to do with my life.  
Help me to be attentive to the signs  
that you give me about preparing for the future.  
Help me to learn to be a sign  
of the kingdom or reign of God  
whether I'm called  
to the priesthood or religious life,  
the single or married life.  
And once I have heard and understood your call,  
give me the strength  
and the grace  
to follow it with generosity and love.  
Amen.

**Prayer of St. Francis**

Lord, make me an instrument of your peace.  
Where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
and where there is sadness, joy.

O Divine Master, grant that I may not so much seek  
to be consoled as to console;  
to be understood as to understand;  
to be loved as to love.  
For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal life. Amen

### **APPENDIX III**

### **FORMS OF ASSESSMENT**

**The following assessment measures may be applied as developmentally appropriate in *grades one through grade twelve* or modified to meet specific grade level expectations.**

1. journals
2. research and application
3. oral presentations
4. debates
5. role playing/screen writing/presentation of skits
6. service projects
7. service with research on relevant issues
8. case analysis: application or principles to given situations
9. discussion of modern moral leader, controversy, and/or event and defense of one's own position
10. graphic organizers to organize and illustrate patterns of thought
11. plan a Reconciliation service
12. decorate school for holy days or liturgical seasons
13. critique songs, television programs, videos, or movies for moral content
14. draw a time line comparing secular and Church history, or events in the histories of two or more religions
15. liturgical dance or original song
16. interviews
17. compose questions to pose to Christian leaders or to one student role-playing a lay leader, pastor, or bishop
18. reaction papers
19. reflection papers
20. direct and create a video
21. prepare a display case that highlights a parish
22. plan an assembly
23. write a personal statement of faith
24. work cooperatively with others to decide on a communal statement of faith
25. prepare and actively participate in prayer service
26. participate in an Eastern rite Mass, and report on the differences
27. prepare a class literary magazine containing prayers, songs, and poems based in Scriptural models
28. write prayers for other classes
29. rewrite psalms using different metaphors
30. participate in prayer chains for the needs of others
31. conduct a charitable drive (i.e. food can, clothing, etc.)
32. write letters to editors on a social problem or condition with arguments based on material from Scripture and/or Church documents
33. tests, exams, quizzes
34. respectful and productive participation in cooperative and/or collaborative group work
35. term paper/thesis paper
36. adapt a Biblical or moral story to different age groups
37. create original images to express images of God. Church, and Biblical passages



## APPENDIX IV

### **INTEGRATION OF TECHNOLOGY STRATEGIES FOR STANDARDS BASED RELIGION CURRICULUM**

**All strategies must be carefully initiated, conducted, and monitored by the teacher in each class to ensure appropriate communication with other participants.**

- Enhancing religion programs in any grade by accessing appropriate websites
- Googling ‘Maps’ to view appropriate historic, geographical sites; appropriate for any grade
- Constructing of time lines appropriate for middle school and high school grades
- Creation of PowerPoint for grade appropriate presentations
- Accessing streaming video of church/historic events and/or speeches
- Searching Vatican and USCCB websites for relevant documents – appropriate for middle and high school classes
- Conducting research on contemporary issues as they pertain to the study of religion
- Creating photo journals of the school’s faith life
- Corresponding nationally and internationally through email for the purpose of sharing religious experiences globally
- Publishing books of prayers to share and evangelize with parents or other significant social groups, which interact with school children
- Video taping of the Mass in order to study the various parts of the Mass
- Conducting electronic surveys with priests, deacons, and consecrated religious regarding vocations
- Using electronic recording media (MP3, DVR, audio equipment, Skype, etc.) to conduct interviews, or conversations with grandparents or other persons engaged in various faith ministries in the church concerning their faith experiences
- Creating prayer services by including various methods of media and technology

## APPENDIX V

### JAMES FOWLER'S SIX STAGES OF FAITH: A SUMMARY

James Fowler proposes six stages of faith that relate closely to Kohlberg's moral developmental stages and that include, as well, "cognitive, affective and behavioral elements of religious development at different life stages" (Kelly, 1995, p. 71).

In the first three stages of faith development, individuals in one way or another rely on some authority outside themselves for spiritual beliefs.

Young children, during the **first stage of faith (*intuitive-projective*)**, follow the beliefs of their parents. They tend to imagine or fantasize angels or other religious figures in stories as characters in fairy tales.

In the **second stage of faith (*mythical-literal*)**, children tend to respond to religious stories and rituals literally, rather than symbolically. As individuals move through adolescence to young adulthood, their beliefs continue to be based on authority focused outside themselves.

In this **third stage of faith (*synthetic-conventional*)**, individuals tend to have conformist acceptance of a belief with little self-reflection on examination of these beliefs. Most people remain at this level (Fowler, 1981; Kelly, 1995).

Those individuals who move to the **fourth stage of faith (*individuative-reflective*)** begin a radical shift from dependence on others' spiritual beliefs to development of their own. Fowler (1981) says, "For a genuine move to stage 4 to occur there must be an interruption of reliance on external sources of authority ... There must be ... a relocation of authority within the self" (p. 179). Individuals are no longer defined by the groups to which they belong. Instead, they choose beliefs, values, and relationships important to their self-fulfillment.

In the **fifth stage of faith (*conjunctive*)**, persons still rely on their own views but move from self preoccupation or from dependence on fixed truths to acceptance of others' points of view. They tend to be more tolerant and begin to consider serving others.

Individuals who move to the **sixth and last stage of faith (*universalizing*)** are rare. As older adults, they begin to search for universal values, such as unconditional love and justice. Self-preservation becomes irrelevant. Mother Theresa and Mahatma Gandhi are examples of people in this form of spiritual development (Fowler, 1981).

Primary Source: [http://www.gendertree.com/Stages\\_of\\_Faith.htm](http://www.gendertree.com/Stages_of_Faith.htm)

## **APPENDIX VI**

### **CONFORMITY LISTING OF CATECHETICAL TEXTS AND SERIES**

As of **April 7, 2010** the following texts and series have been found to be in conformity with the *Catechism of the Catholic Church*.

**Key to the Conformity Listing (Titles new to the listing within three months of the date above are in bold.)**

| <b>High School Texts</b>                                        |                                    |                       |
|-----------------------------------------------------------------|------------------------------------|-----------------------|
| The Apostolate's Family Catechism                               | Apostolate for Family Consecration | S/P ©2003, 2005, 2008 |
| The Blessed Trinity and our Christian Vocation                  | Midwest Theological Forum          | S ©2009               |
| Catholic Essentials: An Overview of the Faith                   | Ave Maria Press                    | S/P ©2009             |
| The Catholic Faith Handbook for Youth                           | Saint Mary's Press                 | S/P ©2004, ©2008      |
| Catholic Social Teaching: Learning and Living Justice           | Ave Maria Press                    | S ©2001, ©2007        |
| The Church: Our Story                                           | Ave Maria Press                    | S ©1999, 2006         |
| The Church Through History                                      | Harcourt Religion Publishers       | S ©2007               |
| Encountering Jesus in the New Testament                         | Ave Maria Press                    | S ©2003, 2009         |
| The History of the Church                                       | Midwest Theological Forum          | S ©2005, TM ©2007     |
| Introduction to Catholicism                                     | Midwest Theological Forum          | S&TM ©2003            |
| Jesus Christ: God's Revelation to the World                     | Ave Maria Press                    | S ©2010               |
| Journey Through the New Testament                               | Harcourt Religion Publishers       | S ©2006               |
| Journey Through the Old Testament                               | Harcourt Religion Publishers       | S ©2002, ©2006        |
| Justice and Peace: Our Faith in Action                          | Harcourt Religion Publishers       | S ©2007               |
| Faith and Revelation: Knowing God through Sacred Scripture      | Midwest Theological Forum          | S ©2009               |
| The Light of Faith                                              | Harcourt Religion Publishers       | S ©2005               |
| Living Justice and Peace                                        | Saint Mary's Press                 | S ©2002, ©2008        |
| Marriage and Holy Orders: Your Call to Love and Service         | Ave Maria Press                    | S ©2007               |
| Meeting Jesus in the Sacraments                                 | Ave Maria Press                    | S ©2010               |
| Morality: Our Response to God's Love                            | Harcourt Religion Publishers       | S ©2005               |
| The Old Testament: Our Call to Faith and Justice                | Ave Maria Press                    | S ©2005               |
| Our Catholic Faith: Living What We Believe                      | Ave Maria Press                    | S ©2006               |
| Our Moral Life in Christ                                        | Midwest Theological Forum          | S&TM ©2003            |
| Our Moral Life in Christ (Complete Course Edition)              | Midwest Theological Forum          | S©2009                |
| Our Moral Life in Christ (Semester Edition)                     | Midwest Theological Forum          | S ©2009               |
| Our Sacramental Life: Living and Worshiping in Christ           | Ave Maria Press                    | S ©2003               |
| Sacraments: Celebrating, Living, Believing                      | Harcourt Religion Publishers       | S ©2008               |
| The Sacraments: Source of Our Life in Christ (Semester Edition) | Midwest Theological Forum          | S©2009                |
| This is Our Church: A History of Catholicism                    | Ave Maria Press                    | S ©2007               |
| Understanding the Scriptures                                    | Midwest Theological Forum          | S ©2005, TM ©2007     |
| Vocation: Our Response to God's Call                            | Harcourt Religion Publishers       | S ©2008               |
| Where Did I Come From? Where Am I Going?<br>How Do I Get There? | St. Augustine's Press              | S ©2009               |
| Written on Our Hearts (Old Testament)                           | Saint Mary's Press                 | S ©2002, 2009         |
| Your Life in Christ: Foundations of Catholic Morality           | Ave Maria Press                    | S ©2001, 2008         |
| <b>High School Series</b>                                       |                                    |                       |
| Catholicism Series [Reason, Life, Ethics, Society, Scripture]   | C.R. Publications                  | S/P&TM/CM ©1996-2006  |

|                       |                                    |                 |
|-----------------------|------------------------------------|-----------------|
| Consecration in Truth | Apostolate for Family Consecration | S/P&TM/CM ©2001 |
| Dominican Series      | Priory Press                       | S&TM ©2000      |

## Materials in Other Languages

|                                                      |                                          |                                   |
|------------------------------------------------------|------------------------------------------|-----------------------------------|
| Acercandote a La Fe (K-6)                            | William H. Sadlier, Inc.                 | S&TM ©1999                        |
| Bendecidos / Blest Are We (1-6)                      | RCL Benziger                             | P&CM ©2008                        |
| A Catholic Catechism in English and Polish           | Rev. Edmund Siedlecki                    | ©2009                             |
| El Catecismo para la Familia del Apostolado          | Apostolate for Family Consecration       | S/P ©2007, 2008                   |
| Celebrar nuestro fe: Reconciliación y Eucaristía     | Harcourt Religion Publishers             | S/P ©2000                         |
| Un llamado a la Fe (Level A-F)                       | Harcourt Religion Publishers             | S/P&TM/CM ©2005 (A-D), 2008 (E-F) |
| Nuestra fe católica (4-6)                            | William H. Sadlier, Inc.                 | S/P ©2009                         |
| Nuestra fe católica Guía                             | William H. Sadlier, Inc.                 | TM/CM ©2009                       |
| Nuestra Identidad Católica (1-8)                     | RCL Benziger                             | S ©1998                           |
| Primera Reconciliación                               | William H. Sadlier, Inc.                 | S/P&TM ©2000                      |
| Primera Comunión                                     | William H. Sadlier, Inc.                 | S/P&TM ©2000                      |
| Reconciliación                                       | RCL Benziger                             | S/P&TM ©2003                      |
| La Reconciliación, don de Dios                       | Loyola Press                             | S/P&TM/CM ©2009                   |
| Reconciliación: Perdon y paz                         | RCL Benziger                             | S/P&TM ©2006                      |
| The Spirit Sets Us Free: Confirmation Prep for Youth | Vietnamese Catechetical Community U.S.A. | S/P ©2001                         |
| Una sola fe un solo Señor (7-8)                      | William H. Sadlier, Inc.                 | S/P&TM/CM ©2003, 2009             |
| Unidos en Jesús Primera Eucaristía                   | Pflaum Publishing Group                  | S/P&TM ©2004                      |
| Unidos en Jesús Primera Reconciliación               | Pflaum Publishing Group                  | S/P&TM ©2004                      |

## Supplemental Materials

|                                  |                              |                              |
|----------------------------------|------------------------------|------------------------------|
| *Benziger Family Life (K-8)      | RCL Benziger                 | S ©2001 (4th edition)        |
| Catholic Vision of Love (5-8)    | Our Sunday Visitor           | S&TM ©1996 (revised edition) |
| Great People of the Bible (5-7)  | Saint Mary's Press           | S ©2010                      |
| Growing in Love (K-8)            | Harcourt Religion Publishers | S ©2001                      |
| New Corinthians Curriculum (K-8) | Foundation for the Family    | TM and Parent Guide ©1996    |
| Project Genesis (K-8)            | Leaflet Missal Company       | S&TM ©1996                   |

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## **APPENDIX VII**

### **DICTIONARY OF TERMS**

**Abraham** *the father of the Jewish people*

**Absolution** *the act by which the priest forgives sins in the Sacrament of Penance*

**Abstinence** *not doing or eating something*

**Adam and Eve** *the first man and woman created in the image of God*

**Act of Contrition** *prayer of sorrow for sin with the intention of not committing sin again*

**Anointing of the Sick** *one of the seven sacraments given to us by Christ to give the sick spiritual aid and strength and, if God wills, to restore them to physical health. A person should receive this as soon as they begin to be in danger from sickness or old age*

**Altar** *a table or stand on which the sacrifice of the Mass is offered. It can be made of wood or stone.*

**Ambo** *the reading stand from which the Scriptures are proclaimed. It is sometimes called the lectern.*

**Apostles** *the men selected by Christ to preach the Gospel to the world*

**Apostles Creed** *a statement of Christian faith developed from the baptismal creed*

**Apostolic** *relating to Christ's Apostles and their times*

**Apostolic Tradition** *the handing down by word of mouth from century to century of the teachings of Christ through the Apostles; the source of revealed truth in addition to the Holy Scriptures*

**Ascension** *Christ's going up into heaven forty days after Easter Assembly*

**Baptism** *the sacrament which takes away original and actual sin and gives the life of Christ, sanctifying grace, to the soul*

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

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

**Bishop** *the head of a diocese, who possesses the power to confirm, ordain, and consecrate: a successor to the Apostles who were the first bishops*

**Body of Christ** *the physical male body of Jesus Christ that developed in Mary's womb, was crucified, and rose again in three days after the crucifixion. It is this Body which is mysteriously made present in the consecration of the Eucharist*

**Bread of Life** *the Holy Eucharist*

**Cardinal** *a high official of the Church ranking next to the Pope. These men form the College of Cardinals, which elect the next Pope. These men are appointed by the Pope and wear red cassocks. They are considered equivalent of princes.*

**Catholic** *universal affecting all mankind at all times*

**Celebration of the Christian Mysteries** *Second book of the Catechism of the Catholic Church addressing the sacramental life of the Catholic Church*

**Christian Holiness** *A life called in discipleship to Jesus*

**Christian Prayer** *Fourth book of the Catechism of the Catholic Church dealing with the prayer life of the Catholic Church especially the Our Father*

**Christians** *one who accepts the teachings of Christ*

**Chosen People** *Israelites chosen by God in the Old Testament*

**Church** *the Mystical Body of Christ founded by Christ and governed by the successors of the Apostles chosen by Christ to do his work*

**Conception** *the beginning of human life*

**Confession** *the telling of our sins to an authorized priest in the Sacrament of Penance*

**Confirmation** *the sacrament, administered by the bishop, in which the baptized person receives added strength from the Holy Spirit, enabling him (her) to be strong in his (her) faith and its defense*

**Conscience** *the judgment of our reason as to whether an act is good or bad*

**Contemplation** *a form of wordless prayer in which mind and heart focus on God's greatness and goodness*

**Conversion of Heart** *a radical reorientation of the whole life away from sin and evil and toward God.*

**Corporal Works of Mercy** *acts of love to care for the physical needs of our neighbor, such as feeding the hungry*

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

**Deacon** *the third rank of Holy Orders (1 bishop, 2 priest, 3 deacon). A deacon assists priests in preaching, conferring baptism, witnessing marriages, and helping in the administration of parishes. There are two kinds of deacons, transitional: men preparing for the priesthood, and permanent deacons who remain deacons. Permanent deacons can be married.*

**Disciples** *first this referred to the Apostles and the 72 who received instruction from Christ (Luke 10:1-24). Now it refers to all who are followers of Christ.*

**Divorce** *the claim that the indissoluble marriage bond validly entered into between a man and woman is broken.*

**Epiphany** *the feast which celebrates the manifestation to the world of the newborn Christ as Messiah, Son of God, and Savior of the world.*

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

**Exodus** *God’s saving intervention in history by which he liberated the Hebrew people from slavery in Egypt, made a covenant with them and brought them into the Promised Land.*

**Faith** *the gift of God’s invitation to us to believe and trust in him; it is also the power of God gives us to respond to his invitation*

**Fast, Fasting** *to take no food or liquids within a prescribed period of time*

**Feast Days** *the annual cycle of liturgical celebrations commemorating the saving mysteries of Christ’s life, Mary, or canonized saints.*

**Free Will** *the power to make a choice between two opposites*

**God** *the Supreme Being, who created all things but even more, who lives us as his children. He is pure goodness, truth, holiness and love, and is one Being but Three persons*

**Good Choices** *the ability with a formed conscience to know right from wrong and make right decisions in life.*

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

**Grace** *any gift of God, especially His great gift of sanctifying grace, the divine life of our soul*

**Great Commandment** *Jesus summarized all the commandments in the two fold command of love God and love of neighbor*

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

**Heaven** *eternal life with God*

**Hell** *the state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin*

**Holy, Holiness** *closeness to God, in the state of sanctifying grace*

**Holy Communion** *the receiving of the Body and Blood of Christ*

**Holy Days of Obligation** *feast days on which we are obligated to attend Mass unless there is a serious reason to prevent this*



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

**Holy Orders** *the sacrament of Apostolic Ministry through which men become deacons, priests and bishops*

**Holy Spirit** *the third person of the Blessed Trinity*

**Holy Water** *water blessed by a priest to drive away the power of devils and to obtain graces for us*

**Immaculate Conception** *the special privileges graced by God to the Blessed Virgin Mary whereby she was free from original sin from the first moment of life*

**Incarnation** *the taking of human nature by God the Son, when He became Man and was born of the Virgin Mary*

**Intercessions** *a prayer of petition on behalf of another*

**Jesus, Jesus Christ** *the Son of God, the second person of the Blessed Trinity, who became man and suffered and died on the Cross to redeem us.*

**Kingdom of God** *ultimately, the participation in the divine love in heaven, but in earthly terms, the submission to the sovereignty of Christ by the world.*

**Laity** *all the members of the Church aside from the clergy and religious*

**Last Judgment** *the judgment at which all the humans will appear in their own bodies, give account of their deeds, and Christ will show his identity with the least of his brothers and sisters*

**Last Supper** *the meal the night before Christ died, at which he took bread and wine and changed them into His Body and Blood, and gave the Apostles to eat and drink, telling them to do the same in remembrance of him*

**Life in Christ** *third book of the Catechism of the Catholic Church addressing the moral life of the Church*

**Liturgy** *the public worship that the faithful gives to Christ, and through Him to the Father, in the Holy Spirit. It includes the Mass, all Sacraments, the Divine Office, and sacramentals.*

**Liturgical Year** *the annual cycle in which the Church remembers the life of Christ, the Blessed Virgin Mary, the angels, and the saints.*

**Liturgy of the Eucharist** *the second major part of the Mass, the most solemn part of the Mass from the Presentation of the Gifts until Communion is concluded*

**Liturgy of the Hours** *another name for the divine office or the breviary*

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

**Lord's Day** *Sunday*



**Lord's Prayer** *another name for the Our Father*

**Magnificat** *Mary's prayer at the acceptance God's will for her to be the mother of Jesus (Luke 1:46-55)*

**Marriage** *the indissoluble bond between a man and a woman that is sacramentalized in the Catholic Church.*

**Marks of the Church** *the four attributes of the Church mentioned in the Nicene Creed: One, Holy, Catholic and Apostolic*

**Martyrs, Martyrdom** *the giving up of one's life for the Faith or in defense of the virtue*

**Mary** *the woman who conceived Jesus Christ by the power of the Holy Spirit. She is the mother of God, and the Mother of the Church.*

**Mary's Prayer** *also called the Magnificat (Luke 1:46-55)*

**Mass** *the continuation of the Sacrifice of the Cross under the ceremonies given to us by Our Lord at the Last Supper, chiefly the changing of the bread and wine into His Body and Blood*

**Meditation** *"thought prayer", a mental form of prayer that is a purposefully thinking and imagining about a specific concept, scripture, that elevates our minds and hearts to God*

**Messiah** *the promised Redeemer, Jesus Christ*

**Morality** *seeking knowledge of what is true, and conforming our lives to this*

**Mortal Sin** *a serious sin which is done with sufficient knowledge and freedom*

**Moses** *the Hebrew prophet and lawgiver who led the Israelites out of Egypt*

**Nazareth** *the boyhood home of Jesus*

**Old and New Testament** *Sacred Scriptures consisting of 46 books in the Old Testament and 27 books in the New Testament that tell of God's action in the lives of his people*

**Original Sin** *our inherited condition from the sin of Adam and Eve by which we are born without grace and inclined to love ourselves more than God*

**Our Father** *the prayer given to us by Christ himself, also called the Lord's Prayer*

**Parish** *a stable community of the faithful within a particular church or diocese*

**Paschal Candle** *a large candle which symbolizes Christ as the light of the world.*

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

**Patriarchs** *a title given to the venerable ancestors or “fathers” of the Semitic people, Abraham, Isaac, and Jacob.*

**Penance** *the sacrament in which all sins committed after baptism are forgiven through the power received by the priest from Christ*

**Pentecost** *the day on which the Holy Spirit descended upon the Apostles, fifty days after Easter*

**Perpetual Virginity** *continuous virginity, lasting forever*

**Petition** *A solemn supplication or request to a superior authority; an entreaty*

**Pontius Pilate** *the Roman governor of Judea during the time of Christ’s suffering and death, who sentenced Jesus to death even though he himself believed him innocent*

**Pope** *Christ’s representative on earth as lawful successor of St. Peter and visible head of the Church*

**Prayer** *the lifting of the mind and heart to God, conversation with God*

**Presbyter** *another name for priest*

**Priest** *a man who is ordained to serve God and lead the Church by celebrating the sacraments, preaching and presiding at Mass, and performing other spiritual works*

**Profession of Faith** *the action and acceptance of the values presented in the Nicene Creed*

**Prophets** *a messenger sent by God*

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

**Public Ministry** *Christ’s life spend teaching his disciples and people about the Kingdom of God and how one is called to the Father.*

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

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

**Redemption** *Christ’s paid the price of his own sacrificial death on the cross to ransom us, to set us free from the slavery of sin, thus achieving our redemption*

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

**Resurrection** *the day on which Our Lord rose from the dead after his suffering and death on the cross*

**Revelation** *Sacred Scripture and Tradition which contains the sum of revealed doctrine, the revealed Word of God*

**Rite** *the words and actions used in religious ceremony*

**Ritual** *A ceremonial act or a series of such acts*

**Rosary** *a form of vocal and meditative prayer that invites us to ponder the mysteries of Christ's life through the recitation of a repetitive pattern of prayers using beads*

**Sacrament** *an outward sign instituted by Christ to give grace*

**Sacraments of Healing** *the life as a child of God can be lost by sin, the sacraments of healing, reconciliation and Anointing of the Sick are to restore and heal us from the effects of sin in our life*

**Sacraments of Initiation** *the imprint on the soul of a lasting spiritual mark through the sacraments of Baptism, Confirmation and Holy Eucharist*

**Sacraments at the Service of Community** *Marriage and Holy Orders, they are sacraments of consecration or setting a part of a Christian life for a specific mission, and the receiving of sacramental graces to fulfill this mission*

**Sacred Chrism** *the oil blessed by the bishop used in the Sacraments of Baptism, Confirmation, and Holy Orders*

**Sacristy** *A room in a church housing the sacred vessels and vestments; a vestry*

**Saints** *a very holy person, on who loves God perfectly and is now in heaven, especially on who died with perfect love and did not have to pass through purgatory*

**Salvation** *the forgiveness of sins and restoration of friendship with God, which can be done by God alone*

**Sanctuary, Sanctuary Lamp** *the part of the building of the church where the altar is located, the candle within the sanctuary that signifies that the Holy Eucharist is present in the tabernacle*

**Satan** *another name for the devil or Lucifer*

**Second Coming** *the glorious return of Jesus as judge of the living and the dead at the end of times*

**Sermon on the Mount** *Jesus' public teaching on how to live one's life*

**Sign of the Cross** *a sacramental action in the form of a cross made by the Christian as a prayer honoring the Blessed Trinity*

**Sin** *breaking God's law*

**Spiritual Works of Mercy** *acts of love to care for the spiritual needs of our neighbor, such as comforting the sorrowful*

**Stations of the Cross** *fourteen representations of events during the passion and death of Christ*

**Synagogues** *the meeting place and house of worship of the Jewish faith*

**Tabernacle** *a box like receptacle where the Blessed Sacrament is kept outside of Mass*

**Temple** *the house of worship built in Jerusalem by Solomon as God's dwelling place*

**Temple of the Holy Spirit** *the body and soul of each baptized Christian*

**Ten Commandments** *the ten chief laws given by God to Moses*

**Transfiguration** *the mysterious event when Jesus, talking to Moses and Elijah on the mountain, was transformed in appearance*

**Trinity** *the three distinct Persons of God: the Father, the Son and the Holy Spirit, all having the same Divine nature*

**Vestments** *the garments worn by priests and assistants at Mass*

**Virtues** *the habit of doing good and avoiding evil*

**Vocal Prayer** *spoken prayers*

**APPENDIX VIII**  
**USCCB: CATECHETICAL FORMATION IN CHASTE LIVING**

| Outcomes                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Source                                                                                                                                                                          |
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| 1. Human beings are created in God’s own image and created for love: to receive God’s love in order to love God, ourselves, and our neighbor; and to receive love from others. To love is to will the good of another.                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Gn 1:26-27<br>CCC, nos. 1604, 2093, 2105, 1766<br><i>Familiaris Consortio</i> , no. 11                                                                                          |
| 2. Individually, as male or female, human beings reflect creation in the image and likeness of God by having an intellect, a free will, and the capacity of free truly human and moral acts. A person’s gender is also constitutive of his or her nature and spirituality.                                                                                                                                                                                                                                                                                                                                                                                                          | Gn 1:27<br>CCC, nos. 355, 1700, 1704-1706<br><i>Veritatis Splendor</i> , nos. 35, 40<br><i>Theology of the Body</i> , 37, 42, 52-53, 61                                         |
| 3. Being created in God’s image also enables human beings to share in Trinitarian love, and to express love in marriage through the generation of new life and through self-donation. This call to communion is revealed in the complementarity of the bodies of men and women, which are capable of becoming “one flesh” and expressing the mutual gift of self that marriage ought to be.                                                                                                                                                                                                                                                                                         | <i>Gaudium et Spes</i> , no. 49<br>CCC, nos. 27, 371-372, 2331-2334<br><i>Truth and Meaning</i> , no. 10<br><i>Theology of the Body</i> , 45, 47                                |
| 4. Adam and Eve shared in God’s friendship (grace) but lost it through a free act of disobedience called Original Sin. “Although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at the very start of history. He lifted himself up against God and sought to attain his goal apart from him.” By his sin, Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all human beings. Adam and Eve transmitted to their descendants a human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called “Original Sin.” | Rom 5:12-14<br><i>Gaudium et Spes</i> , no. 13<br>CCC, nos. 397, 415-417, 1707                                                                                                  |
| 5. The effects of Original Sin include <ul style="list-style-type: none"> <li>• Loss of God’s friendship (grace)</li> <li>• Damage to the harmony between body, intellect, and will</li> <li>• Reduced ability to love one another unselfishly</li> <li>• Experience of shame</li> <li>• Confusion about the nature and purpose of the human body</li> <li>• Being subject to other temptations to sin and to concupiscence</li> <li>• Death</li> </ul>                                                                                                                                                                                                                             | CCC, nos. 399-400, 418<br>CCC, no. 1707<br>Gn 3:7-11<br>Rom 1:18-32<br><i>Truth and Meaning</i> , no. 11<br>CCC, nos. 1707, 1869, 1008<br>CCC, nos. 1264, 1426<br>CCC, no. 1008 |
| 6. God did not abandon his people. From the moment the first humans committed Original Sin, God revealed his plan for everyone’s redemption.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                 |
| 7. To accomplish our redemption, God the Father sent his Son, Jesus Christ, true God and true man, to give us the Holy Spirit.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | CCC, nos. 55, 410-411<br>CCC, no. 461                                                                                                                                           |
| 8. Jesus Christ knows and loves us, and by his suffering and death, he gives himself up for each one of us and brings about our redemption within the community of the Church.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | CCC, nos. 604-605, 1708                                                                                                                                                         |
| 9. Not only did Jesus Christ, the Son of God, redeem us, he also taught us how to live and gave us the gift of new life through the power of the Holy Spirit.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | CCC, no. 1709<br><i>Veritatis Splendor</i> , nos. 15-18                                                                                                                         |
| 10. Christian morality consists in following Christ, being transformed by his grace and renewed in his mercy.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | CCC, nos. 424-428<br><i>Veritatis Splendor</i> , nos. 19-24                                                                                                                     |

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| 11. Moral formation involves a journey of interior transformation that deepens one's personal conversion to Christ.                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                      |
| 12. We do not lead the moral life on our own. God helps and transforms us from within by the power of his grace. In freedom, we are called to cooperate with God's grace.                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                      |
| 13. A virtue is a habitual and firm disposition to do what is right and good.                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                      |
| 14. The <i>cardinal virtues</i> of prudence, justice, fortitude, and temperance play a pivotal role in governing our actions, ordering our passions, and guiding our conduct according to reason and faith. These virtues are acquired by human efforts as a result of education, by deliberate acts, and by perseverance ever renewed in repeated morally good acts. All human virtues are related to the cardinal virtues, and all are purified and elevated by divine grace. | CCC, no. 1709<br><i>Veritatis Splendor</i> , no. 25<br>CCC, nos. 1742, 2001, 2022<br>CCC, no. 1803<br>CCC, nos. 1805, 1810                                                           |
| 15. The <i>theological virtues</i> of faith, hope, and love (charity) are the foundation of Christian moral activity. They animate it and give it its special character. They aid persons to grow in a generous and self-giving love that is the foundation for a chaste life.                                                                                                                                                                                                  | CCC, nos. 1812, 1813                                                                                                                                                                 |
| 16. The <i>seven gifts of the Holy Spirit</i> are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They complete and perfect the virtues of those who receive them.                                                                                                                                                                                                                                                                           | CCC, no. 1831                                                                                                                                                                        |
| 17. It is not easy for man, wounded by sin, to maintain moral balance. Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everybody should also ask for this grace of light and strength, frequent the sacraments, cooperate with the Holy Spirit, and follow his/her call to seek what is good and avoid evil. If we are united with the Lord, we will reach fulfillment in the glory of heaven.                             | CCC, nos. 1709, 1715, 1811                                                                                                                                                           |
| 18. This glory is experienced in part through the <i>twelve fruits of the Holy Spirit</i> at work in us: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.                                                                                                                                                                                                                                              | CCC, no. 1832                                                                                                                                                                        |
| 19. The Ten Commandments, the Beatitudes, and the Precepts of the Church instruct us in how we are to live our lives in union with God.                                                                                                                                                                                                                                                                                                                                         | Ex 20:2-17; Dt 5:6-21; Mt 5:3-12<br>CCC, nos. 1716, 1717, 1724, 1952, 2041, 2072<br><i>Veritatis Splendor</i> , no. 16                                                               |
| 20. Chastity is a virtue that allows us to do what is right, good, and truly loving in the areas of relationship and sexuality. All the baptized are called to cultivate this spiritual power which frees love from selfishness and aggression. The virtue of chastity shines out with incomparable splendor in the virginity of Jesus Christ.                                                                                                                                  | CCC, no. 2348<br><i>Truth and Meaning</i> , no. 16<br>Mt 19:1-12; Rom 5:12ff.; 1 Cor 15:45-47; Col 1:1-18<br>CCC, nos. 2345, 359, 504-05, 518; <i>Sacramentum Caritatis</i> , no. 24 |
| 21. Chastity promotes the full integration of sexuality within persons, in accord with their state of life—married, single, professed religious, or consecrated celibate. Chastity promotes abstention from immoral sexual activity.                                                                                                                                                                                                                                            | CCC, nos. 2337, 2349                                                                                                                                                                 |
| 22. Chastity includes an apprenticeship in self-mastery, which is a training in human freedom and which is the result of long and hard personal and interior work.                                                                                                                                                                                                                                                                                                              | CCC, nos. 2339, 2342                                                                                                                                                                 |

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| <p>23. Chastity flows from the moral virtue of temperance that helps us direct our sexuality and sexual desires toward authentic love and away from using persons as objects for sexual pleasure. Chastity is not a matter of repression of sexual feelings and temptations but is the successful integration of the gift of sexuality within the whole person. To integrate the gift of sexuality means to make it subordinate to love and respect through the practice of chastity.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <p>CCC, no. 2341<br/><i>Truth and Meaning</i>, no. 4</p>                                                                                                                                                                                                                                                                                                                                                       |
| <p>24. Formation in the virtue of chastity includes:</p> <ul style="list-style-type: none"> <li>• Education for authentic love</li> <li>• Understanding of one’s sexuality as a gift</li> <li>• Cultivation of all the virtues, especially charity</li> <li>• The practice of prayer</li> <li>• The virtue of temperance</li> <li>• Respect for human dignity in oneself and in others</li> <li>• The practice of decency and modesty in behavior, dress, and speech</li> <li>• Respect for one’s own body and for others as temples of the Holy Spirit</li> <li>• Assistance in acquiring self-mastery and self-control</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <p>CCC, nos. 2338-2345, 2517-2527<br/>NDC, §45 °F<br/><i>Truth and Meaning</i>, nos. 8-25<br/>1 Cor 6:19</p>                                                                                                                                                                                                                                                                                                   |
| <p>25. The benefits of chastity include:</p> <ul style="list-style-type: none"> <li>• The integrity of life and love placed in the person</li> <li>• The gift of authentic friendship</li> <li>• Fidelity in marriage, which leads to strong family life</li> <li>• The ability to be “pure of heart”</li> <li>• Development to authentic maturity</li> <li>• Capacity to respect and foster the “nuptial meaning” of the body</li> <li>• A lifestyle that brings joy</li> <li>• The discipline to renounce self, make sacrifices, and wait</li> <li>• A life that revolves around self-giving love</li> <li>• Development of a harmonious personality</li> <li>• Freedom from all forms of self-centeredness</li> <li>• The capacity for compassion, tolerance, generosity, and a spirit of sacrifice</li> <li>• Avoidance of occasions of sin</li> </ul>                                                                                                                                                                                                                                                                                                             | <p>CCC, nos. 2338-2340<br/>CCC, no. 2338<br/>CCC, no. 2347<br/>CCC, no. 2363<br/>CCC, no. 2518<br/><i>Familiaris Consortio</i>, no. 37<br/><i>Familiaris Consortio</i>, no. 37<br/><i>Truth and Meaning</i>, no. 3<br/><i>Truth and Meaning</i>, no. 5<br/><i>Truth and Meaning</i>, no. 16<br/><i>Truth and Meaning</i>, no. 17<br/><i>Truth and Meaning</i>, no. 17<br/><i>Truth and Meaning</i>, no. 31</p> |
| <p>26. Christ’s disciples need to be aware of and to resist temptation to engage in activities which are violations of chastity with varying degrees of gravity, such as</p> <ul style="list-style-type: none"> <li>• Immodest behavior, dress, or speech</li> <li>• Misuse of the Internet creating easy access to virtual and anonymous behaviors for viewing pornography, for being preyed upon by others, for writing explicitly through blogs and instant messaging, and for posting inappropriate, sexually explicit, or suggestive photos, messages, rumors, etc. on popular social networking Web sites</li> <li>• Risky behaviors, sometimes as a result of using alcohol and drugs, which often lead to sexual encounters</li> <li>• Giving in to lustful desires and temptations</li> <li>• Viewing pornography and indecent entertainment</li> <li>• Masturbation</li> <li>• Use of contraceptives</li> <li>• Use of illicit reproductive technologies</li> <li>• All forms of premarital sex, including oral sex</li> <li>• Cohabitation</li> <li>• Homosexual sexual activity</li> <li>• Adultery</li> <li>• Polygamy</li> <li>• Prostitution</li> </ul> | <p>Mt 5:27-28<br/>Rom 8:5-10, 12-13<br/>Eph 5:3-7<br/>Gal 5:13, 17-21; 6:7-10<br/>CCC, nos. 2351-2359, 2380-2381,<br/>2389, 2400<br/>NDC, §45 °F<br/><i>Veritatis Splendor</i>, no. 26</p>                                                                                                                                                                                                                     |



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| <ul style="list-style-type: none"> <li>• Rape</li> <li>• Incest</li> <li>• Sexual abuse</li> </ul>                                                                                                                                                                                                                                                                             |                                                                                 |
| 27. Violations of chastity are sinful, some of them gravely sinful.                                                                                                                                                                                                                                                                                                            | CCC, nos. 1033, 2352                                                            |
| 28. For any who fail to live chaste lives, Jesus Christ offers through his Church opportunities for forgiveness through the Sacrament of Penance and Reconciliation. Regular reception of the Sacrament of the Eucharist, as well as prayer and good works, can help us maintain chaste living. We need God's grace to help us live a chaste life.                             | CCC, nos. 1391-1395, 1426, 1434-1437, 1446, 1468-1469, 1484, 2337-2345          |
| 29. Conjugal love between husband and wife is part of God's plan for humanity. Marriage is a lifelong communion of a man and woman constituted by a mutual gift of self which is called to image the inner life of the Trinity. When conjugal love is faithful, exclusive, and open to life, it is a blessing to the couple and, through them, to the Church and to the world. | Mt 19; Mt 5:27-30<br>CCC, nos. 2360-2379<br><i>Gaudium et Spes</i> , nos. 48-52 |
| 30. Married people are called to love in conjugal chastity, while those unmarried live a chastity of continence.                                                                                                                                                                                                                                                               | CCC, no. 2349                                                                   |
| 31. In the battle for purity and purification of the heart, the Blessed Virgin Mary will assist persons to live a chaste life.                                                                                                                                                                                                                                                 | CCC, nos. 2514-2533<br><i>Truth and Meaning</i> , no. 71                        |