

Handbook on the Conformity Review Process

COMMITTEE ON EVANGELIZATION AND CATECHESIS
SUBCOMMITTEE ON THE CATECHISM

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS
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The *Handbook on the Conformity Review Process* was developed as a resource by the Subcommittee on the Catechism at the direction of the Committee on Evangelization and Catechesis of the United States Conference of Catholic Bishops (USCCB). It was reviewed by the committee chairman, Bishop David L. Ricken, and the subcommittee chairman, Bishop Leonard P. Blair, and has been authorized for publication by the undersigned.

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To the Most Reverend Daniel Buechlein, OSB, archbishop emeritus of Indianapolis, whose dedicated leadership and inspired vision enabled the work of the Subcommittee on the Catechism to substantially improve the catechetical materials in use in the United States of America.

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INTRODUCTION

Our Holy Father, Pope Benedict XVI, has declared a Year of Faith to extend from October 11, 2012, until the Solemnity of Our Lord Jesus Christ, Universal King, on November 24, 2013. The starting date marks the fiftieth anniversary of the opening of the Second Vatican Council and the twentieth anniversary of the publication of the *Catechism of the Catholic Church* (CCC). In his apostolic letter, *Porta Fidei*, proclaiming the Year of Faith, our Holy Father wrote, “In order to arrive at a systematic knowledge of the content of the faith, all can find in the *Catechism of the Catholic Church* a precious and indispensable tool. It is one of the most important fruits of the Second Vatican Council. . . . It is in this sense that the Year of Faith will have to see a concerted effort to rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the *Catechism of the Catholic Church*.”¹

Within the apostolic letter, Pope Benedict XVI “invited the Congregation for the Doctrine of the Faith, by agreement with the competent Dicasteries of the Holy See, to draw up a *Note*, providing the Church and individual believers with some guidelines on how to live this Year of Faith in the most effective and appropriate ways, at the service of belief and evangelization.”² In light of that invitation, the Congregation for the Doctrine of the Faith (CDF) issued the *Note with pastoral implications for the Year of Faith*, which

expressed the hope “that local catechisms and various catechetical supplements in use in the particular churches would be examined to ensure their complete conformity with the *Catechism of the Catholic Church*.”³

In response to these recommendations for the Year of Faith, the Committee on Evangelization and Catechesis requested that a handbook on the conformity review process be prepared by its Subcommittee on the Catechism. The subcommittee is the Conference entity that has had the responsibility of reviewing catechetical materials as to their conformity with the CCC for almost twenty years.

The conformity review process itself has been an important and highly effective part of the catechetical efforts of the Church in the United States, especially as it has encouraged the development of catechetical materials that present the complete and authentic teaching of the Church. The work of the bishops in the United States in reviewing catechetical materials as to their conformity with the CCC has also succeeded in bringing a growing number of catechetical materials into conformity with the CCC.

The purpose of this *Handbook* is to provide a record of the efforts that have been made to implement the CCC in the United States in order to ensure the continuity of the work. The *Handbook* will present the history of the efforts of

1 Pope Benedict XVI, *Porta Fidei*, no. 11, October 17, 2011.

2 *Ibid.*, no. 12.

3 CDF, *Note with pastoral implications for the Year of Faith*, II, 9, January 6, 2012.

the U.S. bishops to implement the CCC, as well as the development, purpose, description, and structure of oversight for the conformity review

process. In this way, the *Handbook* will also help mark the twentieth anniversary of the publication of the CCC in the English language.

HISTORY OF THE EFFORTS OF THE U.S. BISHOPS TO IMPLEMENT THE *CATECHISM OF THE CATHOLIC CHURCH*

In 1992, in light of the impending publication of the *Catechism of the Catholic Church* (CCC), the bishops of the United States established an Ad Hoc Committee to Oversee the Implementation of the Catechism in the United States. The mandate of the ad hoc committee was twofold: to prepare for the reception of the CCC in the United States and to assist the bishops of the United States in planning its implementation in their (arch)dioceses.

After two years of successful efforts to provide a positive reception for the CCC, the bishops renamed and refocused the ad hoc committee they had established. The Ad Hoc Committee to Oversee the Implementation of the Catechism became the Ad Hoc Committee to Oversee the Use of the Catechism. In addition, the mandate of the ad hoc committee became refocused. Its responsibility was again twofold: (1) to review catechetical materials used in the parishes and schools of the (arch) dioceses of the United States as to their conformity with the CCC and (2) to supervise the use of the copyright for the CCC in the United States on behalf of the Holy See.

In order to keep the bishops fully informed of efforts to implement the CCC, the ad hoc committee began the publication, *Catechism Update*, in January 1994. At first *Catechism Update* was a monthly publication, but as the availability of digital means of communication increased and the need for printed information on the work of the ad hoc committee decreased, *Catechism Update* was published quarterly and then semi-annually.

In 1997 the ad hoc committee published *Doctrinal Elements for Elementary Grades Based on the Catechism of the Catholic Church*. It was a working instrument that sought to distribute the

fundamental content of the CCC as doctrinal elements for inclusion in catechetical material over the eight grades of elementary catechesis. It was intended for use by bishops, diocesan directors of religious education, and publishers of catechetical materials in the development of catechetical materials in conformity with the CCC. It is important to note that the *Doctrinal Elements* did not attempt to address, but left to publishers, things such as pedagogical considerations, age-appropriate language, examples, cultural adaptations, notes on child psychology, concrete applications, learner-based behavioral objectives, and formation goals, which a catechetical text would ordinarily include.

The USCCB established a standing Committee on Catechesis in November 2002 to address broader catechetical concerns beyond the mandate of the ad hoc committee. Prior to this time, catechetical concerns were addressed under the auspices of the bishops' Committee on Education. Under the aegis of the Committee on Catechesis, the USCCB authorized two substantive initiatives. The *National Directory for Catechesis* was published in 2005, and the *United States Catholic Catechism for Adults* was published in 2006. In the restructuring of the USCCB, the ad hoc committee became a subcommittee under the bishops' Committee on Evangelization and Catechesis in November 2007.

In 2007 *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* was published to assist diocesan offices of religious education and publishers in the development of secondary-level catechetical materials in conformity with the CCC. It was meant to guide the catechetical instruction of young people of high

school age wherever and however it takes place: in Catholic high schools, in parish religious education programs, with young people schooled at home, or within the context of a youth ministry program. It was designed to shape a four-year, eight-semester course of catechetical instruction and is composed of six semester-length themes, with room for a diocese or school to choose two additional elective subject themes.

In November 2011, *Guidelines for the Treatment and the Interpretation of Sacred Scripture in Catechetical Texts* was circulated. It urged the presentation of Sacred Scripture in conformity with the teaching of the CCC—that is, according to the three criteria the CCC offers for interpreting Sacred Scripture and the multiple senses of Sacred Scripture the CCC presents.

THE TIMELINE FOR THE DEVELOPMENT OF THE CONFORMITY REVIEW PROCESS

1995

The bishops of the United States approved the establishment of the Office for the Catechism.

Based on their sense of the inadequacy of the content of the catechetical materials presently in use in the parishes and schools of the (arch)dioceses in the United States, the bishops began a study of the feasibility of preparing and publishing a catechetical series themselves.

In the meantime, the bishops decided to work with the existing publishers to ensure that catechetical materials were in conformity with the *Catechism of the Catholic Church* (CCC).

1996

A *Protocol* was developed for the review of catechetical materials as to their conformity with the CCC. The Administrative Committee of Bishops approved the *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church* for use *ad experimentum*. The *Protocol* was sent to all the bishops of the United States for their approval.

The staff of the Office for the Catechism began accepting catechetical materials for review.

The Ad Hoc Committee to Oversee the Use of the Catechism met with the publishers of catechetical materials for the first time. Subsequently this has become an annual meeting.

The ad hoc committee began publishing the list of catechetical materials found to be in conformity with the CCC in *Catechism Update*.

1997

The home page of the ad hoc committee was launched on the website of the USCCB.

The chairman of the ad hoc committee reported to the General Assembly of Bishops on the progress of the ad hoc committee's work. The report described a pattern of ten doctrinal deficiencies that the ad hoc committee found rather common among the catechetical texts they had reviewed. Those deficiencies included (1) an insufficient attention to the Trinity and the Trinitarian structure of Catholic beliefs and teachings, (2) an obscured presentation of the centrality of Christ in salvation history and insufficient emphasis on the divinity of Christ, (3) an indistinct treatment of the ecclesial context of Catholic beliefs and magisterial teachings, (4) an inadequate sense of a distinctively Christian anthropology, (5) an insufficient emphasis on God's initiative in the world with a corresponding overemphasis on human action, (6) an insufficient recognition of the transforming effects of grace, (7) an inadequate presentation of the sacraments, (8) a deficient teaching on Original Sin and sin in general, (9) a meager exposition of Christian moral life, and (10) an inadequate presentation of eschatology.⁵

The Administrative Committee of Bishops approved the *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church* as the standard review instrument

5 Oral Report to the General Assembly of Bishops, Archbishop Daniel Buechlein, chairman of the Ad Hoc Committee on the Catechism, June 19, 1997, pp. 1-4 (cf. Appendix).

for the Ad Hoc Committee to Oversee the Use of the Catechism.

The ad hoc committee met with the leadership of national catechetical associations, organizations and institutes to acquaint them with the work of the committee and to introduce the *Protocol* to them.

2001

The ad hoc committee reported to the body of bishops that working with publishers of catechetical materials for elementary age students had proven so effective that it saw no need for the conference of bishops to consider developing its own catechetical series.

2003

The chairman of the ad hoc committee reported to the General Assembly of Bishops on concerns about some high school texts. Those concerns included (1) a relativistic approach to the Church and faith, (2) the use of tentative language in the presentation of doctrine and Church teaching, (3) a flawed sacramental theology, (4) a reluctance to name certain human actions as sinful, (5) a studied avoidance of revealed proper names or personal pronouns for the Persons of the Blessed Trinity, (6) the exclusive reliance on the historical-critical method in the interpretation of Sacred Scripture, (7) an overemphasis on the role of the community in the Church to the exclusion of the hierarchy, and (8) a tendency to restrict the Church's moral teaching to social justice.⁶

Members of the body of bishops urged the ad hoc committee to develop a proposal to respond to their concerns. The ad hoc committee began to work on a curriculum framework for high school age students.

6 Oral Report to the General Assembly of Bishops, Archbishop Alfred Hughes, chairman of the Ad Hoc Committee on the Catechism, November 10, 2003, pp. 3-5 (cf. Appendix).

2004

The ad hoc committee began accepting preschool catechetical materials for review with the understanding that age-appropriate material would be assessed for completeness (only with respect to some fundamental points) and for authenticity.

2006

The chairman of the ad hoc committee reported to the General Assembly of Bishops on ten years of conducting conformity reviews of catechetical materials. The report summarized the expanding work of the ad hoc committee in reviewing catechetical materials for preschool and elementary age children and addressed the recurring difficulties being experienced with the catechetical materials for high school age young people. The report indicated (1) that the ad hoc committee is averaging over thirty reviews of catechetical texts and series annually; (2) that a constructive partnership has developed between bishops and the publishers of catechetical materials; (3) that there has been significant progress in strengthening the doctrinal content of catechetical materials, particularly elementary texts; (4) that more publishers of high school materials were submitting them for review; (5) that, while the problems evident in high school materials were less frequent in texts being submitted, they were still common in many older texts in use; (6) that sometimes the methodological approach used in a catechetical text could compromise an authentic presentation of doctrine and morals; and (7) that there was a renewed conviction and commitment on the part of all the bishops in the country in the oversight of catechetical teaching.⁷

2007

In light of these concerns, the subcommittee prepared a document, *Doctrinal Elements of a Curriculum*

7 Oral Report to the General Assembly of Bishops, Archbishop Alfred Hughes, chairman of the Ad Hoc Committee on the Catechism, June 26, 2006, pp. 1-4. (Cf. Appendix)

Framework for the Development of Catechetical Materials for Young People of High School Age. When presented to the USCCB, it was adopted unanimously.

2010

In response to the concerns of certain publishers about the marketing difficulties of texts lacking a conformity declaration, the subcommittee circulated a document to clarify which texts were eligible to receive a conformity review and which did not need to receive such a review: *The Conformity of Catechetical Materials with the Catechism of the Catholic Church—Criteria and Applicability*.⁷ Even

though such materials might not be eligible for a conformity review, they could still be submitted to the local bishop for an *imprimatur*.

2011

The Committee on Evangelization and Catechesis assigned the Subcommittee on the Catechism to use the *Protocol for Assessing the Conformity of Secondary School Materials with the Catechism of the Catholic Church* as the principal instrument for the review of secondary level catechetical texts to determine their conformity with the CCC.

7 Cf. pp. 18-19.

PURPOSE OF THE CONFORMITY REVIEW PROCESS

From the beginning, the fundamental purpose of the conformity review process has been to provide a more effective oversight of catechetical materials being used on the national level in the United States.

At the time of the implementation of the *Catechism of the Catholic Church* (CCC), the general consensus among the bishops of the United States was that many of the catechetical materials in use in their (arch)dioceses did not present the doctrinal content of the Catholic faith completely or accurately. With the publication of the CCC, the bishops saw an opportunity to evaluate the doctrinal content of the catechetical materials used in their (arch)dioceses in light of the content of the CCC.

In order to achieve this goal, the bishops decided to develop a mechanism to assess the catechetical materials used in the parishes and schools of the (arch)dioceses of the United States as to their conformity with the CCC. A comparison of the doctrinal content of the catechetical materials with the CCC would bring to light any deficiencies in the catechetical materials and ensure authenticity. The addition of content either wholly or partially absent in the catechetical materials would bring the catechetical materials into conformity with the CCC and ensure completeness.

Thus the bishops became more directly involved in the preparation of catechetical materials and strengthened their collaboration with the publishers of these materials.

SUMMARY OF THE CONFORMITY REVIEW PROCESS

The episcopal conference established an oversight committee of its members to manage the review of catechetical materials as to their conformity with the *Catechism of the Catholic Church* (CCC). The Ad Hoc Committee to Oversee the Use of the Catechism was originally composed of a chairman and five members. It met at least four times per year.

The episcopal conference provided a clear mandate for the ad hoc committee's work. That mandate focused the ad hoc committee's efforts sharply on the review of catechetical materials as to their conformity with the CCC.

The episcopal conference provided adequate staff assistance for the project. That staff assistance included an executive director, a coordinator of assessment, and administrative support.

The ad hoc committee developed a voluntary and confidential process for the review of the catechetical materials. These two components of the process proved to be crucial for its success.

The publishers of the catechetical texts or series were free to submit their materials for review; they were not compelled to do so. If the materials were found to be in conformity with the CCC, they would receive a statement from the ad hoc committee verifying that finding, which they could then publicize. This was an obvious advantage to them when they sought to market and sell their texts to Catholic dioceses, parishes, and schools. The ad hoc committee also pledged to the publishers that the results of the review would not be made public unless the publishers chose to make them public. The fact that a publisher had submitted a text or series of texts was kept confidential by both the publisher and the ad hoc committee. The composition of the review teams, which the ad hoc committee formed for the evaluation of each text, was likewise kept confidential. The specific points

of the preliminary assessment of the catechetical text, as well as the final report of the review, were shared only with the publisher who had submitted the text. The ad hoc committee insisted, however, that, if a publisher chose to make the report public, the publisher would have to make the *whole* report public. If a catechetical text or series was found to be in conformity with the CCC, the publisher ordinarily included a statement to that effect on the title page of the text or series. Only then would the ad hoc committee list the text or series in its publication, *Catechism Update*, as having received a conformity judgment.

The ad hoc committee developed an instrument or *Protocol* (cf. Appendices) for the review of catechetical materials based on the CCC. The *Protocol* was constructed directly from the text of the CCC. Special, but not exclusive, consideration was given to the *in brief* summaries at the end of each section of the CCC.

The use of the *Protocol* in the review of catechetical materials depended on an understanding of several general points:

- As far as possible, the evaluative points of reference in the *Protocol* employed the language of the CCC in order to underscore the *Protocol's* dependence on it.
- The review process was primarily intended for a complete series of catechetical materials which encompass, for example, kindergarten–eighth grade, ninth–twelfth grade, or a catechuminate program. The review process, however, could be adapted for a single work or portions of a complete catechetical series.
- The assessment was concerned only with the content of the catechetical materials and, like the CCC, did not consider “the adaptation

of doctrinal presentations and catechetical methods.”⁹

- The review process and assessment presumed that all catechesis is a gradual unfolding of the deposit of faith and, consequently, that the Church’s teaching can be presented on a basic level in the early years and on a more advanced level in the later years.

The *Protocol* included general principles of criteria to ensure conformity with the basic theological structure of the CCC. The first principle was authenticity; the second was completeness.

In order for catechetical materials to be authentic, the following criteria had to be observed:

- Minimally, the catechetical materials had to contain nothing contradictory to the CCC.
- They had to encourage and assist in the development of a common language of faith within the Church.
- They had to promote a healthy and vital Catholic identity in such a way that the believer is encouraged to hear the message clearly, live it with conviction, and share it courageously with others.
- Since the CCC should not be reduced to its *in brief* sections, catechetical materials had to evidence the wider context of teaching from which the *in brief* sections are drawn.

In addition, in order for catechetical materials developed from the CCC to be authentic, the theological structure as indicated below had to be at least implicit in the catechetical materials:

- Trinitarian organization

The CCC does not simply address the Holy Trinity when it treats of God or expounds the Creed. The creative and saving initiative of God the Father, the salvific mission of God the Son, and the sanctifying role of God the Holy Spirit permeate the CCC’s treatment of worship, liturgy, and the life of grace underpinning the moral life and the life of prayer.

- Christological centrality

The CCC’s focus is on the person, life and mission of Jesus Christ. The entire CCC breaks open the mystery of the Word made flesh. Christ is presented as fully God and fully man. The content of the CCC leads to a living encounter with Christ.

- Ecclesial context

The CCC’s treatment of the Church is not restricted to a commentary on the article of faith in the Creed that focuses on the Church. The entire CCC presents the continuing presence and mission of Christ in and through the Church by the power of the Holy Spirit. Adherence to Christ through faith involves immersion in the life of the Church.

- Treatment of the sacraments within the Paschal Mystery

The CCC presents as an underlying and unifying motif in its treatment of the sacraments the Christian’s participation in the Paschal Mystery of Jesus Christ. Sacraments receive their origin and receive their efficacy in relationship to the Paschal mission of the Savior and his presence in the sacramental encounter with his people.

- Presentation of the moral life in the personal and social teachings of the Church as a new life in the Holy Spirit

The CCC makes clear that the moral life is not a merely human endeavor, nor is it simply a series of do’s and don’ts. It is rooted in a new level of life made possible by the presence of the Holy Spirit and the gift of grace within the human person.

- The Church’s teachings on the dignity of human life related to the section on the 5th Commandment

The Church’s teaching and commitment to life should be integrated into the treatment of moral life, and the nuances provided should show both the distinctive moral analysis of each life issue and the relationships of each of the various life issues to one another.

- The Church’s teachings on human sexuality related to the section on the 6th and 9th Commandments

9 CCC, no. 24.

The CCC treats human sexuality within the context of education in sexual morality. This arrangement, as subsequently reinforced in other Church documents, means that publishers should not develop separate segments on education on the physiology of human sexuality for catechetical purposes, but rather present all teaching on human sexuality within the body of moral teaching.

- The Church's teaching on social justice related to the section on the 7th and 10th Commandments

The CCC offers a succinct presentation of the Church's social doctrine, both in the introduction to the Commandments and in the treatment of the 7th and 10th Commandments. This presentation also preserves the relationship between social doctrine and the rest of the moral teaching of the Church.

In order for catechetical materials developed from the CCC to be considered complete, the presentation of the doctrines of the Church had to manifest an overall integration and an intrinsic cohesiveness:

- The materials had to reflect the four pillars of the CCC: such materials had to include the articles of the Creed, the sacraments, the Commandments, and the petitions of the Lord's Prayer.
- They also had to include an appropriate presentation of the origin of the teaching in Sacred Scripture.
- They had to reflect in an appropriate manner the variety and multiplicity of the sources of the faith found in the CCC (for example, the teachings from the Councils, the Eastern and Western Fathers, liturgical texts, and spiritual writings).
- They had to show that God's love is revealed primarily in the Word made flesh, Jesus Christ.
- They had to give proper importance to the biblical, anthropological, liturgical, moral, and spiritual, as well as to the ecumenical and missionary dimensions of the CCC.

These principles and criteria are the most fundamental ways in which catechetical materials were expected to reflect the CCC. They touch the underlying theological teaching and give spirit to the specific content that the evaluative points of reference set forth in a more concrete way.

The *Protocol* also included evaluative points of reference that are intended to guide both the review team and publishers in assessing the conformity of the catechetical materials to the CCC. Over 300 such points of reference are included in the *Protocol*. Each point of reference correlates to a particular paragraph from the CCC that is the source of that particular point of reference. For example, the evaluative point of reference, "Catechetical texts in conformity with the *Catechism* should present man as a religious being by nature and vocation," is taken directly from paragraph 44 of the CCC.

The ad hoc committee formed review teams, each of which consists of a bishop chairman and two theologians/catechists approved by the ad hoc committee. The members of the review team were given an orientation to the process by the staff of the ad hoc committee. The three members of the review team each used the *Protocol* as the basis for their review. When the members of the review team independently concluded their individual reviews, the bishop chair would combine them, with the help of the ad hoc committee staff, into one preliminary report. The bishop chair would then send his preliminary report to the ad hoc committee.

The conformity review process, as it now takes place, involves a series of ten steps:

1. The publisher of catechetical materials submits materials for review. The publisher first informs the staff of the subcommittee that the company intends to submit materials for review and provides a general introduction of the materials. Then the publisher conducts an internal review of the materials based on the *Protocol* before sending the texts to the subcommittee. The publisher includes that internal review with the materials it submits. The publisher allows six to twelve months for the completion of the initial review.

2. The staff members of the subcommittee administer the review process. They receive and initiate communication with the publishers of catechetical materials. They maintain strict confidentiality throughout the process. They do not disclose to anyone what series or texts are being reviewed. They decide whether the review will be conducted by a full review team (in the case of a new catechetical series) or conducted within the staff (in the case of a new edition of a catechetical series previously found to be in conformity with the CCC). The staff, in consultation with the chairman of the subcommittee, then assembles the review team, which is composed of a bishop chair and two theologians/catechists.
3. The review team conducts its assessment based on the *Protocol*. The staff provides assistance to the members of the review team throughout their assessment. The two theologians/catechists submit their independent reviews to the bishop chair. The bishop chair combines the reviews of the theologians/catechists with his own, with the help of the subcommittee staff. The bishop chair submits his preliminary report to the subcommittee. The staff then produces a draft report for the approval of the bishop chairman of the review team. The bishop chair then approves or amends the draft report and returns it to the subcommittee.
4. In preparation for the full subcommittee, the bishop members study the report of the bishop chair of the review team. At the meeting the subcommittee decides on what changes to the catechetical materials are to be required, recommended, or suggested and points out any errata they have found. The subcommittee then develops an initial review report.
5. The staff prepares the initial review report for transmittal to the publisher. The publisher then has the opportunity to respond to the initial review report and document how the required changes will be made. The staff then verifies that the required changes have been made. If the changes meet the requirements of the subcommittee, the staff makes a recommendation to the subcommittee chairman that a declaration of conformity will be issued to the publisher for the specific series or text reviewed.
6. The subcommittee chairman issues a declaration of conformity for the specific catechetical text or texts. This declaration of conformity given to catechetical materials does not constitute an endorsement of any series or text by the subcommittee or the episcopal conference. It merely indicates that a catechetical series or text is in conformity with the CCC.
7. The staff then releases a copy of the final review report only to the publisher who submitted the materials for review. If a publishing corporation wishes to release the conformity review report from the subcommittee, it is free to do so provided the report is released in its entirety.
8. Unless the publisher requests otherwise, the staff makes public the name of the text or texts that have received the declaration of conformity. Ordinarily, the staff includes the name of the catechetical text or series in the next issue of *Catechism Update* or on the website of the subcommittee.
9. The publisher places the declaration of conformity on the copyright page of the specific text.
10. The subcommittee keeps the episcopal conference appropriately informed of its work through periodic written documentation and oral reports to both its parent committee and the full body of bishops.

A Clarification Regarding the Eligibility of Catechetical Materials for a Conformity Review

The ad hoc committee developed criteria by which catechetical materials would be accepted for review: *The Conformity of Catechetical Materials with the Catechism of the Catholic Church: Criteria and Applicability*. A text is eligible for a conformity review if it falls into one of the following categories:

1. A religion textbook series for students in Catholic elementary schools and/or parish religious education programs

2. A religion textbook series for junior high students in Catholic schools and/or parish religious education programs
3. A religion textbook series or individual high school texts for students in Catholic high schools or parish religious education programs
4. Teacher manuals or catechist manuals designed to accompany the above
5. Student religion workbooks

A conformity review would not be applicable for materials that fall into one of the following categories:

1. Catechetical materials that provide doctrinal content in teacher or catechist manuals rather than in student materials. The ad hoc committee will undertake a conformity review of

teacher or catechist manuals only when they complement student materials that already have a declaration of conformity or are in the process of a review for conformity.

2. Catechetical materials that are published in the form of regularly updated leaflets or periodicals with frequently changing content, including materials related to the Church's liturgical year
3. Individual monographs that focus specifically on individual topics, teachings, or devotions, including biblical commentaries and college-level student texts
4. Materials focused on chastity and human sexuality that include biological and physiological content in addition to catechetical content
5. Audio tapes, video tapes, websites, and DVDs or CD-ROMs

THE STRUCTURE OF THE OVERSIGHT OF THE CONFORMITY REVIEW PROCESS

There are four levels of oversight for the conformity review process: the General Assembly of Bishops, the Administrative Committee of Bishops, the Committee on Evangelization and Catechesis, and the Subcommittee on the Catechism.

1. The General Assembly of the USCCB initiated the mandate to review catechetical materials as to their conformity with the CCC. The General Assembly directed its Administrative Committee—a group of bishops who are either officers of the USCCB, chairmen of the committees of the episcopal conference, or representatives of regions of the country—to assign the project to the appropriate committee of the Conference.
2. The Administrative Committee assigned first the Committee on Education and, after the restructuring of the Conference, the Committee on Evangelization and Catechesis to supervise the conformity review process. The Committee on Evangelization and Catechesis makes semi-annual reports to the Administrative Committee.
3. The parent committee then assigned first the Ad Hoc Committee to Oversee the Use of the

Catechism and, after the restructuring of the Conference, the Subcommittee on the Catechism to undertake the conformity review process. The Subcommittee on the Catechism makes periodic reports to the parent committee.

4. The Subcommittee on the Catechism developed the process for the review of catechetical materials and supervises its implementation. The Subcommittee on the Catechism appoints the review teams, which consist of a bishop chair and two theologians/catechists. The review team conducts the initial assessment of the catechetical series or texts. The Subcommittee on the Catechism determines whether or not to declare a catechetical series or text is in conformity with the CCC.

Throughout the effort, the staff of the subcommittee provides administrative support for the conformity review process. The staff also maintains ongoing and direct contact with the publishers of the catechetical materials during the review process.

CONCLUSION

The conformity review process has proven to be an effective means to ensure that catechetical materials used in the (arch)dioceses and (arch)eparchies in the United States are in conformity with the CCC and has significantly improved the quality of these texts. It has involved bishops directly in the preparation of catechetical materials. It has helped publishers of catechetical materials understand how to use the CCC as an authoritative source in the preparation of those materials. And it has developed a favorable collaboration between bishops and publishers of catechetical materials on the preparation of materials in conformity with the CCC.

Many of the bishops of the United States have expressed their satisfaction with the results of the process. The number of catechetical materials that have been found to be in conformity with the CCC continues to grow. A majority of the (arch)dioceses in the United States now have policies in place that in choosing catechetical texts, only those that are eligible for a conformity review and have received a declaration of conformity may be used in parish-based or school programs. It is also significant to note that Eastern Churches have asked the subcommittee to review some catechetical texts. Three Maronite texts have now received declarations of conformity.

There are, however, still some challenges for the conformity review process. How to evaluate the conformity of catechetical materials that principally treat church history presents some challenges, because there is a unique focus needed in presenting Church history catechetically. The proliferation of supplemental catechetical materials, such as texts for sacramental preparation or monographs on select subjects, poses a challenge insofar as they

sometimes are used in practice in place of basal texts. In some situations the movement toward catechesis that does not rely on catechetical texts can be problematic. This is especially experienced with the proliferation of electronic learning. The increasing impact of this medium still needs to be more fully explored and better understood.

There are also signs of hope for the future of the conformity review process. The bishops of the United States express confidence in the effectiveness of the conformity review process by their continuing support of the work of the Subcommittee on the Catechism. The convocation of the Synod on the New Evangelization encourages the continuing renewal of catechesis begun by the publication of the CCC, the *General Catechetical Directory*, and the *Compendium of the Catechism of the Catholic Church* by the Holy See and the publication of the *National Directory for Catechesis* and the *United States Catholic Catechism for Adults* by the USCCB. The designation of the Year of Faith assures “a concerted effort to rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the *Catechism of the Catholic Church*.”¹⁰

At this moment in history, the Church has unprecedented opportunities to bring the Gospel of Jesus Christ to all people. By her vocation as the Mother of God, Mary is a singular model for the Church’s mission of evangelization and catechesis. May the Blessed Virgin Mary, the “Star of Evangelization,”¹¹ continue to inspire and enlighten our efforts “to make disciples of all nations.”¹²

10 Pope Benedict XVI, *Porta Fidei*, no. 11.

11 Pope Paul VI, *Evangelii Nuntiandi*, no. 82.

12 Mt 28:19.

**Appendices to the
Handbook on the
Conformity Review Process**

Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church

INTRODUCTION

In his apostolic constitution, *Fidei depositum*, Pope John Paul II points out that the *Catechism of the Catholic Church* “is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to Catholic doctrine” (Pope John Paul II, *Fidei depositum*, #3). In light of this objective and the charge of the Administrative Committee of the National Conference of Catholic Bishops, the Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church is reviewing catechetical materials voluntarily submitted as to their conformity with the *Catechism of the Catholic Church*.

To guide this process and to provide as objective an instrument as possible, the Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church has developed this *Protocol*. The Administrative Committee of the National Conference of Catholic Bishops gave initial approval of this *Protocol* to be used *ad experimentum* for a year. After a survey consultation of publishers, bishop reviewers and their consultants, the *Protocol* was revised and submitted to the Administrative Committee.

In September, 1997, the Administrative Committee approved the *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church* as the standard review instrument for the Ad Hoc Committee to Oversee the Use of the Catechism.

The following points introduce some important *caveats* in the use of the *Protocol* in the review of catechetical materials:

- As far as possible, the evaluative points of reference employ the language of the *Catechism of the Catholic Church* in order to underscore its dependence on the *Catechism*
- The review process is primarily intended for a complete series of catechetical materials which encompass, for example, K-8, 9-12 or a Catechumenate program. The review process, however, can be adapted for a single work or portions of a complete catechetical series
- The assessment is concerned only with the content of the catechetical materials and, like the *Catechism*, “does not consider the adaptation of doctrinal presentations and catechetical methods” (*Catechism of the Catholic Church*, #24)
- The review process and assessment presume that all catechesis is a gradual unfolding of the deposit of faith and consequently that the Church’s teaching can be presented on a basic level in the early years and on a more advanced level in the later years

PART ONE

PRINCIPLES OR CRITERIA TO ENSURE CONFORMITY WITH THE BASIC THEOLOGICAL STRUCTURE OF THE CATECHISM OF THE CATHOLIC CHURCH

According to our *Guidelines for Doctrinally Sound Catechetical Materials*, the first principle for assessing the conformity of catechetical materials to the *Catechism of the Catholic Church* is “that the Christian message be authentic. For expressions of faith and moral teachings to be authentic, they must be in harmony with the doctrine and traditions of the Catholic Church, which are safeguarded by the bishops who teach with a unique authority” (*Guidelines for Doctrinally Sound Catechetical Materials*, United States Catholic Conference, p.7).

AUTHENTICITY

In order for catechetical materials developed from the *Catechism* to be authentic, the following criteria should be observed:

- Minimally, the catechetical materials should contain nothing contradictory to the *Catechism*
- They should encourage and assist in the development of a common language of faith within the Church
- They should promote a healthy and vital Catholic identity in such a way that the believer is encouraged to hear the message clearly, live it with conviction and share it courageously with others
- Since the *Catechism* should not be reduced to its *in brief* sections, catechetical materials should evidence the wider context of teaching from which the *in brief* sections are drawn

In order for catechetical materials developed from the *Catechism* to be authentic, the theological structure as indicated below should be at least implicit in the catechetical materials:

- Trinitarian organization

The *Catechism* does not simply treat of the Holy Trinity when it treats of God or expounds the creed. The creative and saving initiative of God the Father, the salvific mission of God the Son and the sanctifying role of God the Holy Spirit permeate the *Catechism*'s treatment of worship and liturgy, the life of grace underpinning the moral life and the life of prayer.

- Christological centrality

The *Catechism* breathes the person, life and mission of Jesus Christ. The entire *Catechism* is a breaking open of the mystery of the Word made flesh. Christ is presented as fully God and fully man.

- Ecclesial context

The *Catechism*'s treatment of the Church is not restricted to a commentary on the article of faith in the Creed that focuses on the Church. The entire *Catechism* presents the continuing presence and mission of Christ in and through the Church by the power of the Holy Spirit. Adherence to Christ through faith involves immersion in the life of the Church.

- Treatment of the sacraments within the paschal mystery

The *Catechism* presents as an underlying and unifying motif in its treatment of the sacraments the Christian's participation in the paschal mystery of Jesus Christ. Sacraments receive their origin and receive their efficacy in relationship to the paschal mission of the Savior and his presence in the sacramental encounter with his people.

- Presentation of the moral life in the personal and social teachings of the Church as a new life in the Holy Spirit

The *Catechism* makes clear that the moral life is not a merely human endeavor nor is it simply a series of dos and don'ts. It is rooted in a real new life made possible by the presence of the Holy Spirit and the gift of grace within the human person.

- The Church's teachings on the dignity of human life related to the section on the 5th Commandment

The Church's teaching and commitment to life should be integrated into the treatment of moral life, and the nuances provided should show both the distinctiveness and the relationship of the various life issues to one another.

- The Church's teachings on human sexuality related to the section on the 6th and 9th Commandments

The *Catechism* treats human sexuality within the context of education in sexual morality. This arrangement now supersedes the development of separate segments on education in human sexuality apart from the moral teaching.

- The Church's teaching on social justice related to the section on the 7th and 10th Commandments

The *Catechism* offers a succinct presentation of the Church's teaching on social justice both in the introduction to the Commandments and in the treatment of the 7th and 10th Commandments. This presentation also preserves the relationship between teaching and social justice with the rest of the moral teaching of the Church.

COMPLETENESS

The second principle for assessing the conformity of catechetical materials to the *Catechism* is “that the Christian message be complete” (*Guidelines*, p.7).

In order for catechetical materials developed from the *Catechism* to be considered complete, the doctrines of the Church should be presented as an integrated whole and there should be an intrinsic cohesiveness to the presentation of the faith:

- The materials should reflect the four pillars of the *Catechism*: such materials should include the articles of the Creed, the sacraments, the Commandments and the petitions of the Lord’s Prayer
- They should also include an appropriate presentation of the rootedness of the teaching in Sacred Scripture
- They should reflect in an appropriate manner the variety and multiplicity of the sources of the faith found in the *Catechism*, for example, the teachings from the Councils, the Eastern and Western Fathers, liturgical texts and spiritual writings
- They should show that God’s love is revealed primarily in the Word made flesh, Jesus Christ
- They should give proper importance to the biblical, anthropological, liturgical, moral and spiritual, as well as to the ecumenical and missionary dimensions of the *Catechism*

These principles and criteria are the most fundamental ways in which catechetical materials should reflect the Catechism of the Catholic Church. They touch the underlying theological teaching and give spirit to the specific content which Part Two fleshes out in a more concrete way.

PART TWO

EVALUATIVE POINTS OF REFERENCE FOR AUTHENTICITY AND COMPLETENESS

The points of reference are intended to guide both reviewers and publishers in assessing the conformity of the catechetical materials to the *Catechism of the Catholic Church*. On the pages that follow, the first column, marked *Evaluative Points of Reference for Authenticity and Completeness*, contains the doctrine which should be treated in the materials. The number in parenthesis at the end of each point of reference is the paragraph from the *Catechism* that is the source of that particular point of reference. The following instructions should assist you in completing the review.

REVIEWER INSTRUCTIONS

- The *Protocol* is the standard instrument of review. It should be used in tandem with the publisher's own assessment of the materials, which is also based on the *Protocol*.
- When an item of the *Protocol* is covered adequately, a "Yes" in the second column, marked *Conformity*, will suffice.
- When an item is not covered or is only partially covered, please write either "No" or "Partial" in the *Conformity* column. In addition, please note in the third column, marked *Required Changes, Recommendations, Suggestions*, where in the material you believe the publisher could efficiently address the deficiency.
- You can also note in the third column any recommendations or suggestions you believe would strengthen the presentation of the doctrine.

PUBLISHER INSTRUCTIONS

- Even though the third column is titled *Required Changes, Recommendations, Suggestions*, you should use this column to cite the text and/or page reference where the specific *Protocol* item is treated in your materials.
- If possible, mark the actual text and/or page of the materials where the specific *Protocol* items are correlated.

EVALUATIVE POINTS OF REFERENCE

I – The Profession of Faith; The Profession of the Christian Faith

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
present man as a religious being by nature and vocation.(44)		
teach that man is made to live in communion with God in whom he finds happiness.(45)		
explain that when he listens to the message of creation and to the voice of conscience, man can arrive at certainty about the existence of God, the cause and end of everything.(46)		
teach that the one true God, our Creator and Lord, can be known with certainty from his works, by the natural light of human reason.(47)		
teach that by love, God has revealed himself and given himself to man.(68)		
teach that God has revealed himself to man by gradually communicating his own mystery in deeds and in words.(69)		
teach that beyond the witness to himself that God gives in created things, he manifested himself to our first parents, spoke to them and, after the fall, promised them salvation and offered them his covenant.(70)		
teach that God made an everlasting covenant with Noah and all living beings and that it will remain in force as long as the world lasts.(71)		
teach that God chose Abraham and made a covenant with him and his descendants and that by the covenant God formed his people and revealed his law to them through Moses.(72)		
teach that God has revealed himself fully by sending his own Son, in whom he has established his covenant for ever.(73)		
explain that what Christ entrusted to the apostles, they in turn handed on by their preaching and writing, under the inspiration of the Holy Spirit, to all generations, until Christ returns in glory.(96)		
teach that “Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God,” in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches.(97)		
explain that “The Church, in her doctrine, life, and worship, perpetuates and transmits to every generation...all that she believes.”(98)		
explain that God is the author of Sacred Scripture because he inspired its human authors.(136)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that interpretation of the inspired Scripture must be attentive above all to what God wants to reveal through the sacred authors for salvation. What comes from the Spirit is not fully “understood except by the Spirit’s action.”(137)		
teach that the Church accepts and venerates as inspired the 46 books of the Old Testament and the 27 books of the New.(138)		
teach that the four Gospels occupy a central place because Christ Jesus is their center.(139)		
present the faith as a personal adherence of the whole man to God who reveals himself. It involves an assent of the intellect and will to the self-revelation God has made through his deeds and words.(176)		
present faith as a supernatural gift from God. In order to believe, man needs the interior helps of the Holy Spirit.(179)		
teach that “believing is a human act, conscious and free, corresponding to the dignity of the human person.(180)		
teach that “believing” is an ecclesial act. The Church’s faith precedes, engenders, supports, and nourishes our faith.(181)		
present faith as necessary for salvation.(183)		
teach that our faith is monotheistic. “Hear, O Israel, the LORD our God is one LORD...”(228)		
teach that faith in God leads us to turn to him alone as our first origin and our ultimate goal, and neither to prefer anything to him nor to substitute anything for him.(229)		
explain that even when he reveals himself, God remains a mystery beyond words.(230)		
teach that the God of our faith has revealed himself as He who is. God’s very being is Truth and Love.(231)		
present the mystery of the Most Holy Trinity as the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son, and Holy Spirit.(261)		
explain that the divine persons are inseparable in what they are and are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son’s Incarnation and the gift of the Holy Spirit.(267)		
teach that in the creation of the world and of man, God gave the first and universal witness to his almighty love and his wisdom, the first proclamation of the “plan of his loving goodness,” which finds its goal in the new creation in Christ.(315)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that though the work of creation is attributed to the Father in particular, it is equally a truth of faith that the Father, Son, and Holy Spirit together are the one, indivisible principle of creation.(316)		
teach that God alone created the universe freely, directly, and without any help.(317)		
explain that God created the world to show forth and communicate his glory. That his creatures should share in his truth, goodness, and beauty – this is the glory for which God created them.(319)		
teach that God created the universe and keeps it in existence by his Word, the Son “upholding the universe by his word of power” and by his Creator Spirit, the giver of life.(320)		
explain that the fact that God permits physical and even moral evil is a mystery that God illuminates by his Son Jesus Christ who died and rose to vanquish evil.(324)		
present angels as spiritual creatures who glorify God without ceasing and who serve his saving plans for other creatures.(350)		
teach that God willed the diversity of his creatures and their own particular goodness, their interdependence, and their order. He destined all material creatures for the good of the human race. Man, and through him all creation, is destined for the glory of God.(353)		
teach that man is predestined to reproduce the image of God’s Son made man, the “image of the invisible God.”(381)		
explain that “Man, though made of body and soul, is a unity.” The doctrine of the faith affirms that the spiritual and immortal soul is created immediately by God.(382)		
teach that “God did not create man a solitary being. From the beginning, ‘male and female he created them.’ This partnership of man and woman constitutes the first form of communion between persons.”(383)		
explain that revelation makes known to us the state of original holiness and justice of man and woman before sin: from their friendship with God flowed the happiness of their existence in paradise.(384)		
teach that “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.”(415)		
explain that 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.(416)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that Adam and Eve transmitted to their descendants human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called “original sin.”(417)		
teach that as a result of original sin, human nature is weakened in its powers; subject to ignorance, suffering, and the domination of death; and inclined to sin.(418)		
teach that “Original sin is transmitted with human nature, ‘by propagation, not by imitation,’ and that it is... ‘proper to each.’”(419)		
teach that the name Jesus means “God saves.”(452)		
explain that the title “Christ” means “Anointed One”(Messiah).(453)		
explain that the title “Son of God” signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father; he is God himself.(454)		
explain that the title “Lord” indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in his divinity.(455)		
teach that “The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods.”(460)		
teach that at the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature.(479)		
teach that Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and man.(480)		
explain that the Incarnation is the mystery of the wonderful union of the divine and human natures in the one person of the Word.(483)		
teach that Mary is truly “Mother of God,” <i>Theotokos</i> .(495)		
teach that from among the descendants of Eve, God chose the Virgin Mary to be mother of his Son. “Full of grace,” Mary is “the most excellent fruit of redemption”: from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.(508)		
teach that Mary is truly “Mother of God” since she is the mother of the eternal Son of God made man, who is God himself.(509)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that Mary “remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin”: with her whole being she is “the handmaid of the Lord.”(510)		
teach that “the whole of Christ’s life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world, and his Resurrection are the actualization of his word and the fulfillment of Revelation.”(561)		
explain that Jesus did not abolish the Law of Sinai, but rather fulfilled it with such perfection that he revealed its ultimate meaning and redeemed the transgressions against it.(592)		
teach that our salvation flows from God’s initiative of love for us, because “he loved us and sent his Son to be the expiation for our sins.” Jesus freely offered himself for our salvation.(620-21)		
explain that to the benefit of every man, Jesus Christ has tasted death. It is truly the Son of God made man who died and was buried.(629)		
teach that in his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven’s gates for the just who had gone before him.(637)		
teach that faith in the Resurrection has as its object an event which is historically attested to by the disciples, who really encountered the Risen One.(656)		
teach that Christ, “the first-born from the dead,” is the principle of our own resurrection.(658)		
explain that Christ’s ascension marks the definitive entrance of Jesus’ humanity into God’s heavenly domain, whence he will come again.(665)		
teach that when he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works and according to his acceptance or refusal of grace.(682)		
teach that from the beginning to the end of time, whenever God sends his Son, he always sends his Spirit: their mission is conjoined and inseparable.(743)		
explain that in the fullness of time the Holy Spirit completes in Mary all the preparations for Christ’s coming among the People of God. By the action of the Holy Spirit in her, the Father gives the world Emmanuel, “God-with-us.”(744)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the Holy Spirit, whom Christ the head pours out on his members, builds, animates, and sanctifies the Church.(747)		
explain that the Church is the sacrament of the Holy Trinity's communion with men.(747)		
teach that the word "Church" means "convocation." It designates the assembly of those whom God's Word "convokes," i.e., gathers together to form the People of God, and who themselves, nourished with the Body of Christ, become the Body of Christ.(777)		
teach that the Church is both the means and the goal of God's plan.(778)		
explain that the Church is both visible and spiritual, a hierarchical society and the Mystical Body of Christ. She is one, yet formed of two components, human and divine. That is her mystery, which only faith can accept.(779)		
explain that the Church in this world is the sacrament of salvation, the sign and instrument of the communion of God and men.(780)		
teach that one enters into the People of God by faith and Baptism. "All men are called to belong to the new People of God," so that, in Christ, "men may form one family and one People of God."(804)		
teach that the Church is the Body of Christ.(805)		
explain that in the unity of this Body, there is a diversity of members and functions.(806)		
explain that the Church is this Body of which Christ is the head: she lives from him, in him, and for him; he lives with her and in her.(807)		
teach that the Church is the Bride of Christ: he loved her and handed himself over to her.(808)		
teach that the Church is the Temple of the Holy Spirit. The Spirit is the soul, as it were, of the Mystical Body, the source of its life, of its unity in diversity, and of the riches of its gifts and charisms.(809)		
teach that "the universal Church is 'a people brought into unity from the unity of the Father, the Son, and the Holy Spirit.(810)		
teach that non Catholics "who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church."(838)		
teach that the Jewish faith, unlike other non-Christian religions, is already a response to God's revelation in the Old Covenant. Materials should also emphasize that neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during Christ's passion and that the Jews should not be spoken of as rejected or accursed as if this followed from holy Scripture.(839,597)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that all salvation comes from Christ the Head through the Church which is his Body.(846)		
teach that 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.(847)		
teach that the Church has received a missionary mandate. “Having been divinely sent to the nations that she might be ‘the universal sacrament of salvation,’ the Church, in obedience to the command of her founder and because it is demanded by her own essential universality, strives to preach the Gospel to all men.”(849)		
teach that it is from God’s love for all men that the Church in every age receives both the obligation and the vigor of her missionary dynamism, “for the love of Christ urges us on,” and that God “desires all men to be saved and to come to the knowledge of the truth” and wills the salvation of everyone through the knowledge of the truth.(851)		
explain that the Holy Spirit is the “principal agent of the whole of the Church’s mission” and that as it continues the mission of the Church unfolds the mission of Christ.(852)		
teach that the Church is one: she acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one Body, is given life by the one Spirit, for the sake of one hope, at whose fulfillment all divisions will be overcome.(866)		
teach that the Church is holy: the Most Holy God is her author; Christ, her bridegroom, gave himself up to make her holy: the Spirit of holiness gives her life. (867)		
teach that the Church is catholic: she proclaims the fullness of the faith in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is “missionary of her very nature.”(868)		
teach that the Church is apostolic. She is built on a lasting foundation: “the twelve apostles of the Lamb.” She is indestructible. She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops.(869)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that “The sole Church of Christ which in the Creed we profess to be one, holy, catholic, apostolic, ...subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines.”(870)		
explain that to proclaim the faith and to plant his reign, Christ sends his apostles and their successors. He gives them a share in his own mission. From him they receive the power to act in his person.(935)		
teach that the Lord made St. Peter the visible foundation of the Church. He entrusted the keys of the Church to him. The bishop of the Church of Rome, successor to St. Peter, is “head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth.”(936)		
explain that the Pope enjoys, by divine institution, “supreme, full, immediate, and universal power in the care of souls.”(937)		
explain that the Bishops, established by the Holy Spirit, succeed the apostles. They are “the visible source and foundation of unity in their own particular Churches.”(938)		
explain that helped by the priests, their co-workers, and by the deacons, the bishops have the duty of authentically teaching the faith, celebrating divine worship, above all the Eucharist, and guiding their Churches as true pastors.(939)		
explain that lay people share in Christ’s priesthood: ever more united with him, they exhibit the grace of Baptism and Confirmation in all dimensions of their personal, family, social and ecclesial lives, and so fulfill the call to holiness addressed to all the baptized.(941)		
explain that by virtue of their prophetic mission, lay people “are called...to be witnesses to Christ in all circumstances and at the very heart of the community of mankind.”(942)		
explain that life consecrated to God is characterized by the public profession of the evangelical counsels of poverty, chastity, and obedience, in a stable state of life recognized by the Church.(944)		
teach that the Church is a “communion of saints”: this expression refers first to the “holy things” (sancta), above all the Eucharist, by which “the unity of believers, who form one body in Christ, is both represented and brought about.”(960)		
explain that by pronouncing her “fiat” at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish.(973)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that the Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.(974)		
teach that Baptism is the first and chief sacrament of the forgiveness of sins: it unites us to Christ, who died and rose, and gives us the Holy Spirit.(985)		
explain that by Christ's will, the Church possesses the power to forgive the sins of the baptized and exercises it through bishops and priests normally in the sacrament of Penance.(986)		
teach that by death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. Just as Christ is risen and lives for ever, so all of us will rise at the last day.(1016)		
explain that every man receives his eternal recompense in his immortal soul from the moment of his death in a particular judgment by Christ, the judge of the living and the dead.(1051)		
explain that those who die in God's grace and friendship imperfectly purified, although they are assured of their eternal salvation, undergo a purification after death, so as to achieve the holiness necessary to enter the joy of God.(1054)		
explain that by virtue of the "communion of saints," the Church commends the dead to God's mercy and offers her prayers, especially the holy sacrifice of the Eucharist, on their behalf.(1055)		
explain that by following the example of Christ, the Church warns the faithful of the "sad and lamentable reality of eternal death," also called "hell." (1056)		
explain that hell's principal punishment consists of eternal separation from God in whom alone man can have the life and happiness for which he was created and for which he longs.(1057)		
teach that "The holy Roman Church firmly believes and confesses that on the Day of Judgment all men will appear in their own bodies before Christ's tribunal to render an account of their own deeds."(1059)		
explain that at the end of time, the Kingdom of God will come in its fullness. Then the just will reign with Christ for ever, glorified in body and soul, and the material universe itself will be transformed. God will then be "all in all" in eternal life.(1060)		

II – The Celebration of the Christian Mystery; The Seven Sacraments of the Church

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that in the liturgy of the Church, God the Father is blessed and adored as the source of all the blessings of creation and salvation with which he has blessed us in his Son, in order to give us the Spirit of filial adoption.(1110)		
explain that Christ’s work in the liturgy is sacramental: because his mystery of salvation is made present there by the power of his Holy Spirit; because his Body, which is the Church, is like a sacrament (sign and instrument) in which the Holy Spirit dispenses the mystery of salvation; and because through her liturgical actions the pilgrim Church already participates, as by a foretaste, in the heavenly liturgy.(1111)		
explain that the mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ; to recall and manifest Christ to the faith of the assembly; to make the saving work of Christ present and active by his transforming power; and to make the gift of communion bear fruit in the Church.(1112)		
present the sacraments as efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions.(1131)		
present the liturgy as the work of the whole Christ, head and body.(1187)		
explain that the Liturgy of the Word is an integral part of the celebration.(1190)		
teach that Sunday, the “Lord’s Day,” is the principal day for the celebration of the Eucharist because it is the day of the Resurrection. It is the pre-eminent day of the liturgical assembly, the day of the Christian family, and the day of joy and rest from work. Sunday is “the foundation and kernel of the whole liturgical year.”(1193)		
explain that the Church, “in the course of the year,...unfolds the whole mystery of Christ from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord.”(1194)		
teach that by keeping the memorials of the saints – first of all the holy Mother of God, then the apostles, the martyrs, and other saints – on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy of heaven.(1195)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the diverse liturgical traditions or rites, legitimately recognized, manifest the catholicity of the Church, because they signify and communicate the same mystery of Christ.(1208)		
explain that the criterion that assures unity amid the diversity of liturgical traditions is fidelity to apostolic Tradition, i.e., the communion in the faith and the sacraments received from the apostles, a communion that is both signified and guaranteed by apostolic succession.(1209)		
teach that Christian initiation is accomplished in three sacraments together: Baptism which is the beginning of new life; Confirmation which is its strengthening; and the Eucharist which nourishes the disciple with Christ's Body and Blood for his transformation in Christ.(1275)		
present Baptism as birth into the new life in Christ. In accordance with the Lord's will, it is necessary for salvation, as is the Church herself, which we enter by Baptism.(1277)		
explain that the essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.(1278)		
present the fruit of Baptism, or baptismal grace, as a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which man becomes an adoptive son of the Father, a member of Christ and a temple of the Holy Spirit. By this very fact the person baptized is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ.(1279)		
teach that Baptism imprints on the soul an indelible spiritual sign, the character, which consecrates the baptized person for Christian worship. Because of the character Baptism cannot be repeated.(1280)		
teach that those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized.(1281)		
explain that since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom.(1282)		
explain that with respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation.(1283)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that, in case of necessity, any person can baptize provided that he have the intention of doing that which the Church does and provided that he pours water on the candidate's head while saying "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."(1284)		
teach that Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.(1316)		
explain that Confirmation, like Baptism, imprints a spiritual mark or indelible character on the Christian's soul; for this reason one can receive this sacrament only once in one's life.(1317)		
explain that in the East Confirmation is administered immediately after Baptism and is followed by participation in the Eucharist; this tradition highlights the unity of the three sacraments of Christian initiation.(1318)		
explain that a candidate for Confirmation who has attained the age of reason must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.(1319)		
teach that the essential rite of Confirmation is anointing the forehead of the baptized with sacred chrism (in the East other sense-organs as well), together with the laying on of the minister's hand and the words: Be sealed with the Gift of the Holy Spirit.(1320)		
teach that the Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.(1407)		
explain that the Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship.(1408)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.(1409)		
teach that Christ himself, the eternal high priest of the New Covenant, acting through the ministry of the priests, offers the Eucharistic sacrifice.(1410)		
explain that only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.(1411)		
teach that the essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: "This is my body which will be given up for you.... This is the cup of my blood..."(1412)		
explain that by the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity.(1413)		
teach that, as sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.(1414)		
explain that anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.(1415)		
teach that communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.(1416)		
explain that the Church warmly recommends that the faithful receive Holy Communion when they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.(1417)		
teach that the forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation.(1486)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future.(1490)		
teach that the sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. The penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation.(1491)		
explain that repentance (also called contrition) must be inspired by motives that arise from faith. If repentance arises from love of charity for God, it is called "perfect" contrition; if it is founded on other motives, it is called "imperfect."(1492)		
explain that one who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church.(1493)		
explain that the confessor proposes the performance of certain acts of "satisfaction" or "penance" to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ.(1494)		
explain that only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ.(1495)		
teach that the spiritual effects of the sacrament of Penance are: reconciliation with God by which the penitent recovers grace; reconciliation with the Church; remission of the eternal punishment incurred by mortal sins; remission, at least in part, of temporal punishments resulting from sin; peace and serenity of conscience, and spiritual consolation; an increase of spiritual strength for the Christian battle.(1496)		
explain that the individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church.(1497)		
explain that through indulgences the faithful can obtain remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.(1498)		
teach that the sacrament of Anointing of the Sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age.(1527)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the proper time for receiving this holy anointing has certainly arrived when the believer begins to be in danger of death because of illness or old age.(1528)		
teach that each time a Christian falls seriously ill, he may receive the Anointing of the Sick, and also when, after he has received it, the illness worsens.(1529)		
teach that only priests (presbyters and bishops) can give the sacrament of the Anointing of the Sick, using oil blessed by the bishop, or if necessary by the celebrating presbyter himself.(1530)		
explain that the celebration of the Anointing of the Sick consists essentially in the anointing of the forehead and hands of the sick person (in the Roman Rite) or of other parts of the body (in the Eastern rite), the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of this sacrament.(1531)		
teach that the special grace of the Anointing of the Sick has as its effects: the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church; the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age; the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance; the restoration of health, if it is conducive to the salvation of his soul; the preparation for passing over to eternal life.(1532)		
teach that the whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the “common priesthood of the faithful.” Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community.(1591)		
explain that the ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching (<i>munus docendi</i>), divine worship (<i>munus liturgicum</i>) and pastoral governance (<i>munus regendi</i>). (1592)		
explain that since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church.(1593)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter.(1594)		
teach that priests are united with the bishops in sacerdotal dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops' prudent co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or a determinate ecclesial office.(1595)		
teach that deacons are ministers ordained for tasks of service of the Church; they do not receive the ministerial priesthood, but ordination confers on them important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop.(1596)		
explain that the sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordained the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible sacramental character.(1597)		
explain that the Church confers the sacrament of Holy Orders only on baptized men (<i>viri</i>), whose suitability for the exercise of the ministry has been duly recognized. Church authority alone has the responsibility and right to call someone to receive the sacrament of Holy Orders.(1598)		
teach that it is the bishops who confer the sacrament of Holy Orders in the three degrees.(1600)		
teach that the marriage covenant, by which a man and a woman form with each other an intimate communion of life and love, has been founded and endowed with its own special laws by the Creator. By its very nature it is ordered to the good of the couple, as well as to the generation and education of children. Christ the Lord raised marriage between the baptized to the dignity of a sacrament.(1660)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that the sacrament of Matrimony signifies the union of Christ and the Church. It gives spouses the grace to love each other with the love with which Christ has loved his Church; the grace of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life.(1661)		
explain that marriage is based on the consent of the contracting parties, that is, on their will to give themselves, each to the other, mutually and definitively, in order to live a covenant of faithful and fruitful love.(1662)		
explain that since marriage establishes the couple in a public state of life in the Church, it is fitting that its celebration be public, in the framework of a liturgical celebration, before the priest (or a witness authorized by the Church), the witnesses, and the assembly of the faithful.(1663)		
teach that unity, indissolubility, and openness to fertility are essential to marriage. Polygamy is incompatible with the unity of marriage; divorce separates what God has joined together; the refusal of fertility turns married life away from its “supreme gift,” the child.(1664)		
explain that the remarriage of persons divorced from a living, lawful spouse contravenes the plan and law of God as taught by Christ. They are not separated from the Church, but they cannot receive Eucharistic communion. They will lead Christian lives especially by educating their children in the faith.(1665)		
teach that the Christian home is the place where children receive their first proclamation of the faith. For this reason the family home is rightly called “the domestic church,” a community of grace and prayer, a school of human virtues and of Christian charity.(1666)		
teach that sacramentals are sacred signs instituted by the Church. They prepare men to receive the fruit of the sacraments and sanctify different circumstances of life.(1677)		
explain that among the sacramentals blessings occupy an important place. They include both praise of God for his works and gifts, and the Church’s intercession for men that they may be able to use God’s gifts according to the spirit of the Gospel.(1678)		
teach that in addition to the liturgy, Christian life is nourished by various forms of popular piety, rooted in the different cultures. While carefully clarifying them in the light of faith, the Church fosters the forms of popular piety that express an evangelical instinct and a human wisdom and that enrich Christian life.(1679)		

III – Life in Christ; Man’s Vocation: Life in the Spirit

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that endowed with a spiritual soul, with intellect and with free will, the human person is from his very conception ordered to God and destined for eternal beatitude.(1711)		
explain that man is obliged to follow the moral law, which urges him “to do what is good and avoid what is evil.” This law makes itself heard in his conscience.(1713)		
explain that man, having been wounded in his nature by original sin, is subject to error and inclined to evil in exercising his freedom.(1714)		
teach that he who believes in Christ has new life in the Holy Spirit. The moral life, increased and brought to maturity in grace, is to reach its fulfillment in the glory of heaven.(1715)		
explain that the Beatitudes take up and fulfill God’s promises from Abraham on by ordering them to the Kingdom of heaven. They respond to the desire for happiness that God has placed in the human heart.(1725)		
explain that the Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, rest in God.(1726)		
teach that freedom characterizes properly human acts. It makes the human being responsible for acts of which he is the voluntary agent. His deliberate acts properly belong to him.(1745)		
explain that the imputability or responsibility for an action can be diminished or nullified by ignorance, duress, fear, and other psychological or social factors.(1746)		
teach that the right to the exercise of freedom, especially in religious and moral matters, is an inalienable requirement of the dignity of man. But the exercise of freedom does not entail the putative right to say or do anything.(1747)		
explain that the object, the intention, and the circumstances make up the three “sources” of the morality of human acts.(1757)		
teach that a morally good act requires the goodness of its object, of its end, and of its circumstances together.(1760)		
teach that there are concrete acts that it is always wrong to choose, because their choice entails a disorder of the will, i.e., a moral evil. One may not do evil so that good may result from it.(1761)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act.(1796)		
explain that a well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. Everyone must avail himself of the means to form his conscience.(1798)		
explain that faced with a moral choice, conscience can make either a right judgment in accordance with reason and the divine law or, on the contrary an erroneous judgment that departs from them.(1799)		
teach that a human being must always obey the certain judgment of his conscience.(1800)		
explain that conscience can remain in ignorance or make erroneous judgments. Such ignorance and errors are not always free of guilt.(1801)		
teach that the Word of God is a light for our path. We must assimilate it in faith and prayer and put it into practice. This is how moral conscience is formed.(1802)		
teach that virtue is a habitual and firm disposition to do good.(1833)		
teach that the human virtues are stable dispositions of the intellect and the will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith. They can be grouped around the four cardinal virtues: prudence, justice, fortitude, and temperance.(1834)		
explain that the moral virtues grow through education, deliberate acts, and perseverance in struggle. Divine grace purifies and elevates them.(1839)		
teach that the theological virtues dispose Christians to live in a relationship with the Holy Trinity. They have God for their origin, their motive, and their object – God known by faith, God hoped in and loved for his own sake.(1840)		
explain that there are three theological virtues: faith, hope, and charity. They inform all the moral virtues and give life to them.(1841)		
teach that the seven gifts of the Holy Spirit bestowed upon Christians are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.(1845)		
teach that sin is an utterance, a deed, or a desire contrary to the eternal law. It is an offense against God. It rises up against God in a disobedience contrary to the obedience of Christ.(1871)		
explain that sin is an act contrary to reason. It wounds man’s nature and injures human solidarity.(1872)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that to choose deliberately – that is, both knowing it and willing it – something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. This destroys in us the charity without which eternal beatitude is impossible. Unrepented, it brings eternal death.(1874)		
explain that venial sin constitutes a moral disorder that is reparable by charity, which it allows to subsist in us.(1875)		
explain that the repetition of sins – even venial ones – engenders vices, among which are the capital sins.(1876)		
teach that there is a certain resemblance between the unity of the divine persons and the fraternity that men ought to establish among themselves.(1890)		
explain that “The human person...is and ought to be the principle, the subject, and the object of every social organization.”(1892)		
explain that society ought to promote the exercise of virtue, not obstruct it. It should be animated by a just hierarchy of values.(1895)		
teach that “The political community and public authority are based on human nature and therefore... belong to an order established by God.”(1920)		
explain that the authority is exercised legitimately if it is committed to the common good of society. To attain this it must employ morally acceptable means.(1921)		
teach that political authority must be exercised within the limits of the moral order and must guarantee the conditions for the exercise of freedom.(1923)		
teach that the common good comprises “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”(1924)		
teach that the dignity of the human person requires the pursuit of the common good. Everyone should be concerned to create and support institutions that improve the conditions of human life.(1926)		
explain that it is the role of the state to defend and promote the common good of civil society. The common good of the whole human family calls for an organization of society on the international level.(1927)		
explain that society ensures social justice by providing the conditions that allow associations and individuals to obtain their due.(1943)		
teach that respect for the human person considers the other “another self.” It presupposes respect for the fundamental rights that flow from the dignity intrinsic of the person.(1944)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the equality of men concerns their dignity as persons and the rights that flow from it.(1945)		
teach that the equal dignity of human persons requires the effort to reduce excessive social and economic inequalities. It gives urgency to the elimination of sinful inequalities.(1947)		
explain that solidarity is an eminently Christian virtue. It practices the sharing of spiritual goods even more than material ones.(1948)		
teach that according to Scripture the Law is a fatherly instruction by God which prescribes for man the ways that lead to the promised beatitude, and proscribes the ways of evil.(1975)		
explain that the natural law is a participation in God's wisdom and goodness by man formed in the image of his Creator. It expresses the dignity of the human person and forms the basis of his fundamental rights and duties.(1978)		
explain that the natural law is immutable, permanent throughout history. The rules that express it remain substantially valid. It is a necessary foundation for the erection of moral rules and civil law.(1979)		
explain that the Old Law is the first stage of revealed law. Its moral prescriptions are summed up in the Ten Commandments.(1980)		
teach that the Old Law is a preparation for the Gospel.(1982)		
teach that the New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity. It finds expression above all in the Lord's Sermon on the Mount and uses the sacraments to communicate grace to us.(1983)		
teach that the grace of the Holy Spirit confers upon us the righteousness of God. Uniting us by faith and Baptism to the Passion and Resurrection of Christ, the Spirit makes us sharers in his life.(2017)		
teach that like conversion, justification has two aspects. Moved by grace, man turns toward God and away from sin, and so accepts forgiveness and righteousness from on high.(2018)		
explain that justification includes remission of sins, sanctification, and the renewal of the inner man.(2019)		
explain that justification has been merited for us by the Passion of Christ. It is granted us through Baptism. It conforms us to the righteousness of God, who justifies us. It has for its goal the glory of God and of Christ, and the gift of eternal life. It is the most excellent work of God's mercy.(2020)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that grace is the help God gives us to respond to our vocation of becoming his adopted sons. It introduces us into the intimacy of the Trinitarian life.(2021)		
teach that the divine initiative in the work of grace precedes, prepares, and elicits the free response of man. Grace responds to the deepest yearnings of human freedom, calls freedom to cooperate with it, and perfects freedom.(2022)		
teach that sanctifying grace is the gratuitous gift of his life that God makes to us; it is infused by the Holy Spirit into the soul to heal it of sin and to sanctify it.(2023)		
teach that we can have merit in God’s sight only because of God’s free plan to associate man with the work of his grace. Merit is to be ascribed in the first place to the grace of God, and secondly to man’s collaboration. Man’s merit is due to God.(2025)		
explain that no one can merit the initial grace which is at the origin of conversion. Moved by the Holy Spirit, we can merit for ourselves and for others all the graces needed to attain eternal life, as well as necessary temporal goods.(2027)		
Explain the precepts of the Church: you shall attend Mass on Sundays and holy days of obligation; you shall confess your sins at least once a year; you shall humbly receive your Creator in Holy Communion at least during the Easter season.(2042)		
explain the precepts of the Church: You shall observe the prescribed days of fasting and abstinence; you have a duty of providing for the material needs of the Church, each according to his abilities.(2043)		
explain that the moral life is a spiritual worship. Christian activity finds its nourishment in the liturgy and the celebration of the sacraments.(2047)		
explain that the precepts of the Church concern the moral and Christian life united with the liturgy and nourished by it.(2048)		
explain that the Roman Pontiff and the bishops, as authentic teachers, preach to the People of God the faith which is to be believed and applied in moral life. It is also incumbent on them to pronounce on moral questions that fall within the natural law and reason.(2050)		
explain that the infallibility of the Magisterium of the Pastors extends to all elements of doctrine, including moral doctrine, without which the saving truths of the faith cannot be preserved, expounded, or observed.(2051)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that the Decalogue contains a privileged expression of the natural law. It is made known to us by divine revelation and by human reason.(2080)		
teach that the Ten Commandments, in their fundamental content, state grave obligations. However, obedience to these precepts also implies obligations in matter which is, in itself, light.(2081)		
explain that what God commands he makes possible by his grace.(2082)		
teach that the first commandment summons man to believe in God, to hope in him, and to love him above all else.(2134)		
teach that adoring God, praying to him, offering him the worship that belongs to him, fulfilling the promises and vows made to him are acts of the virtue of religion which fall under obedience to the first commandment.(2135)		
explain that superstition is a departure from the worship that we give to the true God. It is manifested in idolatry, as well as in various forms of divination and magic.(2138)		
explain that tempting God in words or deeds, sacrilege, and simony are sins of irreligion forbidden by the first commandment.(2139)		
teach that since it rejects or denies the existence of God, atheism is a sin against the first commandment.(2140)		
explain that the veneration of sacred images is based on the mystery of the Incarnation of the Word of God. It is not contrary to the first commandment.(2141)		
teach that the second commandment enjoins respect for the Lord's name. The name of the Lord is holy.(2161)		
teach that the second commandment forbids every improper use of God's name. Blasphemy is the use of the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way.(2162)		
explain that false oaths call on God to be witness to a lie. Perjury is a grave offence against the Lord who is always faithful to his promises.(2163)		
teach that the ceremonial observance of the sabbath, which represented the completion of the first creation, has been replaced by Sunday which recalls the new creation inaugurated by the Resurrection of Christ.(2175, 2190)		
explain that the Church celebrates the day of Christ's Resurrection on the "eighth day," Sunday, which is rightly called the Lord's Day.(2191)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that “Sunday...is to be observed as the foremost holy day of obligation in the universal Church.... On Sundays and other holy days of obligation the faithful are bound to participate in the Mass.”(2192)		
teach that “On Sundays and other holy days of obligation the faithful are bound...to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord’s Day, or the proper relaxation of mind and body.(2193)		
explain that the institution of Sunday helps all “to be allowed sufficient rest and leisure to cultivate their familial, cultural, social, and religious lives.”(2194)		
explain that every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord’s Day.(2195)		
teach that according to the fourth commandment, God has willed that, after him, we should honor our parents and those whom he has vested with authority for our good.(2248)		
explain that children owe their parents respect, gratitude, just obedience, and assistance. Filial respect fosters harmony in all of family life.(2251)		
explain that parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues. They have the duty to provide as far as possible for the physical and spiritual needs of their children.(2252)		
explain that parents should respect and encourage their children’s vocations. They should remember and teach that the first calling of the Christian is to follow Jesus.(2253)		
explain that public authority is obliged to respect the fundamental rights of the human person and the conditions for the exercise of his freedom.(2254)		
teach that it is the duty of citizens to work with civil authority for building up society in a spirit of truth, justice, solidarity, and freedom.(2255)		
explain that citizens are obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order. “We must obey God rather than men.”(2256)		
teach that every society’s judgments and conduct reflect a vision of man and of his destiny. Without the light the Gospel sheds on God and man, societies easily become totalitarian.(2257)		
teach that every human life, from the moment of conception until death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God.(2319)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that murder of a human being is gravely contrary to the dignity of the person and the holiness of the Creator.(2320)		
explain that the prohibition of murder does not abrogate the right to render an unjust aggressor unable to inflict harm. Legitimate defense is a grave duty for whoever is responsible for the lives of others or the common good.(2321)		
teach that from its conception, the child has the right to life. Direct abortion, that is, abortion willed as an end or as a means, is a “criminal” practice, gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life.(2322)		
teach that because it should be treated as a person from conception, the embryo must be defended in its integrity, cared for, and healed like every other human being.(2323)		
teach that intentional euthanasia, whatever its forms or motives, is murder. It is gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator.(2324)		
teach that suicide is seriously contrary to justice, hope, and charity. It is forbidden by the fifth commandment.(2325)		
explain that scandal is a grave offense when by deed or omission it deliberately leads others to sin gravely.(2326)		
explain that because of the evils and injustices that all war brings with it, we must do everything reasonably possible to avoid it. The Church prays: “From famine, pestilence, and war, O Lord, deliver us.”(2327)		
explain that the Church and human reason assert the permanent validity of the moral law during armed conflicts. Practices deliberately contrary to the law of nations and to its universal principles are crimes.(2328)		
explain that “The arms race is one of the greatest curses on the human race and the harm it inflicts on the poor is more than can be endured.”(2329)		
teach that by creating the human being man and woman, God gives personal dignity to the one and the other. Each of them, man and woman, should acknowledge and accept his sexual identity.(2393)		
explain that Christ is the model of chastity. Every baptized person is called to lead a chaste life, each according to his particular state of life.(2394)		
explain that chastity means the integration of sexuality within the person. It includes an apprenticeship in self-mastery.(2395)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that among the sins gravely contrary to chastity are masturbation, fornication, pornography, and homosexual practices.(2396)		
explain that the covenant which spouses have freely entered into entails faithful love. It imposes on them the obligation to keep their marriage indissoluble.(2397)		
explain that the regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception).(2399)		
teach that adultery, divorce, polygamy, and free union are grave offenses against the dignity of marriage.(2400)		
teach that the seventh commandment enjoins the practice of justice and charity in the administration of earthly goods and the fruits of men’s labor.(2451)		
teach that the goods of creation are destined for the entire human race. The right to private property does not abolish the universal destination of goods.(2452)		
explain that the seventh commandment forbids theft. Theft is the usurpation of another’s goods against the reasonable will of the owner.(2453)		
explain that every manner of taking and using another’s property unjustly is contrary to the seventh commandment. The injustice committed requires reparation. Commutative justice requires the restitution of stolen goods.(2454)		
teach that the moral law forbids acts which, for commercial or totalitarian purposes, lead to the enslavement of human beings, or to their being bought, sold or exchanged like merchandise. (2455)		
teach that the dominion granted by the Creator over the mineral, vegetable, and animal resources of the universe cannot be separated from respect for moral obligations, including those toward generations to come.(2456)		
explain that the Church makes a judgment about economic and social matters when the fundamental rights of the person or the salvation of souls requires it. She is concerned with the temporal common good of men because they are ordered to the sovereign Good, their ultimate end.(2458)		
explain that man is himself the author, center, and goal of all economic and social life. The decisive point of the social question is that goods created by God for everyone should in fact reach everyone in accordance with justice and with the help of charity.(2459)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that the primordial value of labor stems from man himself, its author and beneficiary. By means of his labor man participates in the work of creation. Work united to Christ can be redemptive.(2460)		
explain that true development concerns the whole man. It is concerned with increasing each person's ability to respond to his vocation and hence to God's call.(2461)		
explain that giving alms to the poor is a witness to fraternal charity: it is also a work of justice pleasing to God.(2462)		
teach that truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful in words, and guarding against duplicity, dissimulation, and hypocrisy.(2505)		
explain that respect for the reputation and honor of persons forbids all detraction and calumny in word or attitude.(2507)		
teach that lying consists in saying what is false with the intention of deceiving one's neighbor.(2508)		
explain that an offense committed against the truth requires reparation.(2509)		
explain that "The sacramental seal is inviolable." Professional secrets must be kept. Confidences prejudicial to another are not to be divulged.(2511)		
explain that society has a right to information based on truth, freedom, and justice. One should practice moderation and discipline in the use of the social communications media.(2512)		
teach that the ninth commandment warns against lust or carnal concupiscence.(2529)		
explain that the struggle against carnal lust involves purifying the heart and practicing temperance.(2530)		
explain that purity of heart requires the modesty which is patience, decency, and discretion. Modesty protects the intimate center of the person.(2533)		
teach that the tenth commandment forbids avarice arising from a passion for riches and their attendant power.(2552)		
explain that envy is sadness at the sight of another's goods and the immoderate desire to have them for oneself. It is a capital sin.(2553)		
explain that the baptized person combats envy through good-will, humility, and abandonment to the providence of God.(2554)		
explain that detachment from riches is necessary for entering the Kingdom of heaven.(2556)		

IV – Christian Prayer; Prayer in the Christian Life

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
teach that “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.”(2590)		
explain that God tirelessly calls each person to this mysterious encounter with Himself. Prayer unfolds throughout the whole history of salvation as a reciprocal call between God and man.(2591)		
explain that the Holy Spirit who teaches the Church and recalls to her all that Jesus said also instructs her in the life of prayer, inspiring new expressions of the same basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise.(2644)		
teach that because God blesses the human heart, it can in return bless him who is the source of every blessing.(2645)		
explain that by a living transmission – Tradition – the Holy Spirit in the Church teaches the children of God to pray.(2661)		
teach that the Word of God, the liturgy of the Church, and the virtues of faith, hope, and charity are sources of prayer.(2662)		
teach that prayer is primarily addressed to the Father.(2680)		
explain that the different schools of Christian spirituality share in the living tradition of prayer and are precious guides for the spiritual life.(2693)		
teach that the Christian family is the first place for education in prayer.(2694)		
teach that the Church invites the faithful to regular prayer: daily prayers, the Liturgy of the Hours, Sunday Eucharist, the feasts of the liturgical year.(2720)		
teach that the Christian tradition comprises three major expressions of the life of prayer: vocal prayer, meditation, and contemplative prayer. They have in common the recollection of the heart.(2721)		
explain that the principal difficulties in the practice of prayer are distraction and dryness. The remedy lies in faith, conversion, and vigilance of heart.(2754)		
explain that the Church must “pray constantly.” It is always possible to pray; it is even a vital necessity. Prayer and Christian life are inseparable.(2757)		
teach that “The Lord’s Prayer is truly the summary of the whole gospel.”(2774)		
present the Lord’s Prayer as the quintessential prayer of the Church.(2776)		

EVALUATIVE POINTS OF REFERENCE For Authenticity & Completeness	CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
explain that we can invoke God as “Father” because the Son of God made man has revealed him to us.(2798)		
teach that the Lord’s Prayer brings us into communion with the Father and with his Son, Jesus Christ.(2799)		
explain that praying to our Father should develop in us the will to become like him and foster in us a humble and trusting heart.(2800)		
explain that in the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of his name, the coming of the kingdom, and the fulfillment of his will. The four others present our wants to him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil.(2857)		

Doctrinal Elements for Elementary Grades

Based on

the Catechism of the Catholic Church

PROVISIONAL

Doctrinal Elements for Elementary Grades Based on the Catechism of the Catholic Church is a working instrument. It has been sent to bishops, the chief catechetical officer in each diocese, diocesan directors of religious education and publishers of catechetical materials for wider consultation. *Doctrinal Elements* is not intended for distribution or use beyond the above-stated recipients.

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National Conference of Catholic Bishops
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INTRODUCTION

History

In 1996, the Ad Hoc Committee to Oversee the Use of the *Catechism* convened a task force to develop an instrument which distributed the content of the *Catechism of the Catholic Church* over eight grades of elementary catechesis. In October, 1997, the task force presented a draft instrument under the title of *Catechism of the Catholic Church: Scope and Sequence for Grades One to Eight*. That draft was sent to some sixty bishops, religious educators, child psychologists, theologians, publishers and parents for review and critique. The task force, under the direction of the Ad Hoc Committee, then revised the instrument in light of the comments of the reviewers. The revision included additions, redactions, relocations and deletions in the instrument itself as well as a reformatting of its overall structure. The result is this current working instrument, *Doctrinal Elements for Elementary Grades Based on the Catechism of the Catholic Church*.

Description and Purpose

- *Doctrinal Elements for Elementary Grades Based on the Catechism of the Catholic Church*, a working instrument, distributes the fundamental content of the *Catechism* as doctrinal elements for inclusion in catechetical material over the eight grades of elementary catechesis.
- This instrument is intended for use by bishops, the chief catechetical officer in each diocese, diocesan directors of religious education, and publishers of catechetical materials. Eventually, it also may serve as a resource for parish catechetical leaders and trained catechists as well as interested parents. The instrument is not intended for direct use by children themselves.

Focus

- *Doctrinal Elements* restricts itself to the fundamental content of the *Catechism*. Some doctrinal issues presented by the *Catechism* are considered too difficult, or unsuitable, for an elementary catechesis.
- In presenting doctrinal elements for inclusion in catechetical materials for grades one through eight, this instrument respects the pure doctrinal nature of the *Catechism* itself. The *Catechism* presents the basic content of the Catholic faith in a complete and summary way, without addressing particular cultural or pedagogical concerns. For example, *Doctrinal Elements* includes only those prayers contained or referenced in the *Catechism*.

- *Doctrinal Elements* does not contain developmental considerations, age-appropriate language, examples, cultural adaptations, notes on child psychology, concrete applications, learner-based behavioral objectives or formation goals which a textual scope and sequence would offer.

Further Considerations _____

Some further questions and responses may extend an understanding of the purpose and focus of this instrument.

- **Why is *Doctrinal Elements* restricted to eight grades?**

The Ad Hoc Committee has chosen the eight grades of elementary catechesis as a proper place to begin the distribution of the contents of the *Catechism*. This in no way implies that other settings and age levels do not represent essential catechetical components. In fact, a similar instrument for high school level catechesis is in the early stages of development by the Ad Hoc Committee.

- **What is the relationship of *Doctrinal Elements* to the *Protocol*?**

The *Protocol* is the standard used by the Ad Hoc Committee to assess conformity of catechetical materials to the *Catechism*. *Doctrinal Elements* was developed with attention to the *Protocol*, but also with a certain independence of it. Whereas the *Protocol's* Evaluative Points of Reference (Part Two) consist largely of the In-Brief paragraphs of the *Catechism*, *Doctrinal Elements* draws from the whole text of the *Catechism of the Catholic Church*.

Nevertheless, there is a close correspondence between the *Protocol* and *Doctrinal Elements*. *Doctrinal Elements* might eventually be viewed as a helpful specification of the *Protocol* by distributing the material of the *Protocol* appropriately over the eight elementary grades and assigning some of its content to high school or later ages.

A relatively small number of *Protocol* paragraphs are not included in the instrument, and the significant majority of those were judged more appropriate for the high school or adult level. The fact that a particular *Catechism* paragraph referenced by the *Protocol* is not included here does not imply that the doctrinal item is not addressed.

- **Does *Doctrinal Elements* follow an integrated, developed matrix?**

Doctrinal teaching from each of the four pillars of the *Catechism* are treated each year within *Doctrinal Elements*. The central truths of the faith appear on each grade level, presented more fully as additional or more complex aspects are

introduced. Specific attention was paid to the age level at which elements were introduced, in view of the child's maturity and his or her sacramental experience. The presentation of the material makes very clear that as one moves from the first to the eighth grade, the presentation of doctrinal teachings becomes more extensive.

- *Does Doctrinal Elements* include doctrinal concepts pertinent to elementary level sacramental preparation?

Doctrinal concepts integral to preparation for First Reconciliation and First Eucharist appear in Grade Two. Doctrinal concepts integral to preparation for Confirmation appear in Grade Six. However, the doctrinal elements integral to preparation for the sacraments can be adapted to other grade levels, dependent upon local diocesan policy and practice. The extent of adaptation would need to take into account the particular grade level for sacramental reception.

Structural Features of *Doctrinal Elements* _____

- The doctrinal content of the *Catechism* is presented by grade level. Each page is designated by grade, and differences in grade level are distinguished by alternating paper color.
- The items are presented as doctrinal elements for inclusion in catechetical materials. The heading on each page reads: "Catechetical material for this grade level should include these doctrinal elements:"
- The elements suggested for inclusion in each grade level follow the sequence of the doctrinal topics of the *Catechism of the Catholic Church*. Doctrinal topics are listed in the first column on the far left side of each page.*
- Each doctrinal element is referenced to the *Catechism*. Paragraph numbers are noted on the right side of each page. The *Catechism* references cited in support of a particular doctrinal element are not exhaustive, but are only indicative of locations in the *Catechism* where the particular doctrine is addressed.
- The doctrinal elements which appear in all capitals are concepts, teachings or definitions that students on that grade level should know by heart. The prayers and devotions which appear in all capitals in the "Christian Prayer" section are those with which students should either be familiar or know by heart, depending upon the age level.

*Please note: the doctrinal topics listed are the Section and Chapter Headings of the *Catechism* itself and therefore reflect its language.



Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

- God has made us for himself. 27
- God loves everyone and wants everyone to know him. 51
- God speaks to us in many ways. One way is by the special book called the Bible. 104

THE PROFESSION OF THE CHRISTIAN FAITH

"I Believe in God the Father."

- God is love. 218-21
- God is our Father. 239-40
- God is our creator and created all things. 275,295
- God takes care of all that he has made. 301
- Every person has a guardian angel. 336,352
- We sometimes do something wrong and have to admit to our actions without making excuses. 387

"I Believe in Jesus Christ, the Only Son of God."

- Jesus is the Son of God. 457
- Jesus showed us how to live. 459
- Mary is the mother of Jesus and our mother. 501
- The Holy Family consists of Joseph, the foster father of Jesus; Mary, Jesus' mother; and the child Jesus. 532

"I Believe in the Holy Spirit."

- The Holy Spirit is the expression of God's love for us. 733

"I Believe in the Holy Catholic Church."

- Those who believe in Jesus form his true family. 764
- God saves us, not as isolated individuals, but as members of a family. 781

"I Believe in Life Everlasting."

- God made us to be perfectly happy with him in heaven. 1023-24

Catechetical materials for this grade level should include these doctrinal elements:

THE SACRAMENTAL ECONOMY

- In the Mass we thank and bless God, who is our Father. 1083
- The Church has a liturgical year with different seasons which celebrate the various aspects of the one Paschal mystery. Advent and Christmas should be emphasized. 1171
- The Church building is the house of God's family and a house of prayer. 1180-81,
1198-99

THE SEVEN SACRAMENTS OF THE CHURCH

- Baptism is the door by which we enter the family of the Church. 1213
- Jesus is present in the tabernacle, and we genuflect or bow deeply to show our adoration. 1378-79
- Jesus remains in the Eucharist as a sign of his love for us. 1380
- Sometimes we hurt one another and must say we are sorry. 1440
- When we say we are sorry, God our loving Father is always ready to forgive us. 1465
- The heart of the family is married love. 1652-53
- Holy water is a reminder of Baptism. 1668

MAN'S VOCATION: LIFE IN THE SPIRIT

- The dignity of the human person comes from being created in the image and likeness of God. 1700
- The image of God is present in every person. 1702
- God our Father made us to know, love and serve him, and to be happy with him forever in heaven. 1719-21, 1726
- We need to learn good habits. 1803
- "Sin is an offense against God." 1850, 1871
- God's family includes people of all races, languages and abilities. 1934-35
- God's law is his fatherly instruction to us. 1950, 1975

Catechetical materials for this grade level should include these doctrinal elements:

THE TEN COMMANDMENTS

The First Commandment

- We must love God our Father more than anything. 2083,2113

The Second Commandment

- God's name is holy. 2143

The Sixth Commandment

- "Love is the . . . vocation of every human being." 2392

The Seventh Commandment

- We must respect the property of others. 2401,2454

The Eighth Commandment

- It is important to tell the truth. 2464,2505

CHRISTIAN PRAYER

- In prayer we talk to God. 2564
- The church building is a special place to pray and adore the Blessed Sacrament. 2691,2696
- Vocal prayer joins the prayer of the body to the prayer of the heart. 2700-04,2722
- We do not pray "My Father" but "Our Father" because we open ourselves to loving everyone and acknowledge that God loves everyone. 2792-93,2801
- THE SIGN OF THE CROSS AND THE AMEN. 1061-65,2157



Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

- "... from the greatness and beauty of created things comes a corresponding perception of their creator." 41
- God speaks to us and tells us about himself. 50
- God shows himself to us so that we can know and love him. 52
- In the Bible, "... the Father who is in heaven comes lovingly to meet his children, and talks with them." 104

THE PROFESSION OF THE CHRISTIAN FAITH

"I Believe in God the Father."

- God is our beginning and our end. 229
- Jesus is the Son of God, one with his Father. 242,262
- God made all creation good. 299
- Sin harms or breaks our friendship with God. 386

**"I Believe in Jesus Christ,
the Only Son of God."**

- Jesus saves us from our sins. 430
- The Son of God became man so that we could know the Father's love. 458
- Especially at Christmas, we adore God hidden in the weakness of a newborn child, Jesus. 525-26,563
- "Christ died for our sins." 601,619
- Jesus' Resurrection is the very heart of our faith. 638

**"I Believe in the Holy
Spirit."**

- "God has sent the Spirit of his Son into our hearts, crying Abba! Father!" 683,742
- The Spirit teaches us how to pray. 741

**"I Believe in the Holy
Catholic Church."**

- The Church is the People of God and the Body of Christ. 753, 777
- Jesus gave himself to save us from sin and to form a people for himself. 802
- Mary is the Mother of God and our mother. 963,973

**"I Believe in the Forgiveness
of Sins."**

- God forgives our sins in Baptism and Penance. 977,980

Catechetical materials for this grade level should include these doctrinal elements:

THE SACRAMENTAL ECONOMY

- In the Mass, we thank God our Father for his blessings and ask him to continue to bless us. 1083
- During his earthly life, Jesus shared his life with others through his words and actions; now he shares the very same life with us through the sacraments. 1115-16
- Sacred music helps us to worship God. 1156-58, 1191
- The Church has a liturgical year with different seasons which celebrate the various aspects of the one Paschal mystery. Lent and the Triduum should be emphasized. 1171

THE SEVEN SACRAMENTS OF THE CHURCH

The Sacrament of Baptism

- The three sacraments of initiation are Baptism, Confirmation and Eucharist. 1212, 1275
- The two main effects of Baptism are the forgiveness of sins, original and personal, and new birth in the Holy Spirit. 1262-63

The Sacrament of the Eucharist

- In the Eucharist, bread and wine are changed into the Body and Blood of Christ. 1333
- THE MEANING AND FUNCTION OF THE PARTS OF THE MASS. 1345-55, 1408
- In the name of Jesus Christ, the priest leads us in celebrating the Eucharist. 1348, 1350
- To prepare to receive Holy Communion, we must be free from serious sin and fast from food and drink for one hour before receiving. 1385-87
- The Eucharist unites us with Jesus and nourishes our union with him. 1391-92
- After we receive Jesus, we adore him present in us. 1378

The Sacrament of Penance and Reconciliation

- The new life of grace can be lost by sin. 1420
- The sacraments of healing are Penance and the Anointing of the Sick. 1421
- The sacrament of Penance reconciles us to God and to the Church. 1422, 1496
- God's mercy is shown to us in the sacrament of Penance. 1422
- God's mercy calls us back to himself. 1449
- To receive God's mercy in the sacrament, we must first be sorry for our sins and desire not to sin again. 1451, 1490, 1492

Catechetical materials for this grade level should include these doctrinal elements:

- When we are sorry, we tell our sins to a priest. 1451-56, 1493
- After our sins are forgiven, we do penance, such as a prayer or action which forms good habits of virtue. 1459-60, 1494
- In the name of Jesus Christ, the priest forgives our sins. 1461, 1465
- The priest must keep secret all sins confessed to him. 1467

The Anointing of the Sick

- Jesus cares about the sick and has the power to heal them. 1503

The Sacraments at the Service of Communion

- Through Baptism every Christian is called to holiness. 1533, 1546, 1591
- The sacraments at the service of communion are Holy Orders and Matrimony. 1534
- Priests are called in a special way to represent Christ. 1552
- Marriage is a special covenant (promise). 1601
- The love between husband and wife is to be an image of God's love for us. 1604

Other Liturgical Celebrations

- The crucifix, religious medals, pictures and statues are examples of sacramentals. 1674

MAN'S VOCATION: LIFE IN THE SPIRIT

- Jesus always pleased his Father; and so that we might please the Father also, we follow Jesus as "the way, the truth and the life." 1693, 1698

The Dignity of the Human Person

- By our actions we show whether or not we are living to the fullest perfection of our dignity and goodness. 1700
- We must follow the moral law, which urges us to do what is good and avoid what is evil. This law makes itself heard in our consciences. 1713
- God has given us free choice - which means we can do bad things as well as good. 1730-32
- The Bible and the Church teach us to know what is right and wrong. 1785
- Our conscience tells us the difference between what is right and wrong. 1777-78, 1796

Catechetical materials for this grade level should include these doctrinal elements:

- We make an examination of conscience to prepare for the sacrament of Penance. 1781
- Good habits are developed by constant practice. 1804
- Sin is a word, deed or desire contrary to God's law. 1849, 1871-72
- Mortal sin completely separates us from God; venial sin harms our love for God, but does not take it away. 1854-55

The Human Community

- "Love of neighbor is inseparable from love for God." 1878

God's Salvation: Law and Grace

- The Ten Commandments make a good framework for an examination of conscience. 1962
- Jesus gives us a new commandment: to love one another as he has loved us. 1970, 1972, 1985
- God's grace makes us his children, adopted sons and daughters, partakers of the divine nature and of eternal life. 1996

THE TEN COMMANDMENTS

The Second Commandment

- God's name is holy, and we must respect it and not use it thoughtlessly. 2142-46, 2161

The Third Commandment

- Catholics have the privilege and duty of participating in Mass on Sundays and holy days of obligation; not to do so is a grave sin. 2180-81, 2192

The Fourth Commandment

- Children must obey their parents and guardians. 2199, 2214-16, 2248, 2251
- "Parents must regard their children as *children of God* and respect them as *human persons*." 2222

The Fifth Commandment

- As Christians, we are called to be peacemakers in our homes and in our society. 2305, 2330

Catechetical materials for this grade level should include these doctrinal elements:

The Sixth Commandment

- The sacrament of marriage makes holy the promise of a man and a woman to love each other as husband and wife. *2360,2365*

The Seventh Commandment

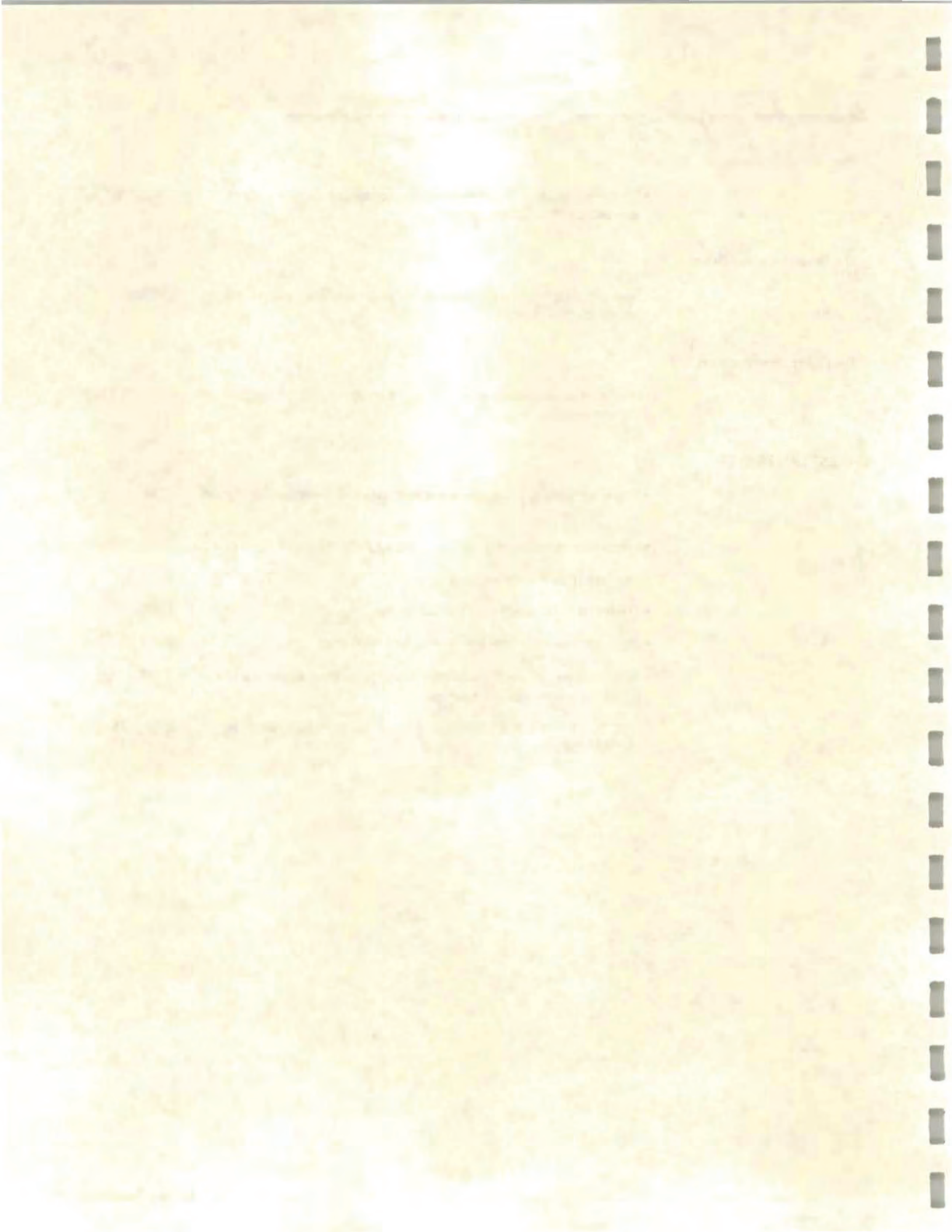
- Stealing is taking the property of another without permission; it is against the seventh commandment. *2408,2453*

The Eighth Commandment

- Lying is purposefully saying what is untrue; it is an offense against the eighth commandment. *2482-86,2508*

CHRISTIAN PRAYER

- "Prayer is the raising of one's mind and heart to God or the requesting of good things from God." *2559*
- In the prayer of thanksgiving, we thank God our Father for his good gifts to us. *2637-38,2648*
- We should pray in all the events of our day. *2659-60*
- The first school of prayer is the Christian family. *2685,2694*
- Prayer expresses our childlike trust in our heavenly Father. *2734-35,2738,2756*
- When the Apostles asked Jesus to teach them to pray, he gave them the Our Father, the fundamental Christian prayer. *2759,2773*
- THE OUR FATHER, BLESSINGS BEFORE AND AFTER MEALS , AND THE NICENE CREED. *2759,435, post 184*



Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

- God speaks to us and tells us about himself by sending his beloved Son. 50
- God speaks to us in his Church and in the Bible. 76,97
- Mary is the perfect model of faith. 144,148,149,165

THE PROFESSION OF FAITH

- The Apostles' Creed is divided into three parts: the first speaks of the Father and creation; the second of the Son and redemption; the third of the Holy Spirit and sanctification. 190

"I Believe in God the Father."

- God is holy. 208
- God is everlasting. 212
- The Holy Spirit is the third person of the Trinity, worshiped with the Father and the Son. 243,245,263
- God is present to everything he has made. 300
- "The beauty of creation reflects the infinite beauty of the Creator." 341
- Sin is selfishness; it is to prefer ourselves to God. 398

**"I Believe in Jesus Christ,
the Only Son of God."**

- The Good News is that God has sent his beloved Son. 422
- The Word became flesh to save us from our sins. 457
- Mary is preceded by holy women in the Old Testament: Eve, Sarah, Hannah, Deborah, Ruth, Judith and Esther. 489
- Jesus' obedience to Mary and Joseph in their family life at Nazareth is a model for us. 531-33,564
- The Paschal mystery is the death and Resurrection of Jesus; we are all called to share in it. 571,618
- Jesus died for everyone. 605,629
- The Resurrection is the work of the Holy Trinity; the Father raised Jesus by the power of the Holy Spirit. 648
- Jesus returns to his Father at the Ascension. 659,665
- Christ will come again to judge the living and the dead. 682

Catechetical materials for this grade level should include these doctrinal elements:

"I Believe in the Holy Spirit."

- "In the fullness of time the Holy Spirit completes in Mary all the preparations for Christ's coming among the People of God. By the action of the Holy Spirit in her, the Father gives the world Emmanuel, 'God-with-us.'" 721-26,744
- We live and walk by the Spirit. 736,740

"I Believe in the Holy Catholic Church."

- The Church will come to her perfection only in heaven. 769,778
- We become members of the Church by faith in Christ and by Baptism. 782,804
- The Church honors saints, and especially Mary, for their holiness. 828-29
- God calls all people to salvation. 836
- The Pope is the pastor of the entire Church. 882
- Every Christian, by Baptism and Confirmation, is called to take part in the Church's mission. 900,941
- The Church is the "Communion of Saints." 946,960
- The "Communion of Saints" is brought about by the sacraments, especially the Eucharist. 947,950,960
- Mary is the Church's model of faith and charity. 967

"I Believe in Life Everlasting."

- The end of human life is death leading to either heaven or hell. 1023-24, 1033-36

THE SACRAMENTAL ECONOMY

- In the Mass we share in Christ's prayer to the Father in the Holy Spirit. 1066, 1068, 1073
- The sacraments are perceptible signs of the Holy Spirit's work in us. 1084
- The sacraments require faith, but also build it up. The purpose of the sacraments is to build up the body of Christ and to give worship to God. 1122-23, 1192
- The Church has a liturgical year with different seasons which celebrate the various aspects of the one Paschal mystery. The Easter season should be emphasized. 1169-70

THE SEVEN SACRAMENTS OF THE CHURCH

- There is a resemblance between the stages of natural life and those of the sacramental life. 1212

Catechetical materials for this grade level should include these doctrinal elements:

The Sacrament of Baptism

- Some gestures and objects that have meaning in this sacrament are the sign of the cross, the baptismal water, the chrism, the white garment, and the candle. *1234-45*

The Sacrament of the Eucharist

- The celebration of the Eucharist remains the center of the Church's life, especially on Sundays and holy days, when the Church obliges us to attend Mass. *1343, 1389*
- We adore Christ by making visits to the Blessed Sacrament. *1378, 1418*
- Catholics with the proper disposition are encouraged to receive Communion whenever they attend Mass; however, they must receive at least once a year. *1388-89, 1417*

The Sacrament of Penance and Reconciliation

- The names of this sacrament include Penance, Confession and Reconciliation. *1423-24, 1486*

The Anointing of the Sick

- The Church cares for the sick and prays with them. *1509*

The Sacrament of Holy Orders

- The ordained ministry has three degrees: bishop, priest and deacon. *1536, 1554, 1593*

The Sacrament of Matrimony

- "God himself is the author of marriage." *1603*

Other Liturgical Celebrations

- Lay people can give blessings, such as blessings before and after meals. *1669, 1671, 1678*

MAN'S VOCATION: LIFE IN THE SPIRIT

The Dignity of the Human Person

- In Jesus Christ our Savior, we receive the grace that restores what sin has damaged in us. *1708*
- Through his grace, God offers us the gift of eternal life. *1727*
- "Virtue is a habitual and firm disposition to do good." *1803, 1833*
- "The Gospel is the revelation in Jesus Christ of God's mercy to sinners." *1846*
- All of us sin, but if we confess our sins God will forgive us. *1847*

Catechetical materials for this grade level should include these doctrinal elements:

The Human Community

- The mutual love of the Father, Son and Holy Spirit is the model for harmony among human persons. *1878, 1890*
- We share with others not only our material goods but also our spiritual. *1942, 1948*

God's Salvation: Law and Grace

- Grace is a participation in the life of the Trinity. *1997, 2021*

THE TEN COMMANDMENTS

- Jesus gave two great commandments: the love of God and the love of neighbor. *2055*

The Second Commandment

- "God calls each one by name," and so everyone's name is sacred. *2158, 2167*

The Third Commandment

- At Sunday Mass, we gather together with our parish in celebration of the Lord's Day. *2179*

The Fourth Commandment

- The family is the "domestic church." *2204*
- Children should respect their brothers and sisters. *2219*

The Fifth Commandment

- Every human life is sacred, because it has been created in the image of God. *2258, 2319*
- Jesus called us to love even our enemies. *2262*

The Sixth Commandment

- A husband and wife freely and fully keep their marriage covenant (promise) to faithfully love each other as husband and wife. *2378*

The Seventh Commandment

- The seventh commandment calls us to be good stewards of the world God gave to us. *2415, 2456*

The Eighth Commandment

- Flattery and boasting are opposed to the eighth commandment. *2480-81*

Catechetical materials for this grade level should include these doctrinal elements:

CHRISTIAN PRAYER

- "Humility is the foundation of prayer." 2559
- God's creation can help us to pray. 2569
- The newness of Jesus' prayer is that it expresses his unique relationship to God; he addresses his Father as "Abba." 2599,2605,2620
- In the prayer of petition, we are encouraged by Christ to ask for all the things we need. 2629,2633
- The Holy Spirit prays in us and teaches us how to pray. 2650,2652,2661
- Under the guidance of the Holy Spirit, priests are among those who teach us how to pray. 2686
- Christians should pray always; prayer is inseparable from Christian life. 2742-45, 2757
- "We can invoke God as 'Father' because *he is revealed to us* by his Son become man and because his Spirit makes him known to us." 2779-80,2798
- THE HAIL MARY, THE APOSTLES' CREED AND THE ROSARY. 971,2676-78, post-184



Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

God Comes to Meet Man

- God communicated himself gradually to us. 53
- God's response to sin was to promise salvation and offer a covenant relationship. 55,56,70
- The meaning of God's covenant with Noah, with Abraham and with Moses. 56-64
- On Mt. Sinai God gave his law to Moses and the people of Israel so that they might serve him as the one true God. 62
- Scripture is God's Word. Since God is the author, the saving message he shares with us must be true. 105,107,135

Man's Response to God

- Christian faith is trinitarian: in the Father, through the Son, by the assistance of the Holy Spirit. 150-53
- "... faith is not an isolated act. No one can believe alone, just as no one can live alone.' 182

THE PROFESSION OF FAITH

"I Believe in God the Father."

- God is truth. 215-17
- God is all knowing. 216
- "Christians are baptized in the name of the Father and of the Son and of the Holy Spirit." 232,265
- Our heavenly Father takes care of everything in his creation; we trust in his providence. 303-05,321-22
- On Sunday we celebrate the new creation of redemption. 349
- Men and women are made in God's image and are stewards over all creatures. 373,380
- At the beginning of history, Adam and Eve, tempted by Satan, disobeyed God. 390,396
- Satan and the other devils are fallen angels who freely refused to serve God; they try to tempt man to disobey God and fall into sin. 391-94,414

"I Believe in Jesus Christ, the Only Son of God."

- During his earthly life and sufferings, Jesus knew, loved and gave himself up for each one of us. 478
- The Father's only Son was conceived in the Blessed Virgin's womb by the power of the Holy Spirit. 486,497
- In everything Jesus did, he is our model. 520-21,562

Catechetical materials for this grade level should include these doctrinal elements:

	• Jesus experienced death.	624
	• After Jesus' death, his body did not decay in the tomb.	627,630
	• The Paschal mystery includes the death and resurrection of Jesus: he died for our sins and rose for our justification.	654
	• Jesus is the Lord of history, but he identifies himself with the least of his brethren.	668, 678
"I Believe in the Holy Spirit."		
	• At Pentecost, the risen Lord pours out the Holy Spirit; only then is the Trinity fully revealed.	731-32,746
	• The Holy Spirit forgives our sins and restores the life of the Trinity in us. This divine life in us enables us to love as God has loved us.	734-35
"I Believe in the Holy Catholic Church."		
	• The Church is trinitarian: prepared by the Father, founded by the Son, revealed by the Holy Spirit.	759-68,778
	• Everyone in the Church shares in Christ's role as priest, prophet and king.	783-86,803
	• The one Church includes a great diversity of members.	791,806
	• The Church is present in local Churches, over which the Church of Rome presides in charity.	832-34
	• The Church is the Kingdom of God present in mystery.	865
	• Sharing in Christ's role as priest, prophet and king, lay people have a vocation especially to the world.	897-99,901-05 909-912,940-43
	• As Christians, we can enjoy communion with the Saints and can therefore pray to the holy people in heaven.	956-57
	• Mary in heaven continues to pray for us.	969,975
"I Believe in the Forgiveness of Sins."		
	• The Church has the power to forgive sins through the sacrament of Penance.	980,986
"I Believe in the Resurrection of the Body."		
	• The resurrection of the body will take place at the last day, but in some way we are already seated with Christ in heaven.	1001-03
"I Believe in Life Everlasting."		
	• We will be judged especially on our treatment of the poor and suffering.	1033,1039

Catechetical materials for this grade level should include these doctrinal elements:

THE SACRAMENTAL ECONOMY

- The liturgy is the work of the Trinity: the Father blesses us in his Son with the infinite gift of the Spirit. Our response is adoration and surrender in thanksgiving. 1082-83
1110-1112
- There are seven sacraments. 1117
- The Church teaches that, for believers, the sacraments are necessary for salvation. 1129
- On Sunday we celebrate the Resurrection in the liturgical assembly. 1166-67, 1193
- The Church has a liturgical year with different seasons which celebrate the various aspects of the one Paschal mystery. The Ascension and Pentecost should be emphasized. 1171

THE SEVEN SACRAMENTS OF THE CHURCH

The Sacrament of Baptism

- Three sacraments together make up Christian initiation: Baptism, which is the beginning of new life; Confirmation, which strengthens that life; and the Eucharist, which nourishes the disciple with Christ's Body and Blood for transformation in Christ. 1275
- "With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation." 1283

The Sacrament of Confirmation

- Confirmation is a sacrament of initiation and is associated with Pentecost and the outpouring of the Holy Spirit. 1285, 1287, 1302

The Sacrament of the Eucharist

- The Eucharist is "thanksgiving and praise to the *Father*, the sacrificial memorial of *Christ* and his Body, the presence of Christ by the power of his word and of his *Spirit*." 1358
- In the Mass, we join our prayer to that of Mary and the saints in heaven. 1370

The Sacrament of Penance and Reconciliation

- Both sin and forgiveness have a social as well as a personal dimension. 1440, 1462, 1469
- Reconciliation with God is inseparable from reconciliation with the Church; this is expressed clearly in the communal celebration of the sacrament. 1445, 1482

The Anointing of the Sick

- During his earthly life, Christ touched and healed. He continues to do so in the sacrament of the Anointing of the Sick. 1504, 1511

Catechetical materials for this grade level should include these doctrinal elements:

The Sacrament of Holy Orders

- Priests preach the Gospel, celebrate the Eucharist and serve their parish as leaders. 1566-67, 1595

The Sacrament of Matrimony

- The family is the "domestic church." 1655-57, 1666

Other liturgical celebrations

- Forms of popular piety include the Rosary and the Stations of the Cross. 1674

MAN'S VOCATION: LIFE IN THE SPIRIT

The Dignity of the Human Person

- God calls each of us to eternal happiness with himself. 1703
- God created each of us in his own image with a spiritual soul, intellect and free will. 1711
- Every human being desires happiness; the Beatitudes show us the path to the happiness of heaven. 1716, 1724-25
- THE BEATITUDES. 1716
- We are responsible for our deliberate actions. 1734, 1736, 1745
- "The object, the intention, and the circumstances make up the three 'sources' of the morality of human acts." 1757
- Our feelings and emotions are gifts of God, but they are not always indicators of right and wrong. 1764, 1768
- The conscience is our secret core, where God speaks in our depths. 1776, 1795
- When our conscience accuses us, it means that God may be calling us to conversion. 1797
- "The seven *gifts* of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord." 1830-31, 1845
- Sin is a deliberate choice against God's law. 1874
- The capital sins are pride, greed, envy, anger, lust, gluttony and laziness. 1866

The Human Community

- Christians are called to obey all legitimate authority. 1900

God's Salvation: Law and Grace

- The Gospel fulfills the Old Law by orienting its promises to the Kingdom of heaven. 1967, 1982, 1984

Catechetical materials for this grade level should include these doctrinal elements:

- Every Christian is called to holiness. 2013,2028
- The Church has the right to teach moral principles, and we have the duty to obey them. 2032,2037

THE TEN COMMANDMENTS

- THE TRADITIONAL CATECHETICAL FORMULA OF THE TEN COMMANDMENTS. *Preceding 2052*

The First Commandment

- We look upon sacred images with reverence, not for themselves, but for the persons they represent. We respect and revere saints; we worship only God. 2131-32,2141

The Second Commandment

- "Blasphemy is the use of the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way." 2162

The Third Commandment

- On Sundays and holy days of obligation, Catholics must not only attend Mass, but also should rest from all unnecessary work. 2185,2192-93

The Fourth Commandment

- The family is an image of the Trinity. 2205
- The fourth commandment calls us to respect not only parents but all those in authority. 2234,2248

The Fifth Commandment

- The fifth commandment opposes murder - the deliberate killing of an innocent person. 2261,2268-69,2320
- "Deliberate *hatred* is contrary to charity." 2303

The Sixth Commandment

- Men and women are equal in dignity, yet they have complementary differences. 2333-34,2393
- The sixth commandment opposes adultery, the breaking of the promise by a husband or wife to love only the other faithfully and fully. 2380

The Seventh Commandment

- "The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead." 2447

The Eighth Commandment

- False witness and perjury are grave offenses against truth. 2476

Catechetical materials for this grade level should include these doctrinal elements:

The Tenth Commandment

- The tenth commandment is opposed to greed and covetousness. 2534,2536,2552

CHRISTIAN PRAYER

- "Prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit." 2565
- Jesus teaches us how to pray in a way that is faith-filled, patient and humble. 2609,2613,2621
- In the prayer of praise, we thank God for his great glory. 2639,2649
- Prayer arises out of the liturgy. 2655
- Many religious devote their whole life to prayer. 2687
- The Our Father is a prayer of "the end-time," a prayer for the coming of the Kingdom of heaven. 2771-72,2776
- NICENE CREED. post 184

Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

Man's Capacity for God

- AUGUSTINE'S PRAYER: "YOU HAVE MADE US FOR YOURSELF, AND OUR HEART IS RESTLESS UNTIL IT RESTS IN YOU." 30

God Comes to Meet Man

- "The Father's self-communication, made through his Word in the Holy Spirit, remains present and active in the Church." 79
- The Church finds her nourishment in the Scriptures as well as in the Eucharist. 103, 131, 141
- THE SAYING OF ST. JEROME: "IGNORANCE OF THE SCRIPTURES IS IGNORANCE OF CHRIST." 133

Man's Response to God

- By Revelation, the invisible God, out of love, addresses us as his friends in order to invite and receive us into his life. 142
- Abraham is the great Old Testament model of faith. 144-46, 165
- As believers, we accept in faith all that God has revealed, as taught by the Church. 182

THE PROFESSION OF FAITH

- "To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit." 197

"I Believe in God the Father."

- The Old Testament concerns belief in one God: "Hear, O Israel: The LORD our God is one LORD." 200-01, 228
- Our final destiny is to enjoy the Trinity in heaven, in the light of eternal glory. 260, 265
- God is all-powerful. 268-69, 275-76
- "God created the universe and keeps it in existence by the Word, the Son 'upholding the universe by his word of power' and by his Creator Spirit, the giver of life." 320
- God made the world good. 339
- We must respect creation and protect the environment. 339
- The human race forms a unity because of its common origin in Adam and Eve. 360-61
- "Adam and Eve transmitted to their descendents human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called 'original sin.'" 404, 416, 417
- "As a result of original sin, human nature is weakened in its powers; subject to ignorance, suffering, and the domination of death; and inclined to sin." 400-02, 418

Catechetical materials for this grade level should include these doctrinal elements:

**"I Believe in Jesus Christ,
the Only Son of God."**

- The very heart of catechesis is Christ. 425-26
- "Jesus" means "God saves." We can find salvation only in Jesus. 430,452
- "Belief in the true Incarnation of the Son of God is the distinctive sign of Christian faith." 463
- "Mary is truly 'Mother of God' since she is the mother of the eternal Son of God made man, who is God himself." 495,509
- Everything in the Old Testament converges on Christ. 522
- Christ's death was part of the mystery of God's plan. 599,600
- Christ showed himself to his disciples in the body they knew; but he had not returned to ordinary life, for his body was glorified by the Spirit. 645-46
- Where Christ, our head, has ascended, we hope one day to follow. 661,666

**"I Believe in the Holy
Spirit."**

- We know the Holy Spirit in the Church, the Scriptures, Tradition, the teaching office of the Church, and the sacraments; in prayer, charisms and ministries; in signs of apostolic and missionary life and in the saints. 688,739

**"I Believe in the Holy
Catholic Church."**

- The Church is the Kingdom of God present in mystery. 763
- "The Church is the Body of which Christ is the head: she lives from him, in him, and for him; he lives with her and in her." 792-95,805,807
- The Church has a great diversity of members; but sin can imperil her unity. 814
- The Church has visible bonds of unity: unity in faith, unity in worship and unity with the Church of the apostles, through the unbroken line of succession from Peter to today. Catholics listen to their bishops because they are successors of the apostles. 815,857-62
- The Pope is the visible source of unity of the Catholic Church and has full authority over her. 882,936-37
- Like the early Christians, Catholics share their material goods with one another. 952
- In the mystery of the Assumption, Mary, assumed body and soul, has become the Queen of Heaven. 966,974

**"I Believe in the Resurrection
of the Body."**

- The resurrection of the body is the work of the Trinity. 989
- Death was not part of the Divine Creator's plan, but entered the world as a consequence of original sin. As a result, we all suffer bodily death. 1008,1018

Catechetical materials for this grade level should include these doctrinal elements:

"I Believe in Life Everlasting."

- After death comes the individual judgment, from which we will go to Purgatory, heaven or hell. *1021-24, 1030-36
1051, 1054-57*
- The general judgment will be at the end of time. *1038-41, 1059*

THE SACRAMENTAL ECONOMY

- Christ's Paschal mystery - his Death, Resurrection and Ascension- is celebrated in the liturgy "so that the faithful may live from it and bear witness to it in the world." *1067-68*

The Paschal Mystery in the Age of the Church

- In the liturgy of the Church, the Holy Trinity is at work: God the Father is blessed and adored as the source of all the blessings of creation and salvation with which he has blessed us in his Son, in order to give us the Spirit of adoption as children of God. *1077-83, 1110*
- The seven sacraments are Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony. *1113*

The Sacramental Celebration of the Paschal Mystery

- In the liturgy of the Word, we hear and receive the Word of God. *1154, 1190*
- The Church's liturgical year is centered on Easter. *1168-71*
- The Church has a liturgical year with different seasons which celebrate the various aspects of the one Paschal mystery. The season of Ordinary Time should be emphasized. *1171, 1194*

THE SEVEN SACRAMENTS OF THE CHURCH

The Sacrament of Baptism

- The fruits of Baptism are forgiveness of original and personal sin and birth into new life. *1213, 1263*
- The baptized person becomes an adopted child of the Father, a member of Christ and a temple of the Holy Spirit. *1265*
- The baptized are incorporated into the Church and share in the priesthood of Christ. *1267-69, 1279*
- The Church baptizes infants because they are tainted by original sin and because she desires for them the priceless grace of becoming a child of God. *1250-52, 1282*

The Sacrament of Confirmation

- The ordinary minister of Confirmation is the bishop. *1312-13*

Catechetical materials for this grade level should include these doctrinal elements:

The Sacrament of the Eucharist

- The Eucharist is the source and summit of Christian life. *1327, 1407*
- We call the Eucharist the Lord's Supper, the Holy Sacrifice, Holy Communion and Holy Mass. *1328-32*
- The Eucharist is offered also for the faithful departed who have died and are not yet purified, so that they may enter heaven. *1371, 1414*
- Christ is present in the priest, the assembly, the Word of God, but especially in the Eucharistic species. *1373*
- We adore Christ present in the Eucharist, both during Mass, and reserved in the tabernacle. *1378, 1418*
- The essential signs of the Eucharist are wheat bread and grape wine, which become Christ's Body and Blood by the power of the Holy Spirit. *1412*

The Sacrament of Penance and Reconciliation

- The essential elements of the sacrament are the contrition and confession of, and satisfaction made by, the penitent, and the absolution of the priest. *1448, 1480, 1491*
- Sin wounds God's honor, the human dignity of the sinner, and the good of the Church; no evil is graver than sin. *1487-88*
- The sacrament of Penance and Reconciliation provides forgiveness for sins committed after Baptism. *1446*

The Anointing of the Sick

- Christ's sufferings on the cross give a new meaning to human suffering. *1505, 1521*

The Sacrament of Holy Orders

- "Among other tasks, it is the task of the deacon to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity." *1570, 1596*

The Sacrament of Matrimony

- The love of husband and wife is the image of the love of Christ for his Church. *1616-17, 1659, 1661*

Catechetical materials for this grade level should include these doctrinal elements:

MAN'S VOCATION: LIFE IN THE SPIRIT

The Dignity of the Human Person

- Because the image of God is marred by original sin, human life is a struggle between good and evil, light and darkness. 1707
- The Beatitudes present us with decisive choices and show us that happiness is to be found in God alone. 1723, 1728-29
- In the morally mature person, feelings are subject to reason and will and respond in harmony with them to the good. 1767, 1769-70, 1775
- Because of the many competing influences in our lives, the good formation of our conscience is absolutely necessary. 1783
- Scripture and the teaching of the Church provide guidance for moral life. Prayer, the gifts of the Holy Spirit, and the witness of other believers help us to apply the teaching of Scripture and the Church to the concrete challenges of human life. 1785
- THE FOUR CARDINAL VIRTUES: PRUDENCE, JUSTICE, FORTITUDE AND TEMPERANCE. 1805-09, 1834-38
- Grave matter, full knowledge and deliberate consent are all three necessary to commit a mortal sin. 1857-59
- Venial sin weakens charity and leads us in the direction of mortal sin. 1862-63, 1865, 1875-76

The Human Community

- Social justice is based on the dignity of the human person. 1929, 1944

God's Salvation: Law and Grace

- "The Old Law is preparation for the Gospel." "The New Law is the grace of the Holy Spirit." 1964-68, 1982-83
- Sanctifying grace is the free gift of his life that God makes to us. It is infused by the Holy Spirit into the soul to heal it of sin and to sanctify it. 1999-2000, 2023
- "Justification includes the remission of sins, sanctification and the renewal of the inner man." 2019
- "By living with the mind of Christ, Christians *hasten the coming of the Reign of God.*" 2046

THE TEN COMMANDMENTS

- In the Old Testament God made a covenant with his people. The Ten Commandments are an integral part of this new relationship. 2058, 2060-63, 2077

The First Commandment

- The first commandment calls for faith, hope and charity. 2086, 2134
- Our moral life begins in faith. We must protect that faith and avoid the sins against it: voluntary doubt, heresy and schism. 2087-89
- The first commandment requires us to pray. Prayer is the opposite of superstition, divination and magic. 2098, 2111, 2115-17, 2135, 2138

Catechetical materials for this grade level should include these doctrinal elements:

The Second Commandment

- Perjury is making a false oath; it calls God to witness to a lie. 2150-52,2163

The Third Commandment

- Catholics have the privilege and duty of attending Sunday Mass; not to do so deliberately is a grave sin. 2180-81,2192
- THE HOLY DAYS OF OBLIGATION: MARY MOTHER OF GOD, ASCENSION, ASSUMPTION, ALL SAINTS, IMMACULATE CONCEPTION AND CHRISTMAS. 2177

The Fourth Commandment

- The family is the first cell of society; a society depends on families and must foster them. 2207,2210,2250
- As children grow older, they must help their parents as much as they can. 2218

The Fifth Commandment

- "Suicide is seriously contrary to justice, hope and charity. It is forbidden by the fifth commandment." 2280-81,2325
- We must take reasonable care of our health. 2288
- "Scandal is a grave offense when by deed or omission it deliberately leads others to sin." 2284-87,2326

The Sixth Commandment

- Sexuality involves all aspects of the human person. 2332
- Chastity is the successful integration of sexuality within the person. 2337,2395
- By chastity, we gain mastery over ourselves; this is a life-long task to which all are called. 2339-42,2348
- Christ is our model of chastity. 2394

The Seventh Commandment

- When we steal or defraud another, we are bound to make reparation. 2412,2454
- God gave us the animals to use, not to abuse. 2416-18,2457

The Eighth Commandment

- A lie or an offense against a person's reputation may demand reparation. 2487,2509

The Ninth Commandment

- Christians respect their bodies, and the bodies of others, as temples of the Holy Spirit. 2519

Catechetical materials for this grade level should include these doctrinal elements:

CHRISTIAN PRAYER

- Even in prayer, God takes the initiative; he is searching for us before we search for him. *2560-61, 2567, 2575*
- Jesus prayed at all the decisive moments of his life. *2600*
- In the prayer of contrition, we ask forgiveness for our sins. *2631, 2646*
- Prayer arises out of the Word of God. *2653-54*
- The Church prays in union with Mary and entrusts her with our petitions. *2673-79, 2682*
- The Catholic Church teaches that the saints in heaven intercede for us. *2683, 2692*
- Our prayer is always heard, if we unite our prayer with that of Jesus, in the Spirit. *2741, 2742, 2756*
- When we pray "Our Father who art in heaven," we remember that the Father's house is our true homeland. *2788, 2795-96, 2802*
- THE APOSTLES' CREED AND THE ROSARY. *post 184, 1674*



Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

God Comes to Meet Man

- God tells us of himself through his plan of divine Revelation, which is given to us in words and actions found in the Bible and particularly in Jesus. 50,53
- It is God's will that we should have access to the Father, through Christ, in the Holy Spirit so that we become sharers in his divine nature. 51
- The Old Testament covenants find their culmination in the person of Jesus Christ. 54-66,71-73
- The Old Testament prophets served God's plan of salvation by proclaiming redemption, purification and salvation. God used them to form his people in the hope of salvation. 64
- The People of God obediently welcome Revelation as a light for their lives and grow in understanding it more deeply. 87,89,94,99
- If the Bible is to come alive to us Christ, the eternal Word of the Father, must, through the Holy Spirit, "open our minds to understand the Scriptures." 108
- "The Church accepts and venerates as inspired all 46 books of the Old Testament and the 27 of the New." 120,138
- The names of the Old and New Testament books, with particular emphasis on the four Gospels because they are the principal source for the life and teaching of the Incarnate Word, our Savior. 125-26,128,138

Man's Response to God

- Revelation is an invitation; it calls for a response. The adequate response is to submit one's mind and will to God; to give oneself over completely to God. The Bible calls this submission and assent "the obedience of faith." 142-43
- "FAITH IS THE ASSURANCE OF THINGS HOPED FOR, THE CONVICTION OF THINGS NOT SEEN." 146
- Believing in Jesus Christ and in the One who sent him is necessary for salvation. 161,183
- The Church guards and transmits the truth. She is also our mother, who first teaches us the language of faith. 167,169,171,181

THE PROFESSION OF FAITH

"I Believe in God the Father."

- The fundamental Old Testament revelation comes to Moses at the burning bush: "I AM WHO I AM." 204-05,213
- God further reveals himself in the Old Testament as love and fidelity. 210-11,214,231
- The Blessed Trinity is the central mystery of our faith: we could never have known it if God had not revealed himself as Father, Son and Holy Spirit. 234,261
- Only God can create; that is, bring something to being out of nothing. 290,296-97,317-18

Catechetical materials for this grade level should include these doctrinal elements:

- "Respect for laws inscribed in creation . . . [is a] foundation for morality." 354
 - Called to eternal life in God, every human being has a personal and unique dignity. 356-57
 - God immediately creates every human soul for eternal life. 366,382
 - God made the world good. By their disobedience, Adam and Eve brought sin and death into the world; but by his obedience, Christ, the new Adam, brings life to the world. He is the son of Mary, the new Eve. 385,402, 410-11,421
- "I Believe in Jesus Christ, the Only Son of God."**
- "Moved by the grace of the Holy Spirit and drawn by the Father, we believe in Jesus and confess: 'You are the Christ, the Son of the living God.'" 424
 - "Christ" means "Anointed One." The Father anointed his Son with the Holy Spirit; thus Jesus took on the office of priest, prophet and king. 436,438,453
 - "Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men." 480
 - Mary is our model of faith in giving her "Yes" at the time of the Annunciation. 494,511
 - Jesus bestowed on Peter a special authority over his Church. 552-53
 - Christ's passion and death merited justification for us. 617
 - Christ is the principle of our resurrection, both now by baptism and in the future in the glorified body of heaven. 655,658
 - The Kingdom of God is already present in mystery in the Church which is the beginning and seed of this Kingdom on Earth. It will not come within history, but only by a final triumph of God over evil. 669,671,677, 680
- "I Believe in the Holy Spirit."**
- The Old Testament authors discern the Spirit in creation, the promise of the Holy Spirit, theophanies, the law, the kingdom, the exile, the expectation of the Messiah, the Servant Songs and the *anawim*. 702-716
- "I Believe in the Holy Catholic Church."**
- Manifested at Pentecost, the Church is missionary by her very nature. 767
 - The Church symbolizes the unity of the whole human race. 775
 - The Church is the sign and instrument of God's communion with all humanity, gathering together people of every land and tongue. 776,780
 - The Church is the Bride of Christ and therefore the mother of God's children. 796,808
 - The Catholic Church has four marks: she is one, holy, catholic and apostolic. 811,813-869
 - A diversity of ministry exists in the Church, including clergy, laity and religious, each contributing to the Church's one mission. 871-73,934

Catechetical materials for this grade level should include these doctrinal elements:

	<ul style="list-style-type: none"> • In various forms of consecrated life, Catholics can choose to witness to the Kingdom of God through the vows of poverty, chastity and obedience. 	<i>915-17, 922-23, 944-45</i>
	<ul style="list-style-type: none"> • The Communion of Saints includes the pilgrim Church on earth, those being purified in Purgatory, and the blessed already in heaven. 	<i>954, 962</i>
	<ul style="list-style-type: none"> • Devotion to Mary is intrinsic to Catholic life. 	<i>971</i>
"I Believe in the Forgiveness of Sins."	<ul style="list-style-type: none"> • Because Christ desires it, the Church is able to forgive any sin, no matter how great. 	<i>979, 982</i>
"I Believe in the Resurrection of the Body."	<ul style="list-style-type: none"> • The resurrection of the body is gradually revealed in the Old Testament. • Christ conquered death and gave it a positive meaning. 	<i>992</i> <i>1009-12, 1019</i>
"I Believe in Life Everlasting."	<ul style="list-style-type: none"> • Catholics believe that those who die in God's friendship, but not yet completely sinless, are purified in Purgatory before entering heaven. • The Church prays for the souls in Purgatory. 	<i>1030-31, 1054</i> <i>1032, 1055</i>
THE SACRAMENTAL ECONOMY		
The Paschal Mystery in the Age of the Church	<ul style="list-style-type: none"> • "Christ's work in the liturgy is sacramental: because his mystery of salvation is made present there by the power of the Holy Spirit; because his Body, which is the Church, is like a sacrament (sign and instrument) in which the Holy Spirit dispenses the mystery of salvation; and because through her liturgical actions the pilgrim Church already participates, as by a foretaste, in the heavenly liturgy." • The sacraments unfailingly give the grace they signify because Christ is at work in them. • The sacraments anticipate the coming Kingdom of God. 	<i>1084-90, 1111</i> <i>1127</i> <i>1130</i>
The Sacramental Celebration of the Paschal Mystery	<ul style="list-style-type: none"> • In Christ, the symbols of creation, human life and the Old Testament become sacramental signs. • The Church has a liturgical year with different seasons which celebrate the various aspects of the one Paschal mystery. Lent and the Triduum should be emphasized. • The liturgy honors Mary and the saints. • The Church encourages people of different cultures to celebrate the liturgy in different ways so that all people may know Christ in the beauty and richness of their own culture. • The liturgy itself generates and shapes cultures. 	<i>1146-52, 1189</i> <i>1171</i> <i>1172-73, 1195</i> <i>1204, 1207</i> <i>1207</i>

Catechetical materials for this grade level should include these doctrinal elements:

THE SEVEN SACRAMENTS OF THE CHURCH

The Sacrament of Baptism

- The blessing of the baptismal water celebrates the events of the Old Testament that prefigure the mystery of Baptism. 1217-22
- The catechumenate is a form of preparation for Baptism, Confirmation and the Eucharist intended especially for adults. It aims at bringing conversion and faith in response to God's initiative and in union with an ecclesial community. 1247-48
- Baptism confers an indelible mark of belonging to Christ, a seal of eternal life. Because of this action, Baptism cannot be repeated. 1272-74, 1280

The Sacrament of Confirmation

- "The essential rite of Confirmation is anointing the forehead of the baptized with sacred chrism . . . together with the laying on of the minister's hand and the words . . . ' Be sealed with the Gift of the Holy Spirit.'" 1300, 1320
- "Confirmation perfects baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply [as God's adopted children], incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds." 1303, 1316
- "Confirmation, like Baptism, imprints a spiritual mark or indelible character on the Christian's soul; for this reason one can receive the sacrament only once in one's life." 1304-05, 1317
- "A candidate for Confirmation who has attained the age of reason must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the [Church] community and in [earthly] affairs." 1310, 1319
- Candidates for Confirmation have a sponsor. 1311

The Sacrament of the Eucharist

- The sacrifice of the Mass is directed to communion; thus, the altar is also a table. 1325, 1382-83
- The Eucharist is a pledge of the glory of heaven. 1402-05, 1419
- The Eucharistic teaching of John 6. 1384, 1406
- The Eucharist is prefigured in the Old Testament Passover and the New Testament multiplication of loaves, but is fulfilled at the Last Supper. 1334-35, 1337, 1339-40

The Sacrament of Penance and Reconciliation

- If reconciliation with God and the Church is desired, a careful examination of conscience should take place prior to confessing to a priest all unconfessed grave sins. The Church does not require that venial faults be confessed, but she strongly recommends it. 1456, 1458, 1493

Catechetical materials for this grade level should include these doctrinal elements:

- "The spiritual effects of the sacrament of Penance are: reconciliation with God by which the penitent recovers grace; reconciliation with the Church; remission of the eternal punishments incurred by mortal sin; remission, at least in part, of temporal punishments resulting from sin; peace and serenity of conscience, and spiritual consolation; and increase of spiritual strength for the Christian battle." *1422, 1496*
- The penitent in this sacrament in a certain way anticipates the final judgment. *1470*
- THE FORMULA OF ABSOLUTION. *1449*

The Anointing of the Sick

- The Scriptural basis for the Anointing of the Sick is found in James: "Is any among you sick? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." The Church sees in this one of the seven sacraments. *1510, 1526*

The Sacrament of Holy Orders

- "The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter." *1555-61, 1594*

The Sacrament of Matrimony

- The purpose of marriage is the good of the spouses and the generation and education of children. *1601, 1660*

Other liturgical celebrations

- Sacramentals are signs that signify spiritual effects we receive through the Church, but they do not give grace in the way sacraments do. *1667, 1670, 1677*

MAN'S VOCATION: LIFE IN THE SPIRIT

- As a temple of the Holy Spirit, each Christian is called to be a saint. *1695, 1699, 1715*

The Dignity of the Human Person

- We have an obligation to follow the moral law, and, by doing so, we witness to the dignity of the human person. *1706, 1713*
- God liberates us and gives us his grace so we can be truly free. *1741-42, 1748*
- A morally good act has three sources: the object or the act chosen, the intention of the person doing the act, and the circumstances of the act. *1750-60*

Catechetical materials for this grade level should include these doctrinal elements:

- We must take care to form our conscience well, following the Word of God, the Church's teaching, the advice of mature persons, prudent judgment and the help of the Holy Spirit. *1783-85, 1788, 1794, 1798, 1802*
- We "must always obey the certain judgment of [our] conscience." *1790*
- Our conscience can at times be in error and this may not be our fault. *1791, 1793, 1801*
- The three theological virtues of faith, hope and charity link us directly to the Trinity. *1812-13, 1840-41*
- "By faith, we believe in God and believe all that he has revealed to us and that [the] Holy Church proposes for belief." *1814-16, 1842*
- Mortal sin separates us from God and normally requires the sacrament of Reconciliation for forgiveness. Unrepented, it puts a person in danger of hell. *1856-61, 1864, 1874*

The Human Community

- We are social by nature and find fulfillment only with others. *1879, 1882, 1891*
- Authority is as natural as society; ultimately it comes from God. *1897-99, 1918-20*

God's Salvation: Law and Grace

- The natural law expresses the original moral sense that enables us, by human reason, to know good and evil. *1954*
- The principal precepts of the natural law are expressed in the Ten Commandments. *1955*
- In the Old Testament, God made a covenant with his people and gave them the Ten Commandments. *1961-62, 1980*
- Holiness can only be achieved through self-denial and spiritual battle. By these means we may make spiritual progress toward living the peace and joy of the Beatitudes. *2015, 2029*
- The precepts of the Church are to attend Mass on Sunday and holy days, go to the sacraments of Confession and Communion at least once a year, observe days of fast and abstinence, and contribute to the Church. *2041-43*

THE TEN COMMANDMENTS

- Jesus reaffirmed and fulfilled the Ten Commandments. *2053*

The First Commandment

- The right to religious liberty is part of human dignity. *2104-08, 2137*

The Second Commandment

- Oaths should be taken only when necessary and must be truthful. *2153-55, 2164*

Catechetical materials for this grade level should include these doctrinal elements:

The Third Commandment

- The Sabbath recalls creation, is a memorial of Israel's liberation from Egypt and is to be kept as a sign of God's covenant with Israel. 2168-71

The Fourth Commandment

- A family is formed by a man and a woman, united in marriage, and their children; the family exists before the state. 2202

The Fifth Commandment

- "Intentional euthanasia, whatever its forms or motives, is murder." 2276-77,2324
- "The virtue of temperance disposes us to *avoid every kind of excess*: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others' safety on the road." 2290
- Terrorism and torture are gravely wrong. 2297

The Sixth Commandment

- Sex is a noble and honorable gift from God. 2362
- Marriage exists for two ends: the good of the spouses and the transmission of life. 2363,2369

The Seventh Commandment

- The seventh commandment forbids: any misuse of another's goods including "deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another." 2409,2454
- The seventh commandment requires us to keep promises and contracts. 2410-11
- The spiritual works of mercy are instructing and advising the ignorant, consoling and comforting the sorrowful, forgiving and bearing wrongs patiently. 2447

The Eighth Commandment

- Catholics must bear witness to their faith; the highest degree of this truthfulness is found in martyrdom. 2471-74,2506
- The seal of the sacrament of Penance is a secret that must never be broken. 2490,2511

The Ninth Commandment

- The ninth commandment requires purity of heart. 2518,2531
- Purity is achieved, with God's grace, by the practice of temperance, the virtue of chastity and by prayer. 2520,2530,2532
- The ninth commandment is especially opposed to lust. 2528-29

The Tenth Commandment

- Envy is a capital sin and the source of many other sins. 2538-59,2553

Catechetical materials for this grade level should include these doctrinal elements:

CHRISTIAN PRAYER

- Abraham is an Old Testament model of prayer, especially in his faith. 2570-72,2592
- The Psalms are both personal and communal prayers, valid for all time; they mirror both God's great actions and man's response. 2585-89,2596-97
- Jesus' prayer reaches its culmination in the prayer on the Cross. 2605-06
- In the prayer of adoration, we recognize our position as creatures before our Creator. 2628
- Prayer arises from faith. 2656
- Christian prayer is addressed primarily to God the Father. 2664,2680
- The Church encourages certain rhythms of praying to nourish continual prayer, such as daily prayer. 2698
- "Meditation is a prayerful quest engaging thought, imagination, emotion and desire." 2705-06,2723
- A continuing difficulty in prayer is distraction; we should gently turn our heart back to God. 2729,2754
- In the Our Father, as in every vocal prayer, it is the Holy Spirit, through the Word of God, that teaches the children of God to pray to their Father. 2766
- MORNING PRAYER (CANTICLE OF ZACHARIAH), EVENING PRAYER, (THE MAGNIFICAT) AND COME HOLY SPIRIT. 2619,2671

Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

- Faith is our response to God, who reveals himself and gives himself to us. 26

God Comes to Meet Man

- God has revealed himself to us gradually, by communicating his own mystery in word and actions. 69
- "The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the pope and to the bishops in communion with him." 85,96,100
- "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written." 111
- The books of the Old Testament retain a permanent value and are an indispensable part of Sacred Scripture. 121
- THE SAYING OF AUGUSTINE THAT THE "NEW TESTAMENT LIES HIDDEN IN THE OLD AND THE OLD TESTAMENT IS UNVEILED IN THE NEW." 129

Man's Response to God

- Faith is both a personal adherence to God, and a free assent to the truth God has revealed. 150,176
- Faith always seeks to understand better what God has revealed. 158
- Faith makes us experience in advance the wonderful things associated with the beatific vision, the goal of our journey on earth. 163
- In all the cultures of our world, the Catholic faith is one and the same everywhere. 172-75

THE PROFESSION OF FAITH

- The Apostles' Creed is an ancient baptismal creed of the Church of Rome. 194

"I Believe in God the Father."

- After God reveals himself, he remains a mystery. 206,230
- The Trinity is a genuine mystery, knowable neither by reason nor by Old Testament revelation. 237
- The Church has found special words to describe the mystery of the Trinity: God is three persons in one nature. 252
- The Father's plan uses creatures as cooperators; human beings cooperate freely with God's design. 306-08,323
- "*Man is the summit of the Creator's work.*" 343
- We and all creation are designed for God's glory. 353

Catechetical materials for this grade level should include these doctrinal elements:

- God made man and woman in his image; they are equal in dignity but complementary as masculine and feminine. Marriage is the first form of human community. 355,369,371-72, 383
 - The reality of sin is impossible to ignore, and any alternate explanations are inadequate. 386-87
 - To deny original sin is to undermine the redemption of Christ. 389
- "I Believe in Jesus Christ, the Only Son of God."**
- Because we love Christ, we want to know him better and to proclaim him. 428-29
 - "The title 'Son of God' signifies the unique and eternal relationship of Jesus Christ to God his Father. . . . To be a Christian, one must believe that Jesus Christ is the Son of God." 444,454
 - The Church has found a special way to describe this mystery: "Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's son." 481
 - Through her Immaculate Conception, Mary, "from the first instant of her conception, was totally preserved from the stain of original sin, and she remained pure from all personal sin throughout her life." 508
 - The mysteries of Christ's public life are his baptism, temptations, announcement of the kingdom, transfiguration, ascent to ,and entry into, Jerusalem. 535-60,565-70
 - Many Jews saw Jesus as acting against their essential institutions: the Law, the Temple, and their faith in one God. 574-78,580, 583-94
 - The responsibility for Jesus' death is on every sinner, and not on Jews either collectively or exclusively. 597-98
 - "By the expression 'He descended into hell,' the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil 'who has the power of death.'" 635-36
 - The holy women and the disciples came to believe in Christ's Resurrection through the discovery of the empty tomb, and especially through the appearance of the Risen One. 640-42,657
 - Christ is the heavenly high priest, always interceding for us. 662,667
- "I Believe in the Holy Spirit."**
- In the New Testament, in the fullness of time, the Holy Spirit prepares for the coming of Jesus Christ in special and unique ways through John the Baptist and Mary. 717-30
 - The Holy Spirit is one of the persons of the Holy Trinity. The Holy Spirit has the one, same nature as the Father and Son, yet is distinct from them; with them he is adored. 685,689

Catechetical materials for this grade level should include these doctrinal elements:

"I Believe in the Holy Catholic Church."

- Believing that the Church is holy, catholic, one and apostolic is inseparable from belief in God the Father, Son and Holy Spirit. 750
- The Church is progressively realized in history: foreshadowed in creation, promised in Adam and Eve, prepared in Abraham and Israel, announced by the prophets, instituted by Christ, manifested by the Spirit, continued in the present, to be fulfilled in heavenly glory. 759-69
- The Church links us in a special way to the poor and suffering. 786,806
- "The Church is the temple of the Holy Spirit. The Spirit is the soul, as it were, of the Mystical Body, the source of its life, of its unity in diversity, and the richness of its gifts and charisms." 797-98,809
- The whole Church is missionary by nature, a vocation in which all her members share. 848-52,863
- The bishop is the vicar, not of the Pope, but of Christ, and is the source of unity in his own diocese. 886,895,938
- The bishop's first duty is to proclaim the Word of God; he also sanctifies and governs. His faithful should be closely attached to him. 888,893-94, 896,935,939
- Because of our link with the Communion of Saints, it is a holy and wholesome thought to pray for the dead. 953,955,958
- In Mary we see already the future of the Church and our future in heaven. 972

"I Believe in the Forgiveness of Sins."

- Christ wills to use priests and sacraments as his instruments to forgive sins. 987

"I Believe in the Resurrection of the Body."

- Belief in the resurrection of the dead is essential to Christianity. 991
- We will rise with our own bodies but they will be glorious and spiritual. 999
- Salvation is through the flesh, which gives a dignity to the human body. 1004,1015

"I Believe in Life Everlasting."

- It is possible to choose hell, which is principally eternal separation from God. 1033-37,1056-57
- God wills everyone to be saved: no one is willed by God to go to hell. 1037,1058

THE SACRAMENTAL ECONOMY

- The liturgy, the work of Christ, is also the work of the Church, in which every Catholic is called to participate actively. 1071

Catechetical materials for this grade level should include these doctrinal elements:

The Paschal Mystery in the Age of the Church

- "The liturgical celebration always refers to God's saving intervention in history. . . . In the Liturgy of the Word the Holy Spirit 'recalls' to the assembly all that Christ has done for us." 1103
- The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ; to recall and manifest Christ to the faith of the assembly; to make Christ's saving work present and active by his transforming power; and to make the gift of communion bear fruit in the Church. 1091-1109, 1112
- The three sacraments of Baptism, Confirmation and Holy Orders give a character which is indelible, so these sacraments cannot be repeated. 1121
- "Configuration to Christ and to the Church, brought about by the Holy Spirit, is indelible; it remains forever in the Christian as a positive disposition of grace, a promise and guarantee of divine protection, and as a vocation to divine worship and to the service of the Church." 1121
- "THE SACRAMENTS ARE [EFFECTIVE] SIGNS OF GRACE, INSTITUTED BY CHRIST AND ENTRUSTED TO THE CHURCH, BY WHICH DIVINE LIFE IS DISPENSED TO US." 1131

The Sacramental Celebration of the Paschal Mystery

- The whole Christ, head and members, celebrates in the liturgy, but all members do not have the same function. "[Ordained ministers] are called by God in and through the Church, to special service of the community. [They] are chosen and consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all members of the Church." 1140-42, 1188
- "By keeping the memorials of the saints - first of all the holy Mother of God, then the apostles, martyrs, and other saints - on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy of heaven." 1195
- Diversity must not damage unity. 1206
- Properly recognized liturgical diversity reveals the catholicity of the Church. These diverse practices all communicate the same mystery of Christ. 1208

THE SEVEN SACRAMENTS OF THE CHURCH

The Sacrament of Baptism

- In case of necessity, anyone with the required intention can baptize by pouring water on the person's head while saying "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." 1256, 1278, 1284
- Baptism is the basis for the communion of all Christians. 1271

The Sacrament of Confirmation

- Confirmation is necessary to complete the process begun in Baptism. 1285, 1306

Catechetical materials for this grade level should include these doctrinal elements:

The Sacrament of the Eucharist

- The Eucharist re-presents the sacrifice of the cross, with which it is one single sacrifice. *1365-67*
- Mass can be offered for the living and the dead. *1370-71*
- We receive Christ whole and entire under either form of bread or wine; but receiving under both forms is a more perfect sign. *1390*
- While the Eucharist does not forgive mortal sins, it forgives venial sins and helps us to grow in relationship with God. *1394-95, 1416*
- The Eucharist commits us to the poor. *1397*
- In the sacrifice of the Mass, it is Christ who both offers and is offered. *1410*
- Only validly ordained priests can consecrate the Eucharist. *1411*

The Sacrament of Penance and Reconciliation

- "Repentance [also called contrition] must be inspired by motives that arise from faith. If repentance arises from love of charity for God, it is called 'perfect' contrition; if it is founded on other motives, it is called 'imperfect.'" *1451-53, 1492*
- Catholics must receive the sacrament of Reconciliation at least once a year, if they have serious sin. *1457*
- Jesus gave his Church the authority to forgive sins. This authority is exercised in Christ's name by priests in the sacrament of Penance. *1461, 1495*
- The seal of confession is a secret that admits no exceptions. *1467*

The Anointing of the Sick

- "The celebration of the Anointing of the Sick consists essentially in the anointing of the forehead and hands of the sick person, the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of this sacrament. The celebrant prays, 'Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.'" *1513, 1519, 1531*
- "Only priests [and bishops] can give the sacrament of the Anointing of the Sick." *1516, 1530*

The Sacrament of Holy Orders

- Ultimately, Christ is the one priest, and ordained ministers share in his priesthood. Because of this, even the sacraments of an unworthy minister are valid. *1545, 1550, 1584*
- "The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordained the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible sacramental character." *1573, 1581-82, 1597*
- "It is bishops who confer the sacrament of Holy Orders in the three degrees." *1575-76, 1600*

Catechetical materials for this grade level should include these doctrinal elements:

The Sacrament of Matrimony

- Since marriage is a public act, and the sacrament is connected with the Paschal mystery of Christ, it is most appropriately celebrated at Mass. *1621, 1663*
- The sacrament requires a good preparation. *1622, 1632*
- The spouses are the ministers of the sacrament. *1623*
- The essence of the marriage is the consent of the couple; without this consent, the marriage is invalid. *1625-28, 1662*
- Marriage is not just a contract, but a covenant. *1639, 1647*

MAN'S VOCATION: LIFE IN THE SPIRIT

- The first and last point of reference for moral catechesis is Jesus Christ himself. *1698*

The Dignity of the Human Person

- The contentment, joy, fulfillment and fullness of heaven are supernatural, surpassing anything we are able to do or merit on our own. *1722, 1727*
- In order for an act to be good, the object, intention and circumstances must all be good. *1755, 1760*
- The education of our conscience is a life-long task and needs time for reflection and self-examination. *1779, 1784*
- By the virtue of hope we desire the Kingdom of heaven and eternal life as our happiness. *1817-21, 1843*
- We can sin by cooperating in another's sin. Sin also has a social structure. *1868-69*

The Human Community

- Subsidiarity means that nothing should be done at a higher level of society when it could be accomplished at a lower. *1883-85, 1894*
- We have a responsibility to take part in public life. *1913-15, 1926*
- Differences of "talents" are part of God's plan and call for sharing. Sinful inequalities are contrary to the Gospel. *1936-38, 1946-47*

God's Salvation: Law and Grace

- Catholics believe in a true merit of eternal life, due to our new life of grace. *2009, 2026*
- The Catholic Church has the right to teach on questions of natural law, because its observance is necessary for salvation. *2036, 2050*

Catechetical materials for this grade level should include these doctrinal elements:

THE TEN COMMANDMENTS

- The Ten Commandments are a gift and a revelation of God; the moral life is a response to God's love. 2059,2062

The First Commandment

- The first commandment binds us to hope in God. Sins opposed to it include despair, presumption and tempting God. 2090-92,2119
- We are called to worship God. The perfect sacrifice is the one Christ offered. Opposed to true worship are idolatry, sacrilege and simony. 2099-2100,2120-21,2136,2139
- Idolatry means to worship a false God. It also means to put anything in the place of God. 2112-14

The Third Commandment

- Sunday fulfills the Sabbath; it is the day of the Resurrection. 2174-76,2190-91
- The Sunday liturgy is the heart of the Church's life. By participating, we show ourselves to be members of the Catholic community. 2177-78,2182

The Fourth Commandment

- The family is based on marriage, which exists for the good of the spouses and the procreation and education of children. 2201,2249
- Grown children must support their parents in old age. 2218
- The duties of citizens are to pay taxes, vote and defend their country. 2239-40,2255

The Fifth Commandment

- "The *use of drugs* inflicts very grave damage on human health and life. . . . Clandestine production and trafficking in drugs are scandalous practices." They constitute direct cooperation with evil. 2291
- Justice and charity lead to peace; injustice to war. 2304,2317
- "From its conception, the child has the right to life. Direct abortion, that is abortion willed as an end or a means, is a [crime against life], gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life." 2322

The Sixth Commandment

- The sexual act finds its place only in a life-long marriage; this excludes masturbation, fornication, sex for engaged couples, "living together," trial marriage and adultery. 2350-53,2360,2380-81,2390-91,2396,2400
- Culture has a great effect on sexual morality. Pornography, prostitution and rape totally degrade sexuality and divorce is a grave offense against the dignity of marriage. 2354,2382-85,2396,2400
- Every marriage act must be open to children; this excludes contraception. 2366,2398-99

Catechetical materials for this grade level should include these doctrinal elements:

The Seventh Commandment

- "Access to employment and to professions must be open to all." 2433
- The search for solidarity increasingly has international implications; rich nations must work for the development of poorer nations. 2437-41
- To work for the common good in economic and political realities is especially the role of the Catholic laity. 2442

The Eighth Commandment

- Reputation and honor are aspects of a person's human dignity. These are injured by rash judgment, detraction and calumny. 2477-79,2507

The Ninth Commandment

- Purity requires modesty, which recognizes and protects the dignity of the person. 2521-22,2533

CHRISTIAN PRAYER

- Prayer is a "surge of the heart" toward God; it is a relationship of love expressed through all circumstances of life. 2558
- Moses symbolizes both contemplative and intercessory prayer. 2574,2577,2593
- Mary is the model of prayer in her Fiat and at the foot of the Cross. 2617-18,2622
- In the prayer of intercession, we ask for the good of others, without any boundaries. 2634-36,2647
- Prayer arises out of hope. 2657
- Christian prayer also includes prayer addressed to Jesus. 2665-69,2680
- The common errors and temptations in prayer and the means to address them. 2726-2733,2753-55
- The Lord's Prayer is the summary of the whole Gospel. 2761
- An extended commentary on the petitions of the first half of the Our Father. 2803-04,2806-27,2857-60
- THE JESUS PRAYER: "LORD JESUS CHRIST, SON OF GOD, HAVE MERCY ON ME, A SINNER." 453,2616

Catechetical materials for this grade level should include these doctrinal elements:

"I BELIEVE" - "WE BELIEVE"

Man's Capacity for God

- We are fully human only if we live a life recognizing that God made us and that we find fulfillment only in him. 27,44,45
- Already by nature we can know God through his creation, our own consciences and our longing for God. 32-33,46-47

God Comes to Meet Man

- Beyond what we can know of God by natural reason, God has fully revealed his plan of loving goodness by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit. 50
- God's Revelation is complete and definitive in Christ Jesus, and no new revelation is expected. It remains for mankind to grasp the full significance of revelation gradually. 65-66
- "The Church, in her doctrine, life, and worship, perpetuates and transmits to every generation all that she herself is, all that she believes." 78,98
- The human writers of the Scriptures are true authors. To discover their intention, the reader must take into account the literary forms of that time. 106,110
- Scripture is to be read and interpreted within the living Tradition of the whole Church. 113
- "Interpretation of the inspired Scriptures must be attentive above all to what God wants to reveal through the sacred authors for our salvation." 136-37

Man's Response to God

- Faith is a supernatural gift of God, by which we believe on the authority of God, who can neither deceive nor be deceived. 153,156
- The interior helps of the Holy Spirit are needed in order to believe. 153,179
- Faith is also a fully free, human act, in accord with the dignity of the human person. 154-55,160,180
- Faith and science can never contradict one another, because both come from God. 159
- Faith is a priceless gift which may be lost. Faith must be constantly nourished by the Word of God, work through charity and be rooted in the faith of the Church. 162
- "We believe all that is contained in the word of God, written or handed down, and which the Church proposes for belief as divinely revealed." 182

THE PROFESSION OF FAITH

- Communion in faith of the universal Church requires a common language. 185
- The Nicene Creed comes to us from the great Councils of Nicea and Constantinople. It is prayed every Sunday at Mass. 195

Catechetical materials for this grade level should include these doctrinal elements:

"I Believe in God the Father."

- Belief in the Trinity does not contradict the unity of God. 202
- In the mystery of the Trinity, the Father is God, the Son is God, and the Holy Spirit is God; yet the three persons are distinct from one another. 253-54,266
- Evil, especially moral evil, is a great mystery - but even this is not outside God's powerful providence, which orders all things for good. In the fullness of life and light in the vision of God, we will witness the definitive triumph of God's love and goodness over all evil and pain. 309-314,324
- The existence of spiritual, immaterial angels who praise and serve God is a truth of faith. 327-28,350
- The human person is a union of body and soul. 362-65,382
- "Revelation makes known to us the state of original holiness and justice of man and woman before sin: from their friendship with God flowed the happiness of their existence in paradise." 374-78,384
- Original sin is a deprivation of original holiness and justice; by it human nature is wounded in its natural powers; human nature is subject to ignorance, suffering and the dominion of death; it is inclined to sin. 405

"I Believe in Jesus Christ, the Only Son of God."

- "Catechesis aims at putting people . . . in communion . . . with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity." 426
- In the Old Testament, God was addressed as "Lord." To call Jesus "Lord" means he is equal to the Father; consequently, it is a title of authority, sovereignty, love and affection. 446,448-50,455
- Jesus Christ is not part God and part man, nor a confused mixture of divine and human. Remaining truly God, he became truly man. 464,479
- Jesus learned as we do; yet he also had an immediate knowledge of his Father and understood fully the Father's eternal plan. 472-74
- "THE INCARNATION IS . . . THE MYSTERY OF THE WONDERFUL UNION OF THE DIVINE AND HUMAN NATURES IN THE ONE PERSON OF THE WORD." 483
- Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him . . . [and] always a virgin." 496,499,510
- "The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world and his Resurrection are the actualization of his word and the fulfillment of Revelation." 515-17,561
- Christ's redemption is a ransom from sin, a free offering of himself, the obedience of the Suffering Servant, and the sacrifice of the new covenant. 602,606-09, 612-15,621-23

Catechetical materials for this grade level should include these doctrinal elements:

- "In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him." 632-35,637
 - "Faith in the Resurrection has as its object an event which is historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God." 639,647,656
 - Our attitude about our neighbor will reflect our acceptance or refusal of grace. 678
 - It is possible to condemn oneself for eternity by rejecting grace and the Spirit of Love. 679
 - Christ will come on the last day to judge every person according to their works. 681-82
- "I Believe in the Holy Spirit."**
- The activities of the Son and the Spirit in salvation history are distinct but inseparable. 689-90,727,737,743
 - The Church is the sacrament of the Trinity. 738,747
 - The Holy Spirit builds up the Church. 747
- "I Believe in the Holy Catholic Church."**
- The Catholic Church is an invisible communion in the Spirit, and a visible community with a hierarchical structure and the Pope at her head. These two components form but one mystery, which can be recognized only in faith. 765,771,779
 - The Church is Trinitarian: People of God, Body of Christ, Temple of the Holy Spirit, she mirrors the very unity of the Trinity. 782,789,797,810
 - All salvation comes from Christ through the Church, but those ignorant of Christ and the Church may also, by God's grace, be saved. 846-47
 - Only the Catholic Church has the full means of salvation, but other Christians share elements of grace and truth. Those born into non-Catholic Christian communities do not share in the sin of separation. 816-19,830,837-38,870
 - The bishops form a college of which the Pope is the head. 877,879-95
 - The Pope and the bishops in communion with him constitute the Magisterium of the Church. When they teach definitively, they enjoy the Church's infallibility. When they teach authoritatively, the faithful respond with a religious assent, an assent based on the trust one places in the Church as founded by Christ. 889-92
 - Mary cooperated with Christ in the work of redemption. 964,968,973
- "I Believe in the Forgiveness of Sins."**
- The power to forgive sins is a great gift of Christ to the Catholic Church. 983

Catechetical materials for this grade level should include these doctrinal elements:

"I Believe in the Resurrection of the Body."

- Death is the separation of soul and body, but they will be reunited in incorruptibility on the last day. 997, 1005, 1016-17
- The reality of death reminds us to be serious about our lives. God gives us only one life, unique and unrepeatable; there is no reincarnation. 1007, 1013

"I Believe in Life Everlasting."

- Heaven will come in the beatific vision of the Trinity. 1023-24, 1027-28, 1045
- The Kingdom of God comes in its fullness only in heaven, yet earthly progress will contribute to it. 1049, 1060

THE SACRAMENTAL ECONOMY

- Christ acting in the Church is the ultimate celebrant of every sacrament. 1070, 1076

The Paschal Mystery in the Age of the Church

- The Paschal mystery is a real, historical event; yet it participates in eternity, so that it can be present to all times and places. 1085
- Christ is present in the liturgy in the celebrant, the Word of God, in the assembly, and especially in the Eucharist under the appearance of bread and wine. 1088
- Christian liturgy not only recalls the events that saved us, but makes them present; in each celebration an outpouring of the Holy Spirit makes the Paschal mystery present. 1104
- Because Christ is the principal celebrant of the sacraments, they are effective even if the minister is unworthy. 1128
- The fruit of sacramental life pertains to both the individual and the Church as a whole. 1134

The Sacramental Celebration of the Paschal Mystery

- In the liturgical celebration, we are joined to the heavenly liturgy. 1136-39, 1187
- The Church "in the course of the year . . . unfolds the whole mystery of Christ from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord." 1194
- In the liturgy, and especially in the sacraments, there are unchangeable parts, which are divinely given, and parts that the Church has the authority to adapt to different cultures. 1205, 1209

Catechetical materials for this grade level should include these doctrinal elements:

THE SEVEN SACRAMENTS OF THE CHURCH

The Sacrament of Baptism

- Baptism and the Church are necessary for salvation. But martyrs for the faith, catechumens who die, and all those who seek God in ignorance of Baptism can be saved without actual Baptism. 1257-60, 1276-77, 1281

The Sacrament of Confirmation

- Though Confirmation is sometimes called "the sacrament of Christian maturity," that does not mean its reception must await physical, mental or social maturity. 1308

The Sacrament of the Eucharist

- The Eucharist is thanksgiving to God the Father for all of creation. 1356-61
- The Eucharist is a memorial of Christ's Passover in the sense of *anamnesis*; it not only recalls, but makes present. 1362-67, 1409
- In the Eucharist, the substance of the bread and wine is transformed into the substance of the Body and Blood of Christ; this is called transubstantiation. 1374-76, 1413
- The ultimate fruit of the Eucharist is the unity of the Mystical Body of Christ. This is why divisions in the Church are so painful and why we must pray for reunion. 1396, 1398

The Sacrament of Penance and Reconciliation

- Baptism does not remove the inclination to sin called concupiscence. 1426
- For the faithful, "individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church." 1484, 1497

The Anointing of the Sick

- The proper time for receiving this Anointing is certainly "when the believer begins to be in danger of death because of illness or old age." 1514, 1528
- The Anointing of the Sick can be received each time a Christian falls seriously ill, and more than once during the same illness if it worsens. 1515, 1529
- The effects of the celebration of the Anointing of the Sick are the grace of strengthening, peace and courage to overcome difficulties associated with serious illness or old age; the healing of the soul, and also the body if such is God's will; the forgiveness of sins, if the sick person is not able to receive it through the sacrament of Penance; the uniting of the sick person more closely to Christ's Passion so suffering becomes a participation in the saving work of Jesus, contributing to the sanctification of the individual and the whole Church; and the preparation for the final journey into eternal life. 1520-25, 1527 1532

The Sacrament of Holy Orders

- "Though the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers." 1549

Catechetical materials for this grade level should include these doctrinal elements:

- Called by God and the Church, priests are ordained to serve as co-workers with the bishop in serving the Catholic community. *1551, 1562, 1578*
- Priests act in the name of the whole Church. *1552-53*
- The priesthood reaches its high point in the celebration of the Eucharist. *1566*
- "The Church confers the sacrament of Holy Orders only on baptized men (*vir*), whose suitability for the exercise of the ministry has been duly recognized." *1577, 1598*
- Priests remain celibate for the sake of the kingdom of heaven. *1579, 1599*

The Sacrament of Matrimony

- Jesus taught that marriage is permanent and cannot be dissolved; the Church cannot change that teaching. *1605, 1615, 1638, 1640-41, 1643-44, 1646-47, 1664*
- Christ is present in the graces of the sacrament of Matrimony to enable the couple to live out what might seem at times an impossible demand. *1615, 1641-42, 1648*
- Some persons freely embrace virginity for the sake of the kingdom of heaven. *1618-20*
- By its very nature, marriage must be open to children, whom the parents will educate. *1643, 1652-53*
- Persons who are divorced and remarried without an annulment remain in the Church but cannot receive communion. *1665*

MAN'S VOCATION: LIFE IN THE SPIRIT

The Dignity of the Human Person

- Christ's revelation of his Father's love shows us our true nature and vocation. *1701, 1710*
- Freedom is not just doing what we want. When we do good, we become freer; when we sin, we become slaves. *1731, 1733, 1740, 1744, 1747*
- Some acts are always wrong; no end or intention, no matter how good, may ever justify them. *1755-56, 1759, 1761*
- Our conscience is a judgment of reason that helps us to recognize the moral quality of a human action. *1778, 1796*
- By charity we love God above all things; and, because of our love of God, we love our neighbor as ourselves. Charity is the greatest virtue, and the form of all the virtues. *1822-29, 1844*
- Without a sense of sin, it is impossible to find conversion and forgiveness. *1847-48*

The Human Community

- Social situations are improved, first by inner conversion of heart, then by changing unjust institutions. *1888, 1896*
- Catholics are not just individualist, but are committed to the common good, which fosters dignity, prosperity and peace for all. *1905-08, 1924-26*

Catechetical materials for this grade level should include these doctrinal elements:

God's Salvation: Law and Grace

- The natural law is written on the hearts of each person. It is unchangeable and forms the basis for a just society. 1954-59, 1978-79
- Grace is a supernatural gift, beyond our own powers. No one can merit the initial grace of justification. 1998-99, 2010, 2027
- The Pope and the bishops normally teach on moral matters by catechesis and preaching, but they may also define infallibly on moral questions. 2032-35, 2049, 2051

THE TEN COMMANDMENTS

- The Ten Commandments express the natural law; yet they are revealed so we can know them more clearly. 2070-71, 2080

The First Commandment

- The first commandment calls for love of God above all things; this is opposed to indifference and hatred of God. 2093-94
- The worship of God is the first act of religion by which we acknowledge God as Creator and Savior, Lord and Master over all that exists; the opposite of this is atheism, which rejects or denies the existence of God. 2096-97, 2123-26, 2140

The Third Commandment

- Besides participation in Mass, we can sanctify the Lord's day by prayer, visiting the sick, helping the poor and spending time with the family. 2186, 2194

The Fourth Commandment

- The fourth commandment creates one of the foundations for the Church's social doctrine. 2198
- Parents must respect their children's vocation. 2253
- Catholics should not obey an immoral command of authority; God must be obeyed first. 2242, 2256

The Fifth Commandment

- Though innocent human life can never be deliberately taken, there is a legitimate right of self-defense for the individual and society. 2263-65, 2309, 2321
- "Preserving the common good of society requires rendering the aggressor unable to inflict harm." 2266
- The death penalty is permitted only when other means of protecting human lives are not possible. 2267
- Except for medical reasons, amputations, mutilations and sterilizations of innocent persons are against the moral law. 2297

Catechetical materials for this grade level should include these doctrinal elements:

The Sixth Commandment	<ul style="list-style-type: none"> • Homosexual acts, as distinguished from homosexual tendencies, are gravely sinful; however every sign of unjust discrimination against homosexual persons should be avoided. 2357-59,2396 • A sacramental marriage is indissoluble. 2364-65,2397
The Seventh Commandment	<ul style="list-style-type: none"> • Every person has a right to private property, but it is not absolute because the original destination of material resources is the common good of all. 2402-04,2452 • In her ministries, the Catholic Church has always showed a preferential love of the poor. 2444,2448,
The Eighth Commandment	<ul style="list-style-type: none"> • The right to truth is not unconditional. The golden rule tells us when silence is best; this applies especially to personal confidences and professional secrets. 2488-89,2491-92, 2510-11
The Ninth Commandment	<ul style="list-style-type: none"> • The Catholic will strive for a culture purified of eroticism, voyeurism and illusion. The Good News of Christ should renew culture. 2525-27
The Tenth Commandment	<ul style="list-style-type: none"> • True Christians set their hearts on the Kingdom of heaven; this makes them detached from all material things. 2544-47,2551, 2556
CHRISTIAN PRAYER	<ul style="list-style-type: none"> • In the Holy Spirit, Christian prayer is a communion of love with the Father, in Christ. 2615 • In the prayer of blessings, we bless God for the blessings he has bestowed upon us. 2626-27,2645 • Prayer arises out of the gift of God's love. 2658 • The Church also addresses prayer to the Holy Spirit. 2670-72,2681 • "Contemplative prayer is the simple expression of the mystery of prayer. It is a gaze of faith fixed on Jesus, an attentiveness to the Word of God, a silent love." 2709-19,2724 • The Lord's Prayer is the most perfect of prayers. 2763 • An extended commentary on the petitions of the second half of the Our Father. 2805,2828-57, 2861-65 • THE STATIONS OF THE CROSS. 1674,2669

SECONDARY LEVEL (SL) PROTOCOL

FOR ASSESSING THE CONFORMITY

OF SECONDARY LEVEL

CATECHETICAL MATERIALS

WITH THE

CATECHISM OF THE CATHOLIC CHURCH

Subcommittee to Oversee the Use of the Catechism

United States Conference of Catholic Bishops

April 2011

INTRODUCTION

In the Apostolic Constitution *Fidei depositum*, Pope John Paul II states that the *Catechism of the Catholic Church* “is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to Catholic doctrine” (no. 3).

In light of this objective, and at the charge of the Administrative Committee of the United States Conference of Catholic Bishops, the USCCB Subcommittee on the Catechism is responsible for reviewing catechetical materials voluntarily submitted by publishers in order to ensure the conformity of these materials with the *Catechism of the Catholic Church*.

A further development arose in 2007 with the unanimous approval by the U.S. Bishops of *Doctrinal Elements of A Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*. Subsequent to the publication of this document, the Committee on Evangelization and Catechesis directed the Subcommittee on the Catechism to use it as the principal instrument for the review of secondary level catechetical texts to determine their conformity with the *Catechism of the Catholic Church*.

In order to implement this charge, the Subcommittee on the Catechism has developed the *Secondary Level (SL) Protocol* along the following lines:

- As far as possible, the language of the *Catechism of the Catholic Church* is employed as the evaluative point of reference for conformity.
- *Doctrinal Elements of A Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* is employed to indicate the distribution of the *Catechism*'s teaching over four years of secondary instruction.
- The SL review process is primarily intended for complete series of catechetical materials which encompass Grades 9 – 12, or alternately, a catechumenate program for this age group. However, the review process can be adapted for portions of a complete catechetical series. Supplementary texts will be assessed for conformity using the standard *Protocol* which predates the *SL Protocol*.
- Conformity reviews are focused on the content of catechetical materials and, like the *Catechism* itself, are not directly concerned with catechetical methods.

SECONDARY LEVEL (SL) PROTOCOL

FOR ASSESSING THE CONFORMITY OF SECONDARY LEVEL CATECHETICAL MATERIALS WITH THE *CATECHISM OF THE CATHOLIC CHURCH*

PART ONE

PRINCIPLES OF CRITERIA TO ENSURE CONFORMITY WITH THE BASIC THEOLOGICAL STRUCTURE OF THE CATECHISM OF THE CATHOLIC CHURCH

AUTHENTICITY

According to our *Guidelines for Doctrinally Sound Catechetical Materials*, the first principle for assessing the conformity of catechetical materials to the *Catechism of the Catholic Church* is “that the Christian message be authentic. For expressions of faith and moral teachings to be authentic, they must be in harmony with the doctrine and traditions of the Catholic Church, which are safeguarded by the bishops who teach with a unique authority” (*Guidelines for Doctrinally Sound Catechetical Materials*, United States Catholic Conference, p.7).

In order for catechetical materials developed from the *Catechism* to be authentic, the following criteria should be observed:

- Minimally, the catechetical materials should contain nothing contradictory to the *Catechism*
- They should encourage and assist in the development of a common language of faith within the Church
- They should promote a healthy and vital Catholic identity in such a way that the believer is encouraged to hear the message clearly, live it with conviction and share it courageously with others
- Since the *Catechism* should not be reduced to its *in brief* sections, catechetical materials should evidence the wider context of teaching from which the *in brief* sections are drawn

In order for catechetical materials developed from the *Catechism* to be authentic, the theological structure as indicated below should be at least implicit in the catechetical materials:

- **Trinitarian organization**
The *Catechism* does not simply treat of the Holy Trinity when it treats of God or expounds the creed. The creative and saving initiative of God the Father, the salvific mission of God the Son and the sanctifying role of God the Holy Spirit permeate the

Catechism's treatment of worship and liturgy, the life of grace underpinning the moral life and the life of prayer.

- **Christological centrality**

The *Catechism* breathes the person, life and mission of Jesus Christ. The entire *Catechism* is a breaking open of the mystery of the Word made flesh. Christ is presented as fully God and fully man.

- **Ecclesial context**

The *Catechism's* treatment of the Church is not restricted to a commentary on the article of faith in the Creed that focuses on the Church. The entire *Catechism* presents the continuing presence and mission of Christ in and through the Church by the power of the Holy Spirit. Adherence to Christ through faith involves immersion in the life of the Church.

- **Treatment of the Sacraments within the Paschal Mystery**

The *Catechism* presents as an underlying and unifying motif in its treatment of the sacraments the Christian's participation in the paschal mystery of Jesus Christ. Sacraments receive their origin and receive their efficacy in relationship to the paschal mission of the Savior and his presence in the sacramental encounter with his people.

- **Presentation of the moral life in the personal and social teachings of the Church as a new life in the Holy Spirit**

The *Catechism* makes clear that the moral life is not merely human endeavor nor is it simply a series of dos and don'ts. It is rooted in a real new life made possible by the presence of the Holy Spirit and the gift of grace within the human person.

- **The Church's teachings on the dignity of human life related to the section on the 5th Commandment**

The Church's teaching and commitment to life should be integrated into the treatment of moral life, and the nuances provided should show both the distinctiveness and the relationship of the various life issues to one another.

- **The Church's teachings on human sexuality related to the section on the 6th and 9th Commandments**

The *Catechism* treats human sexuality within the context of education in sexual morality. This arrangement now supersedes the development of separate segments on education in human sexuality apart from the moral teaching.

- **The Church's teaching on social justice related to the section on the 7th and 10th Commandments**

The *Catechism* offers a succinct presentation of the Church's teaching on social justice both in the introduction to the Commandments and in the treatment of the 7th and 10th Commandments. This presentation also preserves the relationship between teaching and social justice with the rest of the moral teaching of the Church.

COMPLETENESS

The second principle for assessing the conformity of catechetical materials to the *Catechism* is “that the Christian message be complete” (*Guidelines*, p.7).

In order for catechetical materials developed from the *Catechism* to be considered complete, the doctrines of the Church should be presented as an integrated whole and there should be an intrinsic cohesiveness to the presentation of the faith:

- The materials should reflect the four pillars of the *Catechism*: such materials should include the articles of the Creed, the Sacraments, the Commandments and the petitions of the Lord’s Prayer, as distributed in the *Doctrinal Elements of A Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*.
- They should also include an appropriate presentation of the rootedness of the teaching in Sacred Scripture.
- They should reflect in an appropriate manner the variety and multiplicity of the sources of the faith found in the *Catechism*, for example, the teachings from the Councils, the Eastern and Western Fathers, liturgical texts and spiritual writings.
- They should show that God’s love is revealed primarily in the Word made flesh, Jesus Christ.
- They should give proper importance to the biblical, anthropological, liturgical, moral and spiritual, as well as to the ecumenical and missionary dimensions of the *Catechism*.

These principles and criteria are the most fundamental ways in which catechetical materials should reflect the teachings of the *Catechism of the Catholic Church* as distributed in the *Doctrinal Elements of A Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*.

They touch the underlying theological teaching and give spirit to the specific content which Part Two fleshes out in a more concrete way.

PART TWO

EVALUATIVE POINTS OR REFERENCE FOR AUTHENTICITY AND COMPLETENESS

The points of reference are intended to guide both reviewers and publishers in assessing the conformity of the catechetical materials to the *Catechism of the Catholic Church*. On the pages that follow, the first column, marked *Evaluative Points of Reference for Authenticity and Completeness*, contains the doctrine which should be treated in the materials. The number in parenthesis at the end of each point of reference is the paragraph from the *Catechism* that is the source of that particular point of reference. The following instructions should assist you in completing the review.

REVIEWER INSTRUCTIONS

- The *Secondary Level Protocol* is the standard instrument of review for secondary level catechetical materials. It should be used in tandem with the publisher's own assessment of the materials, which is also based on the *Secondary Level Protocol*.
- When an item of the *Secondary Level Protocol* is covered adequately, a "Yes" in the second column, marked *Conformity*, will suffice.
- When an item is not covered or is only partially covered, please write either "No" or "Partial" in the *Conformity* column. In addition, please note in the third column, marked *Required Changes, Recommendations, Suggestions*, where in the material you believe the publisher could efficiently address the deficiency.
- You can also note in the third column any recommendations or suggestions you believe would strengthen the presentation of the doctrine.

PUBLISHER INSTRUCTIONS

- Even though the third column is titled *Required Changes, Recommendations, Suggestions*, you should use this column to cite the text and/or page reference where the specific *Secondary Level Protocol* item is treated in your materials.
- If possible, mark the actual text and/or page of the materials where the specific *Secondary Level Protocol* items are correlated.

Course I. The Revelation of Jesus Christ in Scripture

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. How Do We Know About God?		
A. The thirst and desire for God (CCC, nos. 27-30, 44-45, 1718). 1. Within all people there is a longing for God. 2. That longing itself is from God, who desires and initiates a relationship with each person. 3. Only in God can lasting joy and peace be found in this life and in the next.		
B. God revealed in many ways. 1. Natural Revelation (CCC, nos. 32-34). a. Natural Revelation attested to in Sacred Scripture (CCC, no. 32). 1) Old Testament references, including Genesis and Wisdom. 2) Paul's letter to the Romans.		
b. Patristic testimony (CCC, no. 32).		
c. Scholastic theology's arguments for the existence of God (CCC, nos. 31, 34). 1) St. Thomas Aquinas and the five proofs for the existence of God.		
d. Vatican I: we grasp with certainty the existence of God through human reason (CCC, nos. 36-38, 46-47).		
e. Contemporary arguments based on the human person's opening to truth, beauty, moral goodness, freedom, voice of conscience (CCC, no. 33).		
2. Divine Revelation. a. Definition/meaning (CCC, nos. 50-53, 68-69).		
b. Scripture as a divinely inspired record of God's Revelation in history (CCC, nos. 54-64, 70-72). 1) Abraham, Isaac, Jacob (CCC, nos. 59, 145, 147). 2) Moses (CCC, no. 61). 3) Old Testament prophets (CCC, nos. 61-64, 522). 4) Wisdom literature. 5) Preparation through John the Baptist (CCC, nos. 523, 717-720).		
c. Jesus Christ, the first and the last, the definitive Word of Revelation, the one to whom all Scripture bears witness, is God's only Son (CCC, nos. 65-67, 73, 101-104, 134, 423).		
3. The transmission of Divine Revelation (CCC, nos. 74-95). a. Apostolic Tradition (CCC, nos. 74-79, 96).		

b. The relationship between Tradition and Sacred Scripture (CCC, nos. 80-83, 97).		
c. The Deposit of Faith and the role of the Church (CCC, nos. 84-95, 98-100).		
II. About Sacred Scripture		
A. Divine Inspiration		
1. Inspiration is the gift of the Holy Spirit by which a human author was able to write a biblical book which really has God as the author and which teaches faithfully and without error the saving truth that God willed to be consigned to us for our salvation (CCC, nos. 105, 135)		
2. Since God inspired the biblical writers, he is the author of Scripture (CCC, nos. 105-106, 136).		
3. Because the human authors needed to use the language and thinking of their time, we need to study the conditions and use of language in the context of their time and understand what they intended to communicate, remembering that these human authors might not have been conscious of the deeper implications of what God wanted to communicate (CCC , nos. 106, 108-114).		
4. The Bible is inerrant in matters of Revelation and faith: because God is the author of Scripture, all the religious truths that God intends to reveal concerning our salvation are true; this attribute is called “inerrancy” (see DV, no. 11; CCC, no. 107).		
5. The Bible is a sacred text for Christians; it contains in the Old Testament writings sacred to the Jews.		
B. How the Bible came to be.		
1. Oral tradition and its role (CCC, nos. 76, 126).		
2. Development of the written books (CCC, nos. 76, 106).		
3. Setting the canon of Scripture (CCC, no. 120).		
a. Apostolic Tradition is the basis for which books the Church included (CCC, nos. 120, 138).		
b. Sometimes other criteria came into play, e.g., the Gnostic gospels were rejected in part because they did not include or shied away from the suffering and Death of Jesus.		
c. Local Councils of Hippo (AD 393) and Carthage (AD 397).		
d. Ecumenical Council of Trent (AD 1545-1563).		
4. Translations of Scripture.		
C. Sacred Scripture in the life of the Church.		
1. Importance of Sacred Scripture (CCC, nos.131, 133, 141).		
2. Study of Sacred Scripture (CCC , no. 132).		

3. Scripture and prayer.		
a. Liturgy of the Hours (CCC, nos. 1176-1177).		
b. Scripture at Mass and other liturgies (CCC, nos. 103, 1096, 1100, 1184, 1190, 1349).		
c. The psalms and the Our Father are biblical prayers shared by all Christians (CCC, nos. 2585ff., 2759ff.).		
d. <i>Lectio divina</i> : a meditative, prayerful approach to Scripture (CCC, nos. 1177, 2708).		
e. Scripture as basis for individual prayer and for prayer within small Christian communities and other parish, school, or local gatherings (CCC, nos. 2653-2654).		
III. Understanding Scripture		
A. Authentic interpretation of the Bible is the responsibility of the teaching office of the Church (CCC, nos. 85-87, 100).		
1. <i>Divino Afflante Spiritu</i> (Pius XII, 1943; permitted limited use of modern methods of biblical criticism).		
2. <i>Dei Verbum</i> (DV) (Vatican II, 1965; Church teaching on Revelation).		
3. Pontifical Biblical Commission, <i>Interpretation of the Bible in the Church</i> , 1993, nos. 5-19.		
B. Criteria for interpreting the Sacred Scripture (CCC, nos. 109-114, 137).		
1. Read and interpret Sacred Scripture within the tradition and teaching of the Church.		
2. Give attention both to what the human authors intended to say and to what God reveals to us by their words.		
3. Take into account the conditions of the time when it was written and the culture where it was written.		
4. Read and interpret Sacred Scripture in the light of the same Holy Spirit by whom it was written (DV, nos. 12-13).		
5. Read and interpret each part of Sacred Scripture with an awareness and understanding of the unity of the content and teaching of the entire Bible.		
C. Senses of Scripture (CCC, nos. 115, 118-119).		
1. The literal sense: the meaning conveyed by the words of Scripture and discovered by exegesis (CCC, nos. 109-110, 116).		
2. The spiritual sense (CCC, no. 117).		
a. Allegorical sense: recognizing the significance of events in the Bible as they relate to Christ.		
b. Moral sense: Scripture teaches us and encourages us how to live and act.		
c. Anagogical sense: Scripture speaks to us of eternal realities.		

<p>D. The Bible in relation to science and history (CCC, nos. 37, 159, 1960).</p> <p>1. The Church teaches us how to relate truths of faith to science.</p>		
<p>2. There can be no conflict between religious truth and scientific and historical truth (CCC, no. 159).</p>		
<p>3. The difference between the Catholic understanding of Scripture and that of those who interpret the Bible in an overly literalist, fundamentalist way or with an approach limited to symbolic understanding.</p>		
<p>E. Ancillary approaches to Scripture.</p> <p>1. Research done by scholars' critiques of Scripture's texts, history, editing, etc.</p> <p>2. Biblical archaeology: discoveries of Dead Sea Scrolls, Nag Hammadi, targums, and other authentic ancient texts.</p> <p>3. The forms of literature in the Bible.</p>		
<p>IV. Overview of the Bible</p>		
<p>A. Old Testament (CCC, nos. 121-123, 138).</p> <p>1. This is the name given to the forty-six books which make up the first part of the Bible and record salvation history prior to the coming of the Savior, Jesus Christ (CCC, no. 120).</p> <p>a. Many Protestant Bibles have only thirty-nine books in the Old Testament; other Protestant Bibles contain the additional seven, referring to them as "deuterocanonical."</p> <p>b. Catholics rely on the Greek version of the Old Testament for their Bible, while Protestants tend to rely on a Hebrew version.</p>		
<p>2. It is called the "Old" Testament because it relates God's teaching and actions prior to the coming of Jesus Christ, who is the fullness of Revelation. It also focuses on the covenant God made with the Jewish people, which is called the "Old Covenant" to distinguish it from the New Covenant made by Jesus Christ (CCC, nos. 121-123).</p>		
<p>3. The Old Testament contains the Pentateuch, the Historical books, the Wisdom books, and the Prophetic books.</p>		
<p>B. New Testament (CCC, nos. 120, 124-127).</p> <p>1. This is the name given to those twenty-seven books which compose the second part of the Bible and which focus on the life and teachings of Jesus Christ and some writings of the early Church.</p> <p>2. The New Testament is composed of the Gospels, the Acts of the Apostles, the Epistles or Letters, and the book of Revelation.</p>		
<p>C. The unity of the Old Testament and the New Testament (CCC, nos. 124-125, 128-130, 140).</p>		

<p>V. The Gospels</p> <p>A. The Gospels occupy the central place in Scripture (CCC, nos. 125, 139).</p> <ol style="list-style-type: none"> 1. They proclaim the Good News of Jesus Christ, the Word of God, the definitive Revelation of God. 2. The Gospels contain a record of the life of Jesus Christ and of his teachings and redeeming work. 3. The Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives. 		
<p>B. Three stages in the formation of the Gospels (CCC, no. 126).</p>		
<p>C. The Synoptic Gospels: Matthew, Mark, and Luke.</p> <ol style="list-style-type: none"> 1. Approximate dates for each Gospel. 2. What is known about each of these three evangelists. 3. The churches for whom Matthew, Mark, and Luke wrote. 		
<p>4. The contents of the Synoptic Gospels (CCC, nos. 512-667).</p> <ol style="list-style-type: none"> a. Infancy narratives in Matthew and Luke. b. The Baptism of Jesus. c. The Temptation of Jesus. d. Sermon on the Mount in Matthew; Sermon on the Plain in Luke. e. Jesus' teaching, including the parables. f. The miracles. 		
<p>g. Last Supper, the Passion, Death, Resurrection, Ascension (CCC, nos. 1329, 1337, 1366, 1323, 1412, 1521-1522, 1532, 1708, 1992, 2020).</p>		
<p>D. The Gospel of John.</p> <ol style="list-style-type: none"> 1. Approximate date of the Gospel and churches for which John wrote. 2. What is known about John. 		
<p>3. The content of the Gospel of John.</p> <ol style="list-style-type: none"> a. The Prologue (CCC, nos. 241, 291). b. John uses Christ's dialogues and personal testimony and is more mystical (CCC, nos. 547-550). c. John treats miracles as signs of Christ's glory/divinity—flows from John 1:14. d. The Bread of Life discourse (Jn 6). e. Christ's Last Supper discourse and priestly prayer. f. The Passion, Death, Resurrection. 		

<p>VI. Challenges</p> <p>A. Is it true that Catholics do not use or read the Bible?</p> <ol style="list-style-type: none"> 1. No. Catholics use the Bible regularly. The Bible or Scripture is an integral part of Catholic prayer life, forming part of every Mass, every sacramental celebration, and the official daily prayer of the Church—the Liturgy of the Hours (CCC, nos. 141, 1190). 2. The Church urges Catholics to use the Bible in personal prayer (CCC, nos. 2653-2654). 3. Scripture study and prayer groups using Scripture are a common part of parish life. 4. In the fourth century, St. Jerome said that “ignorance of the Scriptures is ignorance of Christ”; this underlines the importance of Scripture in the life of the Church (CCC, no. 133). 		
<p>B. Isn't the Bible just another piece of literature?</p> <ol style="list-style-type: none"> 1. No. While Scripture contains various types of literary forms and genres, it is more than just literature. It is the inspired Word of God (CCC, no. 135). 2. Since it is not just another piece of literature, Scripture cannot be either read or understood merely in the same way as other literature (CCC, no. 108). 3. Scripture always needs to be read or interpreted in the light of the Holy Spirit and under the direction of the Church (CCC, nos. 100, 111, 119, 137). 		
<p>C. Is the Bible always literally true?</p> <ol style="list-style-type: none"> 1. It depends on what one means by “literally.” The Church does not always propose a literalist or fundamentalist approach to Scripture but rather a contextualist approach. The Church teaches that all of Scripture is true on matters pertaining to religious and salvific teaching because it is inspired by God for that purpose (CCC, nos. 107, 116). 2. The Bible has a definite historic basis for events recounted in both the Old and the New Testaments; the Church particularly upholds the historicity of the Gospels (CCC, no. 126). However, the Church does not claim that the Bible's purpose is to present scientific or historical facts (CCC, no. 107). 3. The Church gives guidelines for interpretation of Sacred Scripture (see earlier in outline). 		

<p>D. Isn't the Bible about the past? Why do people today think it applies to them?</p> <ol style="list-style-type: none"> 1. While the Bible contains history, stories, and teaching about events in the past, Scripture is the living Word of God. While the content is rooted in particular moments in history, the message is timeless and universal. 2. God continues to speak to us through Scripture; this is why the liturgies of the Church always contain Scripture and why personal prayer focused on Scripture is vital. 		
<p>E. Why do Catholics maintain beliefs and practices that are not in the Bible?</p> <ol style="list-style-type: none"> 1. The Bible is not the sole means that God chose to hand on the truths of Revelation. Scripture and Tradition are the two complementary ways Revelation is passed down (CCC, nos. 80, 97). 2. There are teachings that come through Tradition that are not explicitly found in Scripture. However, nothing taught through Tradition ever contradicts Scripture since both come from Christ through the Apostles (CCC, no. 82). 		
<ol style="list-style-type: none"> 3. Apostolic Tradition refers to those things that Jesus taught to the Apostles and early disciples, which were passed down to us at first by word of mouth and were only written down later. We identify these beliefs as coming from Tradition and understand that this Tradition is part of God's Revelation to us (CCC, no. 83). 		

Course II. Who Is Jesus Christ?

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. God and Revelation		
A. Revelation: God's gift of himself.		
1. Divine Revelation (CCC, nos. 50-73).		
a. Definition/meaning.		
b. The divine plan is disclosed—salvation history.		
2. Scripture, Tradition, and the Deposit of Faith (CCC, nos. 74-100, 103-108, 134-135).		
a. Definitions/meanings.		
b. Scripture is the inspired record of God's Revelation in history.		
c. Tradition is the living transmission of the message of the Gospel in the Church.		
B. Faith: the response to God's self-Revelation.		
1. What is faith in general (CCC, nos. 143-144, 153-165)?		
a. A grace that enables an assent of mind, heart, and will (CCC, no. 143).		
b. Willingness to believe and trust in what God has communicated to us.		
c. Relationship with God: Father, Son, and Holy Spirit (CCC, nos. 150-152).		
2. Faith in Jesus Christ leads to discipleship (CCC, nos. 520, 546, 562, 654, 1533).		
a. Recognition and acceptance of him as the Son of God who died to save us from our sins (CCC, no. 1248).		
b. Willingness to believe and trust in what Jesus has taught us about the Triune God, about ourselves, and about how to live (CCC, nos. 915, 1693, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).		
c. This faith has practical implications for daily life and one's relationship with Christ (CCC, no. 908).		
d. Involves active participation in the Church community and working to spread the faith by word and example.		
3. The relationship between faith and religion (CCC, nos. 2084, 2135).		
a. Religion refers to a set of beliefs and practices followed by those committed to the service and worship of God.		
b. Faith is different from religion.		
4. The fullness of Revelation is reflected in the life and teaching of the Catholic Church (CCC, nos. 748-870).		
a. The Church was founded by Jesus Christ (CCC, nos. 811-812).		

b. Church is the Body of Christ in the world.		
c. The Church is a unity of one faith in one Lord through one Baptism (CCC, nos. 813-16).		
d. The Magisterium guards and hands on the deposit of faith and is entrusted with the authentic interpretation of Revelation (CCC, nos. 880-896).		
II. Jesus Christ's Revelation About God		
A. Son of God from all eternity and Son of Mary from the moment of the Incarnation (CCC, nos. 486, 496, 487, 501, 721-730).		
1. Mystery of the Incarnation: Emmanuel (God-is-with-us) (Jn 3:16-17; CCC, no. 484).		
a. Jesus Christ is the Logos, the Word of God, the fulfillment of God's promise to Adam and Eve and to the people of ancient Israel (CCC, nos. 761-762).		
b. Christ continues his presence in the world through the Church (CCC, nos. 732, 737-739, 747).		
c. All events of Christ's life are worthy of reflection and imitation (see Gospel accounts).		
B. The Revelation of Jesus about God (Jn 14:9).		
1. God is Trinity: one in three Divine Persons (CCC, no. 234).		
a. This is the central mystery of our faith (CCC, nos. 235-237).		
b. The Divine Persons are distinct from one another (CCC, no. 254). The Divine Persons are distinct from one another (CCC, no. 254).		
c. The Divine Persons are relative to one another; each is God whole and entire; all three persons share the same attributes, i.e., all-loving, eternal, etc. (CCC, nos. 255-256).		
d. Each Divine Person shows forth what is proper to him, especially in the Incarnation and the gift of the Holy Spirit (CCC, nos. 258, 267).		
2. God is the Father: Jesus Christ's Father and our Father.		
a. Jesus teaches us that God is loving, caring, healing, forgiving, true, just.		
b. God the Father's love is faithful and eternal.		
C. The Three Divine Persons of the Trinity.		
1. The First Person of the Trinity: God the Father (CCC, nos. 238-242).		
a. God the Father is the source of all that is, visible and invisible.		

b. God is Father in relation to the Son from all eternity (CCC, no. 240).		
c. God is Father to all those baptized as his adopted sons and daughters through and in the Son (CCC, nos. 232-233, 249).		
d. God the Father of mercy also cares for the unbaptized (CCC, nos. 1257, 1260-1261).		
2. The Second Person of the Trinity: God the Son.		
a. Jesus Christ is eternally begotten and incarnate in time (CCC, nos. 461, 422).		
b. Son of God, true God, consubstantial with the Father (CCC, no. 252).		
c. Son of Mary, true man; the perfection of who we are created to be (CCC, nos. 430, 456-469, 484-487).		
d. Savior and Redeemer (CCC, nos. 517, 651-658).		
3. The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life (CCC, nos. 243-248).		
a. Eternally proceeding from the Father and the Son (CCC, no. 687).		
b. Only fully revealed by Jesus (CCC, nos. 689-690, 727-730).		
c. Sanctifier of the Church and her members, e.g., gifts and fruits of the Holy Spirit (CCC, nos. 32, 731-741, 1830-1832).		
4. The development of Trinitarian theology in the early councils of the Church (CCC, nos. 245-248).		
a. The struggles of the Church to maintain apostolic faith in light of Christological controversies and heresies (CCC, nos. 249-252).		
b. Church teaching articulated to battle Gnosticism, Arianism, Nestorianism, Monophysitism (CCC, nos. 464-469).		
5. Unique role of Mary, the Mother of God.		
a. The Annunciation and Mary's "yes" (CCC, nos. 484-487).		
b. An unparalleled recipient of God's grace: Immaculate Conception; Assumption (CCC, nos. 490-494, 966).		
c. Mary is ever-virgin (CCC, nos. 499-507). 1) Explain references in the Gospels to the brothers and sisters of Jesus (CCC, nos. 500-501).		
d. Mary is the Mother of the Church (CCC, no. 507).		
e. Mary is the first disciple.		

<p>III. The Mystery of the Incarnation</p> <p>A. Jesus Christ is fully God and fully man (CCC, nos. 464-469).</p> <p>1. Jesus Christ, a Divine Person, is truly the Son of God, who, without ceasing to be God and Lord, became man and our brother (CCC, no. 469).</p>		
<p>2. Jesus Christ took on a human nature. The eternal Son of God incarnate worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. He was like us in all things except sin (CCC, no. 470). Man’s creator has become man (CCC, no. 526).</p>		
<p>3. Jesus showed his humanity in every event of his human life (CCC, nos. 512-534):</p> <p>a. In his family life, his friendships, and his socialization with others we see him experience human joy and happiness and demonstrate human virtues.</p> <p>b. Through things such as hunger and thirst in the desert, temptation by the Devil, grief at the death of Lazarus, agony in the Garden of Gethsemane, and his Death on the Cross, we know that he also experienced pain, suffering, and sorrow. In his human encounter with the sick and the outcast, he personified compassion (CCC, no. 538).</p>		
<p>4. The unity of the two natures in the one Person is called the “hypostatic union” (CCC, no. 468).</p>		
<p>IV. Jesus Christ Teaches Us About Ourselves</p> <p>A. Jesus embodies what has been revealed in and through creation.</p> <p>1. God created the human person in his image and likeness; male and female he created them. This is why we must respect the dignity of all people (CCC, nos. 1700-1709).</p>		
<p>2. To be fully human means to fully accept and become the person God created us to be, a human person endowed with special gifts which reflect God: immortality, intellect, free will, the ability to love (CCC, nos. 356-358, 1702-1706).</p>		
<p>3. The Incarnation affirms that we are created as good, but in need of salvation, and are meant for eternal glory with God. The Incarnation also describes how God continues to work out our sanctification in the world, e.g., Church, sacraments, priesthood (CCC, nos. 461-469).</p>		
<p>4. God has entrusted his creation to us; we are stewards charged with procreating and protecting life and using the rest of creation respectfully (CCC, nos. 287, 354).</p>		
<p>B. Jesus Christ redeems us and gives us his grace so that we can choose the good according to God’s will and resist sin and its effects (CCC, nos. 1705, 1708-1709).</p>		

1. Jesus invites us to believe in him, to invite him into our hearts, and to follow him and his teaching as the path that leads to life, for he is “the way, the truth, and the life” and is worthy of our belief, adoration, and love (CCC, nos. 1741-1742).		
2. He reveals the way to repentance and conversion, teaching us to leave sin behind and to live a new life in him; he gives us the spiritual power and grace to overcome evil; he also teaches us about God’s forgiveness (CCC, nos. 1847-1848).		
3. He teaches us how to be single-hearted in our desire for God, to offset the disordered affections and divided hearts with which we live (CCC, nos. 1716-1717).		
C. Jesus Christ reveals the Father to us, who we are, and our call to holiness.		
1. By becoming man, and by his Death and Resurrection, Jesus Christ unites us to God (CCC, nos. 461-464).		
2. We become the free adopted children of the Father through Baptism (Gal 4; CCC, nos. 1265-1270).		
3. We are conformed to Christ and can grow in holiness and goodness.		
a. Lessons from the Sermon on the Mount (Mt 5-7; CCC, nos. 1716-1724).		
b. Parables and other teaching of Jesus Christ (CCC, no. 546).		
c. “Good teacher, what must I do to inherit eternal life?” (Mk 10:17-22).		
d. The Two Great Commandments: love of God and love of neighbor (CCC, nos. 2083-2557).		
e. Teaching about the final judgment (Mt 25:31-46; CCC, nos. 544, 1033, 1373, 2447, 2831).		
4. He teaches us to pray and teaches us through prayer (CCC, nos. 2607-2615).		
a. In the Gospels, the Lord Jesus teaches us about prayer:		
1) Going off by himself to pray teaches us the importance of finding time for prayer (Mk 1:35, 6:46; Lk 5:16).		
2) Jesus Christ teaches his Apostles and disciples to pray (Mt 7:7-11; CCC, no. 2609).		
3) The Lord Jesus teaches the importance of perseverance in prayer (Lk 11:5-13, 18:1-8; CCC, nos. 2729-2737, 2742-2745).		

b. Jesus Christ teaches us through prayer: 1) The Lord Jesus teaches us to approach prayer with humility and a sense of need (Lk 18:9-14).		
2) God is our Father, whom we approach through prayer (Mt 6:9-13; Lk 11:2-4; CCC, nos. 2759ff.).		
3) Jesus Christ intercedes for us (Jn 14:13, 16:24; CCC, nos. 2665-2669).		
5. Jesus sends out his disciples to evangelize (Lk 10:1-20; Mt 28:16-20; CCC, nos. 861, 905).		
D. Jesus also tells us of the goal in this life and of the end of life. 1. The Communion of Saints (CCC, nos. 948, 957, 960, 1474).		
2. Four last things. a. Death (CCC, nos. 992, 996, 1007, 1010-1014, 2299).		
b. Judgment: particular and final (CCC, nos. 677-679, 1021, 1038-1041).		
1) Purgatory (CCC, nos. 1030-1032).		
c. Heaven (CCC, nos. 1023-1029).		
d. Hell (CCC, nos. 1033-1037).		
V. Challenges		
A. How can we know God really exists? 1. Even without the Bible and Divine Revelation, we can know God really exists through reason and through experience (CCC, nos. 36-39, 50, 156-159).		
2. By looking around at creation, reason and experience can point to God's existence (CCC, nos. 156-159). a. The order and beauty of the natural world point to God as the origin and Creator of the universe (CCC, no. 295). b. Creation did not happen by chance; throughout history the Church has taught that someone had to be behind it, and that someone is God (CCC, nos. 156, 295).		
c. The natural law written upon each person's heart and the longing for God that each person has also point to God's existence (CCC, nos. 1954-1960).		
3. Reason and experience can also teach us to accept the word of other believers (CCC, no. 39).		
a. God's Revelation comes down to us through Scripture and Tradition (CCC, nos. 50-53, 74-83).		

<p>b. The testimony and witness of others who have gone before us: people whose stories appear in the Bible; Apostles, saints, and martyrs (CCC, nos. 823, 828, 857, 946, 1258, 2473).</p>		
<p>c. The faith of people we know today: the pope and the bishops in union with him; priests and deacons; parents, grandparents, and other family members; teachers and catechists; the witness of fellow Catholics as well as the witness of non-Catholic believers (CCC, nos. 85, 1655-1658).</p>		
<p>4. We can also know God exists through faith. For those who do believe, through faith as well as prayer and grace, they can grow in the knowledge and experience of the reality of God and his existence (CCC, nos. 143, 153-159).</p>		
<p>B. There are some who see human suffering and conclude that God does not care about us. Why do we say that he loves us deeply (CCC, nos. 1503-1505, 1681, 1808)?</p> <p>1. We say God loves us deeply, even in the midst of suffering, because he reveals his love to us in many ways, especially in Christ's taking our suffering upon himself for our sake (CCC, no. 1505).</p>		
<p>a. He shows us his love in creation (CCC, no. 54).</p> <p>1) God created the world entirely out of love and not out of necessity (CCC, no. 295).</p> <p>2) God created human beings in his image and likeness with the ability to give and receive love (CCC, nos. 1700-1706).</p>		
<p>b. The suffering and Death of Jesus Christ shows and proves that love (CCC, nos. 599-623).</p> <p>1) God sent his Son to redeem everyone from sin so that all can share a life of love eternally with him (Jn 3:16-17; CCC, nos. 599-605).</p>		
<p>2) Jesus lives now and establishes a relationship with each and every one of us, particularly through the sacramental life of the Church (CCC, nos. 662-664, 1084-1090).</p>		
<p>3) God continually calls us to union with him in his Son through the Holy Spirit by means of a life of holiness (CCC, nos. 1091-1109).</p>		
<p>c. God helps us know and sense his love through the people and events of our lives (CCC, nos. 897-913, 1069).</p>		

2. We also know of his love because he tells us of his loving plan to save us. a. He tells us in Scripture, the living Word of God (CCC, nos. 80-82).		
b. He also tells us through the liturgy of the Church, speaking to us in the Scripture and giving himself to us in the sacraments, especially the Eucharist (CCC, nos. 1067, 1324-1327).		
c. He tells us through the Church (CCC, nos. 785-786).		
C. How can people say that God is good if suffering and evil are present in the world? 1. Suffering that exists in the world is not something caused by God or sent by God; God only brings about what is good for he is goodness itself. When there is evil and suffering, God does not cause it, but sometimes he does permit it for reasons we cannot now know or understand (CCC, nos. 1500-1501).		
2. Evil is a reality and a mystery, that is, it is hard to understand the why of it (CCC, nos. 309-314). Some evil and suffering are a result of the work of the Devil or Satan (CCC, no. 395).		
3. Some suffering is the result of human sin and is not from God. It was God who gave us free will; sin is the result of the misuse of this gift (CCC, nos. 1849, 1852-1853).		
4. The Passion and Death of Jesus can help us to see beyond suffering and remind us that God is present with us in our suffering, pain, and death; our own personal suffering when united to Jesus' suffering becomes redemptive for ourselves and others (CCC, no. 1851).		
5. The Scriptures try to help us understand suffering: the psalms, the story of Job, and the prophets offer insights and consolation. In particular, the Resurrection of Jesus can help us see beyond suffering to hope and to eternal life (CCC, nos. 638-655).		
6. We need to remember that God always wants what is best for us (CCC, nos. 374-379).		
7. Natural disasters can be understood in part as a result of Original Sin (CCC, no. 400) and also because the world is in a state of journeying toward ultimate perfection (CCC, no. 310); they are not signs of God's displeasure or punishment.		
D. Does God really want us to be happy? 1. Yes. From the beginning of Creation, God has created us to be happy both in this world and in the next and has shown us the ways to be truly happy. Unhappiness was caused by people themselves when they did not or would not listen to him (CCC, nos. 374-379).		

2. God sent his only Son, Jesus Christ, so that we might be saved (Jn 3:16); that confident hope is the cause for happiness in spite of suffering (CCC, nos. 599-605).		
3. Jesus Christ taught us all he did so that we might share in his joy (Jn 15:11), which shows us again his desire for our happiness (CCC, nos. 736, 1832).		
4. The blueprint for true discipleship and happiness is found in Christ's teaching of the Beatitudes (Mt 5:2-10; CCC, nos. 1716-1718).		
5. True joy is the mark of followers of Christ (Phil 4:4; CCC, no. 1832).		
6. Jesus established his Church to help people find true happiness and joy (CCC, no. 1832).		
E. There are some who dismiss God's Revelation and say that the beliefs and doctrines taught by the Church have been made up by members of the Church. How can we be sure that what the Catholic Church teaches has come from God?		
1. We can be sure that what the Church teaches has come from God because of Apostolic Tradition and Apostolic Succession (CCC, nos. 888-892, 861-862, 858-860).		
a. What was revealed in and through Jesus Christ was entrusted to St. Peter and the Apostles, who were taught directly by Jesus. They in turn passed on those beliefs through those who succeeded them (CCC, nos. 81, 84).		
b. Through the centuries, the popes and bishops, the successors of St. Peter and the Apostles, have carefully transmitted to the generations whom they shepherd the truths revealed and taught by Jesus Christ (CCC, nos. 96, 171, 173, 815).		
c. Jesus Christ promised his Apostles that he would be with the Church until the end of time (Mt 28:20).		
2. Christ has also given the Church a share in his own infallibility (CCC, nos. 889-892).		
F. How do we as Catholics answer questions about the Blessed Virgin Mary and her role in the life and prayer of the Church (CCC, nos. 148, 484-511, 721-726, 773, 963-972, 829)?		
1. Questions about why Catholics pray to Mary.		
a. Catholics do not worship Mary; worship belongs to God alone. They venerate Mary and the saints.		

<ul style="list-style-type: none"> b. Mary does not have the power to answer prayers on her own; God alone has that power. c. Prayers to Mary are asking for her intercessory help. <ul style="list-style-type: none"> 1) Since Mary is already in Heaven, she will know better than we how to offer praise and prayer to God. 2) When people pray to the Blessed Mother they are asking her in turn to offer the same prayer for them to God. 3) When Mary and the saints were on earth, they cooperated with God to do good for others; so now from their place in Heaven they continue to cooperate with God by doing good for others who are in need on earth and in Purgatory. 		
<ul style="list-style-type: none"> 2. Questions about references in the Gospels to the brothers and sisters of Jesus. <ul style="list-style-type: none"> a. From the earliest days of the Church, Mary has been revered as ever-virgin; she was a virgin before Jesus' birth and remained a virgin afterward. b. It is not clear who the "brothers and sisters" of Jesus are. <ul style="list-style-type: none"> 1) At the time Jesus lived, the designation "brother and sister" also referred to cousins and sometimes even close neighbors. 		

Course III. The Mission of Jesus Christ (*The Paschal Mystery*)

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. The Goodness of Creation and Our Fall from Grace		
A. The Creation of the World and our first parents (CCC, nos. 54, 279-282).		
1. Revelation as found in the book of Genesis.		
a. Understanding literary forms in Scripture (CCC, no. 289).		
b. Genesis 1–11 conveys religious truth rather than science (CCC, nos. 283-289).		
c. The book reveals truth about which science and history can only speculate.		
d. Scripture’s use of figurative and symbolic language in Genesis 1–11 (CCC, nos. 362, 375, 390, 396).		
2. The Trinitarian God is the Creator of all; all creation reflects the glory of God (CCC, nos. 290-295, 301).		
3. God created all that is, seen and unseen.		
a. Unseen or invisible world: angels (CCC, nos. 325-336).		
b. Seen or visible world (CCC, nos. 349-357).		
4. Human beings as the summit of creation.		
a. Created in the image and likeness of God (CCC, nos. 356-359, 1700-1706).		
1) God made them male and female (CCC, nos. 369-373, 1605, 1702, 2331).		
2) Dignity of both men and women: similarities and differences (CCC, nos. 2333-2336).		
3) Contributions to the world and to the Church (CCC, nos. 2346-2347).		
b. Human persons are a body-soul unity; this reflects the physical and spiritual realities in the world (CCC, nos. 356-368).		
5. God’s plan: original holiness and original justice (CCC, nos. 374-379).		
B. The fall from grace: Original Sin (Gn 3; Rom 5:12; CCC, nos. 55, 309-314, 385-390, 1707).		
1. The full meaning of the doctrine of Original Sin is revealed only in the light of the Death and Resurrection of Jesus. It is essential to belief in the mystery of Christ. The whole of human history is marked by the sin of the first parents (CCC, no. 1708).		
2. The fall of the angels (CCC, nos. 391-395).		
3. The rebellion of Adam and Eve and its consequences.		
a. The rebellion of Adam and Eve was a sin of		

disobedience toward God, a rejection of a God-centered life and the choice of a self-centered life (CCC, nos. 396-398).		
b. The consequences of Adam and Eve's sin: loss of paradise, original grace, original holiness, and original justice (CCC, nos. 399-401).		
c. Original Sin and its consequences for all: suffering, death, a tendency toward sin, need for salvation (CCC, nos. 402-409).		
II. The Promise of a Messiah		
A. The first prophecy of the Messiah, God's promise to redeem the world (Gn 3:15; CCC, no. 410).		
1. God's immediate response to Adam and Eve's sin is to promise redemption; this is the <i>Proto-Evangelium</i> , the first announcement of the Good News (CCC, nos. 410-412).		
2. Promise endures despite the escalation of sin (the Book of Genesis: the murder of Abel, the Tower of Babel, the Flood) (CCC, nos. 55-64).		
B. Longing for the fulfillment of the promise (CCC, nos. 121-123).		
1. God's covenants with Old Testament peoples (CCC, nos. 129-130).		
a. The covenants are solemn commitments between God and human beings (CCC, no. 56).		
b. God made a covenant with Noah, with Abraham, and with Moses (CCC, nos. 56-64).		
c. Each of these covenants foreshadows the Paschal Mystery (CCC, no. 129).		
2. The people of ancient Israel entrusted with knowledge of God's promise.		
3. Judges, kings, and prophets: reminding the people of ancient Israel about the promise.		
4. The promise to David.		
5. The "suffering servant" passages in Isaiah.		
C. The promise of redemption is fulfilled in Jesus (CCC, nos. 422-451).		
1. The Gospels recognize Jesus as the fulfillment of the promise.		
a. The Annunciation: Mary's "yes" to God, her consent to be the Mother of God (<i>Theotokos</i>) (Lk 1:38; CCC, nos. 484-489).		
b. The dream of St. Joseph; the role of St. Joseph in the life of Jesus and Mary (CCC, nos. 496-507).		
c. The Gospels apply the ancient prophecies to Jesus (CCC, nos. 522-524).		

2. Why the Word became flesh (the Incarnation) (CCC, nos. 525-528, 456-478).		
a. To save us by reconciling us with God, who loved us and sent his Son to be the expiation for our sins (CCC, no. 457).		
b. That we might come to know the depth of God's love for us (CCC, no. 458).		
c. To be our model of holiness (CCC, no. 459).		
d. To make us partakers of the divine nature (CCC, nos. 457-460).		
e. To destroy the power of the Devil (1 Jn 3:8).		
3. Christ's whole life was a mystery of redemption (CCC, nos. 535-618).		
a. By becoming poor he enriched us with his poverty.		
b. In his hidden life his obedience atoned for our disobedience.		
c. In his preached word he purified our consciences.		
d. In his compassion and in his healings and exorcisms he bore our infirmities.		
e. In his Cross and Resurrection he justified us (CCC, no. 517).		
4. Christ's whole earthly life—words, deeds, silences, sufferings—is a Revelation of the Father. Even the least characteristics of the mysteries of Jesus' life manifest God's love among us (CCC, no. 516).		
III. Christ Our Light: Redemption Unfolds		
A. The Baptism of Jesus and Jesus' triple temptation (CCC, nos. 538-540).		
B. The miracle at the wedding feast of Cana (CCC, no. 2618). The announcement of the Kingdom through parables and miracles (CCC, nos. 541-550).		
C. The announcement of the Kingdom through parables and miracles (CCC, nos. 541-550).		
D. Transfiguration at Mount Tabor (CCC, nos. 554-556).		
E. Jesus institutes the Sacrament of the Eucharist (CCC, nos. 611, 1337-1344).		
IV. Redemption Through the Paschal Mystery		
A. The Passion and Death of Jesus (CCC, nos. 595-618).		
1. The mystery of redemptive love and suffering on the cross.		
a. Overcoming temptation by Satan.		
b. Events of the Passion . . . the Suffering Servant.		
c. The Kenosis: Philippians 2:5-11.		

<p>B. The Resurrection of Jesus: redemption accomplished and the promise fulfilled (CCC, nos. 631-658).</p> <p>1. A historical event involving Christ's physical body.</p> <p>a. Testified to by those who saw the Risen Jesus.</p> <p>b. Verified by the empty tomb.</p>		
<p>2. A transcendent event in which Jesus is no longer bound by space and time.</p> <p>a. The Resurrection is not a resuscitation or a return to earthly life.</p>		
<p>3. The significance of Christ's Resurrection.</p> <p>a. Confirmation of Jesus' divinity and of his words and teachings (CCC, nos. 651, 653).</p>		
<p>b. Fulfillment of the promises in the Old Testament and of Jesus' earthly promises (CCC, no. 652).</p>		
<p>c. A promise of our own resurrection (1 Cor 15).</p>		
<p>4. We participate in the mystery of redemption through the sacramental life of the Church, especially the Holy Eucharist.</p>		
<p>C. The Ascension and glorification of Jesus culminating in the sending of the Holy Spirit at Pentecost (CCC, nos. 659-667).</p> <p>1. The Ascension marks the entrance of Jesus' humanity into heaven (CCC, no. 659).</p>		
<p>2. Jesus' promise to be with us forever (Mt 28:20); the sending of the Holy Spirit as part of the promise.</p>		
<p>3. Where Jesus has gone, we hope to follow; Mary, through her Assumption into heaven body and soul, is an anticipation of the resurrection of others who will follow (CCC, nos. 963-970).</p>		
<p>V. Moral Implications for the Life of a Believer</p> <p>A. Christ was put to death for our sins and was raised for our justification (Rom 4:25; CCC, no. 598).</p>		
<p>1. Eternal life with God in heaven is God's desire for us (CCC, nos. 1691-1698).</p>		
<p>2. We need to accept and live the grace of redemption (CCC, no. 1803).</p> <p>a. By practicing the virtues of faith, hope, and love (CCC, nos. 1812-1832).</p>		
<p>b. By praying for the coming of the Kingdom of God and by working toward that goal.</p>		
<p>3. Death and our judgment by God (CCC, nos. 678-679, 1006-1014).</p> <p>a. Immediate or particular judgment (CCC, no. 1021).</p>		
<p>b. The resurrection of the body and the Last Judgment (CCC, nos. 988-1004).</p>		
<p>c. Heaven, hell, purgatory (CCC, nos. 1023-1037).</p>		

B. Universal call to holiness of life (CCC, nos. 826, 2012-2014, 2028, 2045, 2813).		
1. We are made in the image of God: intellect and free will (CCC, nos. 1703-1706).		
2. Personal response to God's call is shown in our way of life (CCC, no. 2002).		
3. Holy Spirit and grace enable us to live holiness of life (CCC, no. 1704).		
4. Essential elements of a life growing in holiness: interiority or reflection, self-examination, and introspection (CCC, no. 1779).		
5. We grow in holiness of life in and through the Church (CCC, no. 2045).		
C. Living as a disciple of Jesus.		
1. Adherence to Jesus and acceptance of his teaching (CCC, nos. 520, 618, 767, 1693).		
2. Conversion of heart and life, and the formation of conscience (CCC, no. 1248).		
3. Worshiping and loving God as Jesus taught (CCC, nos. 618, 767).		
4. Living a sacramental life and a life of prayer (CCC, nos. 562, 915, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).		
5. Putting Jesus' moral and spiritual teaching into practice.		
6. Serving the poor and marginalized.		
7. Fulfilling responsibility for the mission of evangelization.		
8. Fulfilling responsibility for stewardship.		
VI. Prayer in the Life of a Believer		
A. God calls every individual to a vital relationship with him experienced in prayer (CCC, no. 2558).		
B. Developing intimacy and communion with Jesus Christ through prayer is an essential aspect in the life of a believer or disciple (CT, no. 5; GDC, no. 80; NDC, §19B; CCC, no. 2560).		
C. Scripture is a source and guide for prayer (CCC, nos. 2567-2589, 2653-2654).		
1. Scripture is a source, in that many prayers come out of the Bible or are partly based on Scriptural passages or events: Mass prayers and dialogues, psalms and canticles, Our Father, Hail Mary, <i>Angelus</i> (CCC, nos. 2673-2679).		
2. Scripture is a guide, in that it gives us models of praying in biblical figures and teaches us about prayer.		
3. <i>Lectio divina</i> is a way of praying on the Word of God.		
D. Expressions of prayer can be vocal, meditative, or contemplative (CCC, nos. 2700-2724).		

E. The forms of prayer are blessing, adoration, petition, intercession, thanksgiving, and praise (CCC, nos. 2626-2649).		
F. Prayer requires effort and commitment (CCC, nos. 2729-2745).		
G. The Lord's Prayer forms a basis for the Church's understanding of the value of prayer (CCC, nos. 2759-2865).		
VII. Challenges		
A. Why would God the Father allow his Son, Jesus, to suffer and die the way he did (CCC, nos. 599-609)?		
1. God the Father allowed Jesus Christ, his Son, to suffer and die the way he did because of his love for all human beings; in that love, he wants us to live eternally with him in heaven. His Passion reveals the depth of the Father's love in helping all people to not be overcome by the magnitude of evil, sin, and death.		
2. Because of Adam and Eve's sin, all human beings are born with a wounded human nature due to the absence of the life of Christ's grace, and so we could not live eternally with God unless we were redeemed (CCC, nos. 402-406).		
3. God the Father allowed his Son, Jesus, to suffer and die because Jesus' sacrifice destroyed the power of sin and restored us to friendship with God.		
4. In part, the Father allowed Jesus to suffer and die the way he did in order to show us the gravity and seriousness of sin.		
B. Why are followers of Jesus Christ sometimes so willing to make sacrifices and to accept pain and suffering, especially in witness to Christ and their faith?		
1. Christians are willing to make sacrifices and undergo suffering patiently for a number of reasons.		
a. They are following the example of Jesus Christ, who through his suffering and Death gained salvation for us (CCC, no. 1505).		
b. Jesus Christ also predicted that people would suffer for their faith and promised that he would be with them in their suffering. Knowing this, believers try to accept suffering patiently, to trust in God, and to pray for his grace to sustain them. They rely on the Holy Spirit's gift of fortitude to grow in the virtue of fortitude (CCC, nos. 1808, 1831).		
c. Followers of Jesus Christ know that suffering is never in vain because it can help one move toward Heaven and eternal life. In our suffering, we can help make up to some degree for the hurt and harm we cause by our sin.		

d. Finally, the suffering, Death, Resurrection, and Ascension of Jesus teaches us to look beyond the sufferings of this world to the promise of eternal life with God in heaven (CCC, no. 1521).		
2. Christ strengthens the person to undergo suffering and thereby become more like Christ himself. Our suffering, when united with his own, can become a means of purification and of salvation for us and for others (CCC, nos. 618, 1505).		
C. Isn't making sacrifices and putting up with suffering a sign of weakness (CCC, nos. 1808, 1831)? 1. No. Making sacrifices and putting up with suffering requires a great deal of courage and strength. Jesus teaches us, by example, about the value of unselfish living and the courage and strength that requires. It takes grace and personal holiness to live as Jesus Christ has taught us.		
2. Jesus shows us through the whole Paschal Mystery (suffering, Death, Resurrection, and Ascension) that giving of ourselves is the path to eternal life and happiness (CCC, nos. 571-655). 3. He gives us the example of accepting the Father's will even when it involves suffering.		
4. Jesus teaches us both in word and by example to refrain from revenge and to forgive those who hurt or sin against us (CCC, nos. 2842-2845).		
5. Suffering is necessary to develop our maturity in Christ and to love our neighbor as Christ loves him (Col 1:24; CCC, nos. 1808, 1831).		
D. In the end, isn't it really only the final result that matters? 1. No. Every moral choice that a person makes has an effect on the person and society (CCC, nos. 1749-1756).		
2. A good end never justifies an evil means (CCC, no. 1753). 3. One must never do evil just so that good may come of it (CCC, no. 1789).		

Course IV. Jesus Christ's Mission Continues in the Church

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. Christ Established His One Church to Continue His Presence and His Work		
A. The origin, foundation, and manifestation of the Church (CCC, nos. 778-779).		
1. The Church—planned by the Father (LG, no. 2; CCC, no. 759).		
2. Preparation for the Church begins with God's promise to Abraham (CCC, no. 762).		
3. The Catholic Church was instituted by Christ (CCC, nos. 748-766).		
a. Christ inaugurated the Church by preaching Good News (CCC, nos. 767-768).		
b. Christ endowed his community with a structure that will remain until the Kingdom is fully achieved (CCC, no. 765).		
c. The Church is born primarily of Christ's total self-giving (CCC, no. 766).		
4. The Holy Spirit revealed the Church at Pentecost (CCC, nos. 767-768).		
5. Church is pillar and foundation of truth (1 Tm 3:15; CCC, no. 768).		
B. The descent of the Holy Spirit (CCC, nos. 696, 731-732, 767, 1076, 1287, 2623).		
1. Fifty-day preparation.		
2. Jesus remains with us always.		
3. The events of the first Pentecost.		
C. Holy Spirit is present in the entire Church (CCC, nos. 737-741).		
1. Spirit present in and through the Church.		
2. The Holy Spirit bestows varied hierarchic and charismatic gifts upon the Church.		
3. The Spirit's gifts help the Church to fulfill her mission (CCC, no. 768; LG, no. 4).		
D. Holy Spirit inspires Apostles' mission (CCC, nos. 857, 860).		
1. The Great Commission (CCC, nos. 858-860).		
2. The preaching of Peter on Pentecost (CCC, nos. 551-556).		
3. The growth of the Church (CCC, nos. 766-769).		
4. Conflict with Jewish and Roman authorities (CCC, no. 2474).		
a. Persecutions (CCC, nos. 675-677, 769, 1816).		
b. Martyrdoms: Stephen, James (CCC, nos. 2473-2474).		
5. The Church spreads to the Gentiles (CCC, nos. 762, 774-776, 781).		
a. The conversion of St. Paul (CCC, no. 442).		
b. Paul's missionary journeys (CCC, no. 442).		

E. Handing on the teaching of Jesus (CCC, nos. 787-789, 792, 796). 1. Apostolic Tradition (CCC, nos. 857-865).		
2. The development of the New Testament (CCC, nos. 124-133).		
F. The role of the Apostles in the early Church (CCC, no. 857). 1. Chosen and appointed by Jesus Christ (CCC, nos. 857-860). 2. The Council of Jerusalem: the Apostles recognized as leaders of the Church (CCC, no. 860).		
3. Community of Apostles continued in community of pope and bishops (CCC, nos. 861-862).		
II. Images of the Church (Partial Insights of Church Sharing in Trinitarian Communion) A. In the Old Testament (CCC, nos. 753-762). 1. Prefigured in Noah's ark (CCC, nos. 56, 753, 845, 1219). 2. The call of Abraham, and the promise to him of descendants (CCC, no. 762). 3. Israel's election as the People of God (CCC, no. 762). 4. The remnant foretold by the prophets (CCC, no. 762).		
B. From the New Testament (CCC, nos. 763-776). 1. The Body of Christ (CCC, nos. 787-795).		
2. The temple of the Holy Spirit (CCC, nos. 797-801).		
3. The bride of Christ (CCC, no. 796).		
4. The vine and branches (CCC, no. 787).		
5. The seed and the beginning of the Kingdom (CCC, nos. 541, 669, 764, 768).		
6. The family of God (CCC, nos. 791, 1655-1658, 2204-2685).		
C. Images rooted in Scripture and developed in Tradition. 1. The People of God (CCC, nos. 781-782).		
2. The way to salvation.		
3. Marian images (CCC, nos. 507, 773, 967, 972).		
4. The community of disciples.		
5. A pilgrim people.		

<p>III. The Marks of the Church “The sole Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic . . . subsists in the Catholic Church” (CCC, no. 870).</p> <p>A. The Church is one (CCC, nos. 813-822).</p> <ol style="list-style-type: none"> 1. Unity is in Jesus Christ through the Holy Spirit; it is visible unity in the world. 2. The Church is united in charity, in the profession of one faith, in the common celebration of worship and sacraments, and in Apostolic Succession (CCC, no. 815). 		
<ol style="list-style-type: none"> 3. Unity in diversity. <ol style="list-style-type: none"> a. Multiplicity of peoples, cultures, and liturgical traditions (CCC, nos. 814, 1202). b. Communion of twenty-one Eastern Catholic Churches and one Western Church, all in union with the Pope. 		
<ol style="list-style-type: none"> 4. Wounds to unity. <ol style="list-style-type: none"> a. Heresies (note modern parallels). <ol style="list-style-type: none"> 1) Early Church heresies: Gnosticism, Arianism, Nestorianism, Monophysitism, and Apollinarianism (CCC, nos. 464, 466-467, 471). 		
<ol style="list-style-type: none"> <ol style="list-style-type: none"> 2) Protestant Reformation: emphasized <i>sola scriptura</i> (the Bible alone) and <i>sola gratia</i> (grace alone). 		
<ol style="list-style-type: none"> <ol style="list-style-type: none"> 3) New divisions—sects and cults. 		
<ol style="list-style-type: none"> <ol style="list-style-type: none"> b. Schisms (the split between East and West). <ol style="list-style-type: none"> 1) Following the Council of Ephesus in 431, those Churches which followed Nestorius established separate Churches; later returned to union with Rome. 		
<ol style="list-style-type: none"> <ol style="list-style-type: none"> 2) Following the Council of Chalcedon in 451, those who accepted the Monophysite position formed what are called the Oriental Orthodox Churches. 		
<ol style="list-style-type: none"> <ol style="list-style-type: none"> 3) Eastern Schism of 1054: the pope in Rome and the bishop of Constantinople excommunicated each other, thus leading to the breach between the Roman Catholic Church and the Eastern Orthodox Church. 		
<ol style="list-style-type: none"> <ol style="list-style-type: none"> c. Apostasy. 		

<p>5. Ecumenism.</p> <ol style="list-style-type: none"> a. Jesus’ prayer for unity of his disciples (Jn 17:11; CCC, no. 820). b. Vatican II documents. c. Ecumenical dialogues with Orthodox Churches and Protestant ecclesial and faith communities emphasized common baptism of all Christians and common service to love even to the point of joint-martyrdom. d. The fullness of Christ’s Church subsists in the Catholic Church (LG, no. 8). 		
<p>6. Interreligious Dialogue.</p> <ol style="list-style-type: none"> a. Judaism, which holds a unique place in relation to the Catholic Church. 		
<ol style="list-style-type: none"> b. Islam. 		
<ol style="list-style-type: none"> c. Other religions. 		
<p>B. The Church is holy (CCC, nos. 823-829).</p> <ol style="list-style-type: none"> 1. Holiness is from the all-holy God: all human beings are called to live in holiness. 2. Christ sanctifies the Church through the Holy Spirit and grants the means of holiness to the Church. 		
<ol style="list-style-type: none"> 3. Church members must cooperate with God’s grace. <ol style="list-style-type: none"> a. Divine dimensions of the Church. b. Human dimensions of the Church. 		
<ol style="list-style-type: none"> 4. Church members sin, but the Church as Body of Christ is sinless. <ol style="list-style-type: none"> a. Church constantly fosters conversion and renewal. 		
<ol style="list-style-type: none"> 5. Mary, Mother of the Church and model of faith. <ol style="list-style-type: none"> a. The Annunciation and Mary’s “yes” to God. b. Mary’s perpetual virginity. c. The Immaculate Conception and the Assumption. 		
<ol style="list-style-type: none"> 6. Canonized saints: models of holiness. <ol style="list-style-type: none"> a. Their example encourages us. b. They intercede for us. 		
<ol style="list-style-type: none"> 7. The members of the Church are always in need of purification, penance, and renewal (LG, no. 8, cited in CCC, nos. 827, 1428; UR, no. 6, cited in CCC, no. 821). 		
<p>C. The Church is catholic (CCC, nos. 830-856).</p> <ol style="list-style-type: none"> 1. The Church has been sent by Christ on a mission to the whole world and exists worldwide. 2. The Church exists for all people and is the means to salvation for all people. 		
<ol style="list-style-type: none"> 3. Salvation comes from the Church even for non-members (see <i>Dominus Iesus</i>, section 20; CCC, no. 1257). 		

D. The Church is apostolic (CCC, nos. 857-865). 1. Founded by Christ on the Twelve with the primacy of Peter. 2. Has apostolic mission and teaching of Scripture and Tradition. 3. Guided by successors of the Twelve: the pope and bishops.		
4. Christ calls all Church members to share Gospel of salvation.		
IV. The Church in the World		
A. The Church is sign and instrument of communion with God and unity of the human race (CCC, no. 760).		
B. Christ founded the Church with a divine purpose and mission (CCC, no. 760).		
1. Jesus—not the members—endowed Church with authority, power, and responsibility (CCC, nos. 763-766).		
2. Church transcends history yet is part of history.		
3. Church continues Christ’s salvation, preserves and hands on his teaching.		
4. Church scrutinizes “signs of the times”—interprets them in light of Gospel.		
C. The Church and her mission of evangelization (CCC, nos. 861, 905). 1. Definition and description of evangelization. 2. Missionary efforts. 3. Call to a new evangelization.		
D. Visible structure of the Church: a hierarchical communion (CCC, nos. 880-896). 1. The College of Bishops in union with the pope as its head. a. The Holy See. b. Individual dioceses. c. Parishes.		
d. Family: the domestic Church (CCC, nos. 791, 1655-1658, 2204, 2685).		
2. The various vocations of life. a. Ordained bishops, diocesan and religious priests continue the ministry of Christ the Head (CCC, nos. 1555-1568).		
b. Ordained deacons continue the ministry of Christ the Servant (CCC, nos. 1569-1571).		
c. Religious: consecrated by vows to Christ (CCC, nos. 925-933). 1) Religious orders. 2) Religious societies.		
d. Laity: baptized members of Christ (CCC, nos. 897-913). 1) Evangelization and sanctification of the world. 2) Some of the laity work full time for the Church.		

<p>3) The laity live in various states of life:</p> <ul style="list-style-type: none"> a) Marriage and family life. b) Single life. c) Third orders and lay consecrated people. 		
<p>E. Teaching office in the Church: the Magisterium (CCC, no. 890).</p> <ul style="list-style-type: none"> 1. The teaching role of the pope and bishops. <ul style="list-style-type: none"> a. Authentic interpreters of God’s Word in Scripture and Tradition. b. Ensure fidelity to teachings of the Apostles on faith and morals (CCC, Glossary). c. Explain the hierarchy of truths. d. The Ordinary Magisterium must be accepted even when it is not pronounced in a definitive manner. e. Obey the mandate for evangelization. 		
<ul style="list-style-type: none"> 2. Indefectibility and infallibility. <ul style="list-style-type: none"> a. Indefectibility: the Church will always teach the Gospel of Christ without error even in spite of the defects of her members, both ordained and lay. 		
<ul style="list-style-type: none"> b. Infallibility: the gift of the Holy Spirit, which gives the Church the ability to teach faith and morals without error. <ul style="list-style-type: none"> 1) The pope can exercise infallibility when teaching alone on faith and morals, when the teaching is held in common by the bishops of the world and the pope declares that he is teaching <i>ex cathedra</i> (CCC, no. 891). 		
<ul style="list-style-type: none"> 2) The pope and bishops exercise infallibility when they teach together either in regular teaching dispersed throughout the world or when gathered in an ecumenical council (CCC, no. 892). 		
<ul style="list-style-type: none"> 3. The law of the Church. <ul style="list-style-type: none"> a. Pastoral norms for living the faith and moral life, e.g., the precepts of the Church. b. Disciplines of the Church can be adjusted by the hierarchy for new circumstances. 		
<p>F. Sanctifying office of the Church (CCC, no. 893).</p> <ul style="list-style-type: none"> 1. The Eucharist is the center of life in the Church. 2. Bishops and priests sanctify the Church by prayer, work and ministry of the Word, and the sacraments. 3. Goal for all is eternal life. 		
<p>G. Governing office of the Church (CCC, nos. 894-896).</p> <ul style="list-style-type: none"> 1. The pope, the bishop of Rome, exercises supreme, ordinary, and immediate jurisdiction over the universal Church. 		

<p>2. Bishops have responsibility to govern their particular churches; they are to exercise their authority and sacred power with the Good Shepherd as their model.</p>		
<p>V. Implications for Life of a Believer</p> <p>A. Belonging to the Church is essential (CCC, no. 760).</p> <ol style="list-style-type: none"> 1. Christ willed the Church to be the ordinary way and means of salvation (CCC, no. 763, 772-776). 2. We receive Christ’s redemption as members of his Body the Church. 3. Christ entrusted Word and sacraments to the Church for our salvation. 4. Church has fullness of truth and totality of the means of salvation. 		
<p>B. Jesus Christ enriches us through the Church.</p> <ol style="list-style-type: none"> 1. Through the sacraments beginning with Baptism; regular reception of the sacraments is essential for members of the Church. 2. Through a life of prayer, communion, charity, service, and justice in the household of faith. 3. Through association with others who want to follow Christ in the Church. 		
<p>C. The Church at prayer.</p> <ol style="list-style-type: none"> 1. Liturgical year (CCC, nos. 1163-1178). 		
<ol style="list-style-type: none"> 2. How we pray. 3. Celebration of the Christian mysteries (CCC, nos. 1273, 1389). 		
<p>D. Living as a member of the Church, the Body of Christ, means we live as disciples, proclaiming the Lord Jesus’ teaching to others (CCC, nos. 520, 1248).</p> <ol style="list-style-type: none"> 1. As disciples of Christ we are “salt and light for the world.” <ol style="list-style-type: none"> a. Living as Christ calls and teaches us as known in and through the Church. b. Active response to call to holiness at home, workplace, public square. c. Examples for Christian witness in parish and diocese. 		
<ol style="list-style-type: none"> 2. Necessity of prayer (CCC, nos. 2612, 2621). <ol style="list-style-type: none"> a. The Lord forms, teaches, guides, consoles, and blesses us through prayer. b. Prayer helps us understand the teachings of Jesus Christ and his Church in a deeper way and live them more fully. 		
<p>VI. Challenges</p> <p>A. Why do I have to be a Catholic? Aren’t all religions as good as another (CCC, nos. 760, 817-822, 836)?</p> <ol style="list-style-type: none"> 1. To be a Catholic is to be a member of the one true Church of Christ. While elements of truth can be found in other churches and religions, the fullness of the means of salvation subsists in the Catholic Church (CCC, nos. 816, 836-838). 		

<p>2. Christ willed that the Catholic Church be his sacrament of salvation, the sign and the instrument of the communion of God and man (CCC, nos. 774-776, 780).</p> <p>3. Christ established his Church as a visible organization through which he communicates his grace, truth, and salvation (CCC, no. 771).</p>		
<p>4. Those who through no fault of their own do not know Christ or the Catholic Church are not excluded from salvation; in a way known to God, all people are offered the possibility of salvation through the Church (CCC, nos. 836-848).</p>		
<p>5. Members of the Catholic Church have the duty to evangelize others (CCC, nos. 849-856).</p>		
<p>B. Isn't the Church being hypocritical in telling other people to be holy and avoid sin when many Catholics, including the clergy, are guilty of terrible wrongs (CCC, nos. 823-829)?</p> <p>1. Some members of the Church might be hypocritical. Members of the Church, like all human beings, are guilty of sin, but this doesn't make the Church wrong or hypocritical.</p>		
<p>2. The Church teaches what God has told us about how to be holy and the necessity of avoiding sin. Failure by members of the Church to live out what God has taught does not invalidate the truth of the teaching we have received through the Apostles and their successors.</p> <p>3. The Church is guided and animated by the Holy Spirit and, as the Body of Christ, remains sinless even if her members sin.</p>		
<p>C. Who needs organized religion? Isn't it better to worship God in my own way, when and how I want?</p> <p>1. God desires us to come to him as members of his family, his new people, so he established the Church to accomplish that purpose (CCC, no. 760).</p>		
<p>2. No one and no community can proclaim the Gospel to themselves (CCC, no. 875).</p>		
<p>3. Because human beings are social in nature, we need each other's encouragement, support, and example (CCC, no. 820).</p>		
<p>4. Worship of God has both a personal dimension and a communal dimension: personal, private worship is encouraged to complement communal worship (CCC, nos. 821, 1136-1144).</p>		
<p>5. The Church offers us authentic worship in spirit and in truth when we unite ourselves with Christ's self-offering in the Mass (CCC, nos. 1322-1324).</p>		
<p>6. God taught in the Old and New Testaments for people to come together and worship in the way that he revealed to them (CCC, nos. 1093-1097).</p>		

<p>7. The Catholic Church is structured so that all the members, clergy and laity alike, are accountable to someone (CCC, nos. 871-879).</p>		
<p>D. How is it that the Catholic Church is able to sustain the unity of her members even though they live out their faith in different cultures and sometimes express their faith in different ways?</p> <ol style="list-style-type: none"> 1. The Church is able to sustain unity because she has the apostolic teaching office of the pope and bishops to guide and direct her under the guidance of the Holy Spirit (CCC, no. 815). 2. It is the pope and bishops who are the successors in every age to St. Peter and the Apostles (CCC, nos. 815, 862). 		
<ol style="list-style-type: none"> 3. The unity of the Church is also sustained through the common celebration of worship and the sacraments (CCC, no. 815). 		

Course V. Sacraments as Privileged Encounters with Jesus Christ

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. The Sacramental Nature of the Church		
A. Definition of sacrament.		
1. A sacrament is an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life of grace is dispensed to us through the work of the Holy Spirit (CCC, no. 1131).		
2. Eastern Churches use the word “mystery” for sacrament and celebrate them in a similar but not essentially different way.		
3. Sacraments confer the grace they signify (CCC, no. 1127).		
a. Grace: sanctifying and actual—gratuitous (CCC, nos. 1996-2005).		
b. Sacramental grace (CCC, no. 1129).		
B. The Church and the sacramental economy of salvation (CCC, no. 849).		
1. Jesus Christ is the living, ever-present sacrament of God (CCC, nos. 1088-1090).		
2. The Church as universal sacrament of Jesus Christ (CCC, nos. 774-776).		
a. The Church is the sacrament of salvation, the sign and the instrument of the communion of God and all (CCC, no. 780).		
b. The Church has a sacramental view of all reality (CCC, no. 739).		
c. The Church is the sacrament of the Trinity’s communion with us (CCC, no. 774).		
C. Redemption is mediated through the seven sacraments.		
1. Christ acts through the sacraments (CCC, nos. 1084-1085).		
a. Signs and symbols (CCC, nos. 1145-1152).		
b. Sacraments for healing and sanctification (CCC, nos. 1123, 1421).		
c. Experiential sign of Christ’s presence (CCC, nos. 1115-1116).		
2. The Church at prayer (CCC, no. 1073).		
a. Prayer defined; different forms (CCC, nos. 2559, 2565).		
b. Essential for a believer (CCC, no. 2558).		
c. Liturgical prayer and the sacraments (CCC, nos. 1137-1144).		
d. Personal prayer; Christian meditation (CCC, nos. 2626-2643, 2705-2719).		

<p>II. The Sacraments of Initiation (CCC, no. 1212)</p> <p>A. Baptism: the sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ (CCC, nos. 1279-1280).</p>		
<p>1. Understanding the sacrament.</p> <p>a. Scriptural basis.</p> <p>1) The Sacrament of Baptism is pre-figured in the Old Testament at creation when the Spirit of God hovered over the waters at creation (Gn 1-2); in Noah's ark (Gn 7); in the crossing of the Red Sea (Ex 14) and the Jordan (CCC, nos. 1217-1222).</p>		
<p>2) New Testament references: Mt 3:1-12; Mt 3:13-17; Mt 29:19; Mk 1:9-11; Lk 3:21-22; Jn 1:22-34; Jn 3:1-15; Acts 2:37-41 (CCC, nos. 1223-1225).</p>		
<p>b. Historical development (CCC, nos. 1229-1233).</p>		
<p>1) Baptism of blood (CCC, no. 1258). 2) Baptism of desire (CCC, nos. 1258-1261).</p>		
<p>c. Theology (CCC, nos. 1217-1228).</p>		
<p>2. Celebration (CCC, nos. 1229-1245).</p>		
<p>a. Baptism of adults (CCC, nos. 1247-1249).</p>		
<p>b. Baptism of infants (CCC, nos. 403, 1231, 1233, 1250-1252, 1282, 1290). 1) The question of infants who die before Baptism (CCC, no. 1283).</p>		
<p>c. Role of godparents (CCC, no. 1255).</p>		
<p>3. Essential elements (CCC, nos. 1239-1240).</p>		
<p>a. Immersion or the triple pouring of water on the head (CCC, nos. 694, 1214, 1217, 1240). b. Saying the words of the formula (CCC, no. 1240).</p>		
<p>4. Other elements: (CCC, nos. 1237-1245).</p>		
<p>5. Effects of the sacrament (CCC, nos. 1262-1270).</p>		
<p>a. Die and rise with Christ (CCC, no. 1227).</p>		
<p>b. Freed from Original Sin and all sins (CCC, no. 1263).</p>		
<p>c. Adopted children of God (CCC, nos. 1265-1266).</p>		
<p>d. Members of the Church (CCC, nos. 1267-1270).</p>		
<p>e. Indelible character; this sacrament cannot be repeated (CCC, nos. 1272-1274).</p>		

f. Holy Spirit and discipleship (CCC, no. 1241).		
6. Requirements for reception.		
a. For adults (CCC, nos. 1247-1249).		
b. For infants (CCC, nos. 1250-1252).		
c. Catechesis for baptized (CCC, nos. 1253-1255).		
7. Minister of the sacrament (CCC, no. 1256).		
a. Ordinary circumstances.		
b. In danger of death.		
8. Necessity of Baptism (CCC, nos. 1257-1261).		
9. Implications.		
a. Members of Church (CCC, no. 1267).		
b. Common priesthood (CCC, no. 1268).		
c. Rights and duties (CCC, no. 1269).		
d. Call to mission (CCC, no. 1270).		
e. Ecumenical aspect (CCC, no. 1271).		
10. Appropriating and living this sacrament (CCC, no. 1694).		
a. Reminders of our Baptism.		
1) In the Church's liturgy: Easter vigil, renewal of baptismal promises, sprinkling rite at Mass (CCC, nos. 281, 1217, 1254, 1668, 2719).		
2) In pious practices: blessing with holy water (fonts in churches and homes), sign of the cross (CCC, no. 1668).		
b. Prayer and reflection on the meaning of Baptism (CCC, nos. 1694, 1811, 1966, 1988, 1987, 1992, 1997, 2015).		
1) Sharing in the Death and Resurrection of Christ.		
2) Turning away from sin and selfish actions; ongoing conversion.		
B. Confirmation: the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated.		
1. Understanding the sacrament.		
a. Scriptural basis.		
1) The book of Isaiah foretold that the Spirit of the Lord shall rest on the hoped-for Messiah (Is 11:2; CCC, no. 1286).		
2) The Holy Spirit descended on the Church (Acts 8:14-17; CCC, nos. 1287-1288).		
b. Historical development (CCC, nos. 1290-1292).		

c. Theology. 1) Western Church (CCC, nos. 1286-1288).		
2) Eastern Churches (CCC, no. 1289).		
2. Celebration. a. Rite of Confirmation (CCC, nos. 1298-1300).		
b. Rite of Christian Initiation of Adults (RCIA) (CCC, nos. 1232-1233, 1298).		
c. Eastern Catholic Churches confirm (chrismate) at the time of Baptism and, in some cases, administer Eucharist then as well (CCC, nos. 1290-1292).		
3. Essential elements of the sacrament (CCC, no. 1300). a. Laying-on of hands and anointing with chrism. b. Saying the words of the formula.		
4. Requirements for reception. a. Baptized and age (CCC, nos. 1306-1308). b. Preparation, Confession, sponsor (CCC, nos. 1309-1310).		
5. Minister (CCC, nos. 1312-1314).		
6. Effects and implications (CCC, no. 1303). a. Perfection of baptismal grace (CCC, no. 1285).		
b. Help of Holy Spirit's gifts and fruits (CCC, nos. 1830-1832).		
c. Indelible character; this sacrament cannot be repeated (CCC, nos. 1303-1305).		
d. Call to spread and defend faith (CCC, no. 1303).		
e. Discernment of God's call (CCC, no. 1303).		
f. Stewardship (CCC, no. 1303).		
7. Appropriating and living this sacrament: life in the Holy Spirit (CCC, no. 1694). a. How to know the Holy Spirit's promptings and actions in your life, with the help of the Holy Spirit (CCC, no. 1694). 1) Learn Sacred Scripture (CCC, nos. 50-51, 94-95, 1066).		
2) Live the sacraments (CCC, nos. 1071-1072, 1091-1092).		
3) Love the Catholic Church—the Church that Christ began.		
b. Prayer is the foundation for knowing and following the will and actions of the Holy Spirit (CCC, nos. 1309, 1073, 2670-2672).		
C. Holy Eucharist: the sacrament which re-presents in the Mass the sacrificial Death of Christ and his Resurrection—making it possible for us to eat his Body and drink his Blood (CCC, no. 1323).		

<p>1. Understanding the sacrament.</p> <p>a. Scriptural basis: Ex 12; Mt 14:13-21; Mt 26:26-29; Mk 6:30-33; Mk 14:22-25; Lk 9:10-17; Lk 22:14-20; Jn 2:1-12; Jn 6:22-59; Jn 13-17; 1 Cor 11:23ff. (CCC, nos. 1337-1344).</p> <p>1) The Eucharist is pre-figured in the Old Testament, beginning with the priest-king Melchizedek (Gn 14:18-20), Israel eating unleavened bread every year at Passover, and Yahweh providing manna from heaven (CCC, nos. 1333, 1544).</p>		
<p>b. Historical development (CCC, nos. 1324-1332, 1345).</p>		
<p>c. Theology.</p> <p>1) Signs (CCC, nos. 1333-1336).</p>		
<p>2) Institution (CCC, nos. 1337-1340).</p>		
<p>3) “In memory” (CCC, nos. 1341-1343).</p>		
<p>4) Thanksgiving and praise (CCC, nos. 1359-1361).</p>		
<p>5) Sacrificial memorial (CCC, nos. 1362-1372).</p>		
<p>6) <i>Ecclesia de Eucharistia</i>.</p>		
<p>2. Celebration.</p> <p>a. Parts of the Mass (CCC, nos. 1348-1355).</p>		
<p>b. Roles of priests and deacons (CCC, nos. 1566, 1570).</p>		
<p>c. Roles of faith community (CCC, nos. 1140, 1348).</p>		
<p>3. Essential elements.</p> <p>a. Bread (unleavened in Latin Church, leavened in Eastern Churches) and wine from grapes (CCC, no. 1412; CIC, cc. 924 § §1-3, 926, 927).</p> <p>b. Eucharistic Prayer (CCC, nos. 1352-1355).</p>		
<p>4. Christ’s Real Presence.</p> <p>a. Transubstantiation (CCC, nos. 1373-1377).</p>		
<p>b. Worship of the Eucharist.</p> <p>1) Adoration (CCC, no. 1378).</p> <p>2) Tabernacle (CCC, no. 1379).</p> <p>3) Reverence (CCC, nos. 1385-1386, 1418).</p>		
<p>5. Effects of the sacrament.</p> <p>a. Union with Jesus and Church (CCC, nos. 1391, 1396).</p>		
<p>b. Forgiveness of venial sin (CCC, no. 1394).</p>		
<p>c. Protection from grave sin (CCC, no. 1395).</p>		
<p>d. Commits us to the poor (CCC, no. 1397).</p>		

6. Requirements for fruitful reception. a. Baptized member of the Church who believes in the Real Presence and Transubstantiation (CCC, nos. 1376, 1385, 1387-1388). b. Free from grave sin (CCC, no. 1385). c. One hour fast from food and drink (CCC, no. 1387).		
7. Other receptions. a. Frequent Communion (CCC, nos. 1388-1389).		
b. Viaticum (CCC, nos. 1524-1525)		
c. Eucharist two times a day (CIC, c. 917).		
8. Minister of the sacrament (CCC, nos. 1369, 1566).		
9. Role of extraordinary ministers of Holy Communion (CCC, no. 1411; CIC, c. 910 §2, c. 230 §3).		
10. Implications. a. Ecumenical (CCC, no. 1398).		
b. Love of God, neighbor, and poor (CCC, nos. 1396-1397).		
c. Nourishing Christ's life in us (CCC, no. 1392).		
11. Appropriating and living this sacrament. a. Active participation in Mass where the Lord comes in both word and sacrament (CCC, nos. 2042, 2181-2182).		
b. Prayer of thanksgiving on receiving Jesus Christ in the Eucharist (CCC, nos. 1358-1359).		
c. Reflective prayer on the meaning of Christ's Death and Resurrection, and petition for the grace to give to others of ourselves as the Lord did (CCC, nos. 1359-1361).		
12. Sanctoral Cycle (CCC 1194)		
13. Indulgences (CCC 1498)		
14. Sacramentals (CCC 1677-1678)		
15. Popular Piety (CCC 1679)		
III. Sacraments of Healing		
A. Penance and Reconciliation: the sacrament through which sins committed after Baptism can be forgiven, and reconciliation with God and community can be effected (CCC, nos. 1422, 1425, 1428, 1446).		
1. Understanding the sacrament. a. Scriptural basis: Jesus gives the Eleven the power to forgive sins (Jn 20:22-23). Examples of forgiveness (Mk 2:1-12; Lk 15:11-32; Jn 8:1-11; CCC, no. 1444).		
b. Historical development (CCC, nos. 1425-1429, 1447-1448).		

c. Theology (CCC, nos. 1440-1449).		
2. Celebration.		
a. Individual confession (CCC, nos. 1456-1458, 1480, 1484).		
b. Communal service (CCC, no. 1482).		
c. General absolution (CCC, no. 1483).		
3. Essential elements.		
a. Acts of the penitent: contrition and firm purpose of amendment, confession of sins, penance or satisfaction (CCC, nos. 1450-1458).		
b. Absolution (CCC, nos. 1480-1484).		
4. Effects.		
a. Forgiveness of all sin (CCC, no. 1442).		
b. Reconciliation with God by which grace is received (CCC, nos. 1468-1469, 1496).		
c. Reconciliation with the Church (CCC, nos. 1443-1445).		
d. Remission of punishment for sin (CCC, nos. 1470, 1496).		
e. Peace and serenity (CCC, no. 1496).		
f. Spiritual strength to resist temptation (CCC, no. 1496).		
5. Requirements for reception.		
a. Contrition, both perfect and imperfect (CCC, nos. 1451-1454).		
b. Confession of grave or mortal sins (CCC, nos. 1455-1457).		
c. Confession of venial sins recommended (CCC, no. 1458).		
6. Minister of the sacrament (CCC, nos. 1461-1466).		
a. The seal of confession (CCC, no. 1467).		
7. Implications (CCC, nos. 1468-1470).		
a. Thanksgiving and amendment (CCC, nos. 1459, 1451).		
b. Ongoing conversion (CCC, no. 1423).		
c. Reconciliation with the Church community (CCC, nos. 1422, 1443-1445, 1469).		
8. Appropriating and living this sacrament (CCC, nos. 1451, 1468-1469, 1470).		
a. Prayer of thanksgiving for the gift of God's forgiveness of sins.		
b. Reflective prayer on contrition in its fullest sense: sorrow for our sins with the resolution to avoid future sin (CCC, no. 1452).		
B. Anointing of the Sick: the sacrament which gives spiritual healing and strength to a person seriously ill and sometimes also physical recovery (CCC, nos. 1499-1513).		
1. Understanding the sacrament.		

a. Scriptural basis: Jas 5:14-15 (CCC, no. 1510).		
b. Historical development (CCC, no. 1512).		
c. Theology.		
1) Illness (CCC, nos. 1500-1502).		
2) Christ the Physician (CCC, no. 1503).		
3) Faith and healing (CCC, no. 1504).		
4) Christ's suffering (CCC, no. 1505).		
5) Disciples carry cross (CCC, no. 1506).		
6) Holy Spirit's gift of healing (CCC, no. 1509).		
7) Christ institutes sacrament of the sick (CCC, nos. 1500-1513).		
2. Celebration.		
a. Individual celebration (CCC, nos. 1514-1516).		
b. Communal celebration (CCC, nos. 1517-1518).		
c. Viaticum (CCC, nos. 1524-1525).		
3. Essential elements (CCC, nos. 1517-1519).		
a. Laying-on of hands; anointing forehead and hands with oil of the sick.		
b. Spoken words of the formula.		
4. Effects (CCC, nos. 1520-1523).		
a. Union of the sick person to Christ in his Passion.		
b. Strength, peace, and courage to endure the sufferings of illness or old age.		
c. The forgiveness of sins.		
d. The restoration of health if God wills it.		
e. Preparation for passing over to eternal life.		
5. Requirements for reception (CCC, nos. 1514-1515).		
6. Minister: priest or bishop (CCC, no. 1516).		
7. Implications (CCC, no. 1532).		
a. The Lord Jesus does not abandon or forget us; he is with us in all things.		
b. The Lord Jesus' healing power is still at work in the world.		
8. Appropriating and living this sacrament (CCC, nos. 1522-1523).		
a. Prayerful reflection on the healing power of Jesus Christ.		
b. Prayer on accepting God's will.		
c. Prayer on offering up our sufferings to God.		
IV. Sacraments at the Service of Communion		
A. Holy Orders: the sacrament through which a man is made a bishop, priest, or deacon and is given the grace and power to fulfill the responsibilities of the order to which he is ordained.		

<p>1. Understanding the sacrament.</p> <p>a. Scriptural basis: Mt 16:18ff.; Mt 28:19-20; Lk 6:12-16; Mk 3:14-19 (CCC, no. 1577).</p> <p>1) Jesus consecrates his followers at the Last Supper (Jn 17).</p> <p>2) To remember him, Jesus commanded his followers, “Do this in memory of me.” His Apostles continued to celebrate the Eucharist as ordained ministers.</p>		
b. Historical development—instituted by Christ (CCC, nos. 874ff.).		
c. Theology (CCC, nos. 1539-1553).		
2. Celebration of Ordination.		
a. Bishop (CCC, nos. 1555-1561).		
b. Priest (CCC, nos. 1562-1568).		
c. Deacon (CCC, nos. 1569-1571).		
3. Essential elements (CCC, nos. 1572-1574).		
a. Imposition of hands.		
b. Spoken prayer of consecration.		
4. Effects.		
a. Indelible character; this sacrament cannot be repeated (CCC, nos. 1581-1584).		
b. Grace of the Holy Spirit (CCC, nos. 1585-1589).		
5. Requirements for reception.		
a. Called to ministry (CCC, no. 1578).		
b. Baptized male (CCC, no. 1577).		
c. Celibacy in the Latin Church (CCC, no. 1579).		
d. Adequate education and formation (CCC, nos. 1578, 1598).		
e. Mental health screening (<i>Program of Priestly Formation</i> , nos. 5, 53).		
f. Lifelong commitment to personal prayer and devotion (CCC, nos. 1567, 1579).		
g. Servant leader in Person of Christ (CCC, nos. 1552-1553, 1548-1551).		
6. Minister of the sacrament: bishop (CCC, nos. 1575-1576).		
7. Implications.		
a. Servant leaders according to order (CCC, nos. 1547ff.).		
b. Distinctive ministries of bishop, priest, and deacon (CCC, nos. 1594-1596).		
8. Appropriating and living this sacrament.		
a. Prayer for more vocations to the priesthood (CCC, no. 1548).		
b. Praying for bishops, priests, and deacons (CCC, no. 1547).		
c. Offering help and support to bishops, priests, and deacons (CCC, no. 1547).		

B. Marriage: the sacrament in which a baptized man and a baptized woman form with each other a lifelong covenantal communion of life and love that signifies the union of Christ and the Church and through which they are given the grace to live out this union (CCC, nos. 1601, 1603, 1613-1616, 1642).		
1. Understanding the sacrament: Jesus raises marriage to the dignity of a sacrament.		
a. Scriptural basis: Jn 2:1-11; Mt 19:1-15; Mt 5:31-32 (CCC, nos. 1614-1615).		
b. Historical development (CCC, nos. 1602-1620).		
c. Theology.		
1) Sacramental marriage (CCC, nos. 1621-1630).		
2) Mixed marriages/disparity of cult (CCC, nos. 1633-1637).		
a) Conditions for permission/dispensation.		
2. Celebration.		
a. Within Mass (CCC, nos. 1621-1624).		
b. Within Liturgy of the Word.		
3. Essential elements.		
a. Free consent of the couple (CCC, nos. 1625-1629, 1632).		
b. Consent given in the presence of the Church's minister and two witnesses (CCC, nos. 1630-1631).		
4. Effects (CCC, nos. 1638-1642).		
a. Grace to perfect the couple's love for each other and strengthen their bond.		
b. Help to live the responsibilities of married life.		
c. Help on the journey to eternal life.		
5. Requirements for reception.		
a. Baptism (CCC, nos. 1617, 1625, 1633).		
b. No prior bond or other impediments (CCC, no. 1625).		
c. Able to give free consent (CCC, nos. 1625, 1627).		
d. Celebration of marriage according to Church law (CCC, nos. 1625-1637).		
6. Ministers: the spouses before priest or deacon and two other witnesses (CCC, nos. 1623, 1630). (N.B. In Eastern Churches, the priest is the minister of the sacrament.)		
7. The requirements of marriage.		
a. Unity and indissolubility (CCC, nos. 1644-1645).		
b. Fidelity (CCC, nos. 1646-51).		
c. Openness to children (CCC, nos. 1652-1654).		

8. Divorce, declaration of nullity, remarriages (CCC, no. 1650).		
9. Implications.		
a. Lifelong, conjugal fidelity (CCC, nos. 1646ff.).		
b. Domestic Church (CCC, nos. 1655-1658).		
c. Gift of children and nurturing them (CCC, nos. 1652-1653).		
d. Qualities of successful marriages (CCC, nos. 1641-1658).		
10. Appropriating and living this sacrament.		
a. Prayer for parents, relatives, and all who are married (CCC, no. 1657).		
b. Praying for our lives ahead, asking God to help us know his will and to follow it in faith (CCC, no. 1656).		
c. Careful preparation for marriage, remote, proximate, and immediate (FC, no. 66; CCC, no. 1632).		
d. Ongoing marriage enrichment (CCC, nos. 1632, 1648).		
e. Reflective prayer on married life as witness to Christ's love (CCC, no. 1661).		
V. Challenges to Worship and Sacraments		
A. Can't a person go directly to God without the help of the Church or a priest (CCC, nos. 1538-1539)?		
1. Any person can always pray directly to God. However, God established the Church as a way for him to teach us and to enrich us with his grace. Jesus Christ gave us the Church and the sacraments for our salvation (CCC, nos. 774-776).		
2. Sacraments provide an encounter with Christ which is unique and graced (CCC, no. 1076).		
3. Sacraments celebrate and strengthen our unity and identity (CCC, no. 774).		
B. Can't God forgive us directly when we are sorry for sin (CCC, nos. 1434, 1440-1445)?		
1. While God can forgive us however and whenever he wants, he knows what is best for us and has taught us through Jesus that he wants to forgive us through the Sacrament of Penance and Reconciliation (Jn 20:21-23; CCC, nos. 1421, 1442).		
2. The Sacrament of Reconciliation is necessary to forgive grave or mortal sins (CCC, no. 1468), but it is not essential for the forgiveness of venial sins (CCC, no. 1493).		
3. People need to confess sins to face the reality of the wrong they have done, and in and through this sacrament, they can be assured of forgiveness (CCC, nos. 1455-1457).		

4. The sacrament also gives the assurance of forgiveness to a truly repentant person (CCC, nos. 1452-1453).		
C. Aren't the sacraments just celebrations to mark significant moments in our life (CCC, nos. 1066, 1070)? 1. While the sacraments are usually celebrated at appropriate or significant moments or events in our lives, they are much more than simply celebrations of those moments. They are personal encounters with Christ, who acts through sacraments to help us (CCC, nos. 1088-1090).		
2. Each sacrament gives a special grace (CCC, no. 1129).		
D. Is there any difference between receiving Holy Communion in a Catholic Church and going to communion in a Protestant worship service (CCC, no. 1411)? 1. Yes, there are differences. a. Because of Apostolic Succession and the priesthood, Holy Eucharist in the Catholic Church is the Body and Blood of Jesus Christ. Churches without Apostolic Succession and the priesthood do not have that gift (CCC, nos. 817-822, 1411).		
b. Reception of Holy Communion in the Catholic Church is a statement of belief in the Real Presence of Jesus in the Eucharist and of unity with all Catholics throughout the world (CCC, nos. 1376, 1391, 1398).		
2. Because of these differences, Catholics must not take communion in Protestant worship services, and non-Catholics must not receive Holy Communion in Catholic Churches (CCC, no. 1411).		
E. How do we know that any of the sacraments really work? For example, if a person dies after receiving the Sacrament of the Anointing of the Sick, does that mean it did not work (CCC, nos. 1500-1501, 1503-1505, 1508-1509, 1520-1523)? 1. The effects of the grace we receive through the sacraments is not something that can be seen or measured. 2. Each of the sacraments is effective whether we feel it or not; it is sometimes only in looking back that we can recognize how Christ has touched us and helped us through the sacraments.		
3. The Sacrament of the Anointing of the Sick can have different effects. Sometimes Christ does bring about physical healing through that sacrament. Other times, the healing is spiritual in that it helps the person to be better prepared for death, to be at peace, and to be eager to be with the Lord.		

Course VI. Life in Jesus Christ

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. What Is Life in Christ?		
A. God's plan for us (CCC, nos. 302-314, 1692).		
1. God creates us to share eternal love and happiness with him in Heaven.		
a. Desire and longing for God (CCC, no. 27).		
b. Fall and promise of redemption (CCC, no. 410).		
c. Jesus Christ fulfills this promise (CCC, nos. 456-460).		
2. God created us in his image and likeness (CCC, nos. 1700-1706).		
a. The dignity of the human person (CCC, no. 1700).		
b. Endowed with reason, intellect, and free will (CCC, nos. 1703-1706).		
B. Our response to God's plan.		
1. Response of love (CCC, no. 1828).		
2. He calls us to beatitude or joy.		
a. The Beatitudes (CCC, no. 1716).		
b. Effects of the Beatitudes (CCC, nos. 1718-1724).		
c. God's gift of joy (CCC, no. 1720).		
3. What it means to be a follower of Christ.		
a. Baptism and divine filiation (CCC, no. 1279).		
b. Focused on Christ (CCC, no. 1698).		
c. Moral life and happiness (CCC, nos. 1988ff.).		
II. God Has Taught Us How to Live a New Life in Christ		
A. God rules the universe with wisdom and directs its divine fulfillment (CCC, no. 1719).		
1. Eternal law (CCC, nos. 1950-1951).		
2. Divine Providence (CCC, no. 1975).		
3. Natural moral law.		
a. Reason participating in eternal law (CCC, nos. 1954-1955).		
b. Basis for human rights and duties (CCC, no. 1956).		
c. Found in all cultures, basis for moral rules and civil law (CCC, nos. 1958-1960).		
B. Revelation.		
1. Teachings revealed by God under the Old Covenant.		
• Context of the Ten Commandments (CCC, nos. 2052-2074).		
• Principle of interpretation (CCC, no. 2083).		
a. Ten Commandments.		

<p>1) First Commandment: I am the Lord, your God; you shall not have strange gods before me.</p> <p>a) Theological virtues: faith, hope, and charity (CCC, nos. 2087-2094).</p>		
<p>b) Sins to avoid: superstition, idolatry, divination and magic, irreligion, atheism, agnosticism (CCC, nos. 2110-2132).</p>		
<p>2) Second Commandment: You shall not take the name of the Lord, your God, in vain.</p> <p>a) Reverent speech about God (CCC, nos. 2142-2145).</p>		
<p>b) Sins to avoid: blasphemy or other abuse of God's name, perjury, misusing God's name in oaths or false oaths (CCC, nos. 2146-2155).</p>		
<p>3) Third Commandment: Remember to keep holy the Lord's Day.</p> <p>a) Meaning of Lord's Day (CCC, nos. 2168-2176).</p>		
<p>b) Serious obligation to attend Mass (CCC, nos. 2180-2185).</p>		
<p>c) Day of grace—rest from work (CCC, nos. 2184-2188).</p>		
<p>d) Sins against Third Commandment: missing Mass on Sundays and holy days (CCC, nos. 2180-2182), failing to pray (CCC, nos. 2744-2745), failing to keep holy the Lord's Day (CCC, nos. 2184-2188).</p>		
<p>4) Fourth Commandment: Honor your father and your mother.</p> <p>a) Obedience in the family.</p> <p>(1) Context of Christian family (CCC, nos. 2201-2206).</p>		
<p>(2) Duties of family members (CCC, nos. 2214-2231).</p>		
<p>b) Duties of civil authority and duties of citizens (CCC, nos. 2234-2243).</p>		
<p>5) Fifth Commandment: You shall not kill.</p> <p>a) Respect human life in all its stages and situations (CCC, nos. 2258-2262).</p>		
<p>b) Legitimate self-defense and the death penalty (CCC, nos. 2263-2267).</p>		
<p>c) Principles regarding health, science, bodily integrity (CCC, nos. 2292-2301).</p>		
<p>d) Sins against the Fifth Commandment: murder; suicide; abortion; euthanasia; embryonic stem cell research; abuse of alcohol, drugs, food, or tobacco; abuse of the body (CCC, nos. 364, 2268-2283, 2290-2291).</p>		

e) Scandal (CCC 2326)		
f) War (CCC 2327 – 2329)		
6) Sixth Commandment: You shall not commit adultery.		
a) Vocation to chastity (CCC, nos. 2337-2350).		
b) Offenses against chastity (CCC, nos. 2351-2359).		
c) Christian vision of marriage—theology of the body (CCC, nos. 2360-2379).		
d) Offenses against the dignity of marriage (CCC, nos. 2380-2391).		
e) Natural family planning.		
7) Seventh Commandment: You shall not steal.		
a) Right to private property and just treatment (CCC, nos. 2401-2407).		
b) Sins to avoid: theft, keeping something loaned or lost, the destruction of the property of others, business fraud, paying unjust wages, breaking contracts (CCC, nos. 2408-2418).		
c) Overview of the social doctrine of the Church (CCC, nos. 2419-2449).		
d) Economic activity and social justice (CCC, nos. 2426-2436).		
e) Justice and solidarity among nations (CCC, nos. 2437-2442).		
8) Eighth Commandment: You shall not bear false witness against another.		
a) Living and witnessing truth (CCC, nos. 2468-2474).		
b) Sins to avoid: lying, perjury, rash judgment, detraction, calumny, boasting, making fun of others (CCC, nos. 2475-2487).		
c) Keeping secrets and confidences (CCC, no. 2489).		
d) The responsibilities of the media and art (CCC, nos. 2493-2503).		
9) Ninth Commandment: You shall not covet your neighbor's wife.		
a) Respect the sanctity of marriage vows (CCC, nos. 2364-2365).		
b) Practice modesty and purity of heart in thought, words, actions, and appearance (CCC, nos. 2517-2527).		
c) Sins to avoid: lust and pornography (CCC, nos. 2351, 2354).		
10) Tenth Commandment: You shall not covet your neighbor's goods.		
a) Practice simplicity of life and trust in God (CCC, nos. 2541-2548).		
b) Sins to avoid: envy and greed (CCC,		

nos. 2535-2540).		
2. Teaching revealed by God in the New Covenant. a. Two Great Commandments of Jesus (CCC, no. 2083). 1) First Great Commandment relates to the first three Commandments of the Decalogue. 2) Second Great Commandment relates to the rest of the Decalogue.		
b. The grace of the Holy Spirit (CCC, nos. 1966, 2003).		
c. The Sermon on the Mount (CCC, nos. 1966-1970). 1) Beatitudes: Christ's answer to the question about happiness (CCC, nos. 1716-1723). a) Blessed are the poor in spirit. b) Blessed are they who mourn. c) Blessed are the meek. d) Blessed are the merciful. e) Blessed are those who hunger and thirst for righteousness. f) Blessed are the pure in heart. g) Blessed are the peacemakers (CCC, nos. 2302-2317). h) Blessed are those who are persecuted for righteousness' sake.		
2) Other teaching. a) Love your enemies (CCC, no. 2844).		
b) Absolute trust in God (CCC, nos. 2828, 2861).		
c) Non-violence (defense of innocent) (CCC, nos. 2306, 2263-2265).		
d) Charity to others in judgment and action (CCC, nos. 1823-1827, 2478).		
e) Avoidance of hypocrisy (CCC, no. 579).		
C. The Church: her teaching authority and responsibility.		
1. The Magisterium (CCC, nos. 2030-2040, 888-892).		
2. Role of the law in Christian tradition (CCC, nos. 1950-1974).		
3. The Church as teacher of moral principles (CCC, nos. 2032-2035).		
4. Church law. a. Canon law (CCC, nos. 736-738; see CCC, Glossary).		
b. The precepts of the Church (CCC, nos. 2042-2043).		
c. Magisterium and natural law (CCC, no. 2036).		
5. Church teaching forms one's conscience for moral decision making (CCC, nos. 1776-1782, 1795-1797).		
6. Explain that the object, the intention, and the circumstances make up the three "sources" of the morality of human acts (CCC 1757)		

III. Living New Life in Christ Jesus and the Gospel Message Are the Basis for Catholic Moral Teaching		
A. God’s love and mercy through Jesus Christ (CCC, nos. 2011, 2196, 2448).		
B. Our vocation—a universal call to holiness as disciples of Jesus Christ.		
1. Discipleship (CCC, nos. 520-521, 901-913).		
a. “Love one another as I have loved you.”		
b. Discipleship—lived witness.		
1) Daily life and work.		
2) Married and unmarried.		
3) Service to the Church (CCC, no. 898).		
4) Missionary activity (CCC, nos. 904-907, 931).		
5) Religious movements (e.g., charismatic renewal).		
c. The radical demands of the Gospel for all believers.		
2. New movements which involve the laity (e.g., Focolare; Communion and Liberation).		
3. Consecrated life and societies of apostolic life (CCC, nos. 914-933).		
4. Third orders and associates; life in the Spirit (CCC, nos. 825, 1694).		
C. Grace (CCC, nos. 1996-2005).		
1. Definition.		
2. Types of grace.		
D. Virtue (CCC, no. 1803).		
1. Definition of virtue (CCC, no. 1803).		
2. Types of virtue (CCC, nos. 1804-1832).		
a. Theological virtues (CCC, nos. 1812-1829).		
b. Cardinal virtues (CCC, nos. 1804, 1810-1811).		
E. Sustaining the moral life of the Christian.		
1. Seven gifts of the Holy Spirit (CCC, nos. 1830-1831).		
2. The twelve fruits of the Holy Spirit (CCC, no. 1832).		
F. Conscience.		
1. Definition of conscience (CCC, nos. 1777-1782).		
2. Types of conscience (CCC, nos. 1785, 1790-1794).		
3. Proper formation of conscience (CCC, nos. 1783-1785).		
4. Moral responsibility of following an informed conscience (CCC, nos. 1783-1785).		
5. Freedom of conscience (CCC, no. 1782).		
G. Sacraments and prayer offer us the grace and strength to live a moral life.		
1. Baptism and Confirmation (CCC, nos. 1262-1274).		
2. Eucharist (CCC, nos. 1391-1405).		
3. Penance (CCC, nos. 1468-1484).		
4. Sacraments of Holy Orders and Matrimony (CCC, nos. 1533-1535).		
5. Prayer (CCC, nos. 2623, 2673-2677, 2700-2719).		

H. Appropriating and living the moral teaching of Jesus Christ and his Church (CCC, no. 1694).		
1. The importance of regular participation in Mass (CCC, nos. 1742, 2011, 2014, 2016).		
2. The importance of personal prayer on Jesus Christ's teachings (CCC, nos. 2014-2016).		
IV. The Reality of Sin		
A. Original innocence (CCC, nos. 369-379).		
B. Effects of Original Sin (CCC, nos. 396-406).		
C. The reality of sin (CCC, nos. 1849-1869).		
1. Definition of sins of omission and commission (CCC, no. 1853).		
2. Types of sin: mortal and venial—conditions for mortal sin (CCC, nos. 1855-1860).		
3. Sins of omission (CCC, no. 1853).		
4. Sins of commission (CCC, no. 1853).		
5. Effects of sin (CCC, nos. 1861-1864).		
6. Capital sins (CCC, no. 1866).		
D. Scriptural images of sin (CCC, nos. 1852-1853, 1867).		
V. Challenges		
A. If God created me free, doesn't that mean that I alone can decide what is right and wrong (CCC, nos. 1776-1794, 1954-1960)?		
1. No. The freedom God gave us is the capacity to choose what is right, true, and good and to resist temptation to sin (CCC, nos. 1730-1742); education for freedom (CCC, nos. 2207, 2223, 2228, 2526). The use of freedom to do whatever we want is a misuse of that freedom and actually lessens our freedom (CCC, no. 1742).		
2. Freedom is following the natural law God planted in our hearts (CCC, nos. 1954-1960).		
3. In reality, sinful acts diminish freedom; moral acts increase it (CCC, no. 1733).		
B. Isn't it wrong to judge other people by telling them something they are doing is wrong?		
1. No. We have a responsibility to each other to encourage one another to live a life free of sin. To do that, we must remember that sin is real (CCC, nos. 1849-1869) and be willing to call what is sinful "sin."		
2. You would warn friends against doing something that could harm them; sin harms them more than physical evil (CCC, no. 1787).		
3. The Church reminds us that we are to love the sinner, hate the sin (Jn 8:1-11; CCC, nos. 1465, 1846).		
4. The pressure in society to practice tolerance toward all, no matter what they do, is a distorted understanding of what tolerance means; moral actions must always be measured by truth (CCC, nos. 2477-2478).		
5. Fraternal correction is an act of charity (CCC, nos. 1793-1794).		
6. Objective moral judgment prevents chaos; moral		

relativism is a common problem today (CCC, nos. 2488-2492).		
<p>C. Isn't it wrong for the Church to impose her views of morality on others (CCC, nos. 1949-1960)?</p> <ol style="list-style-type: none"> 1. The Church has the responsibility to teach everyone as persuasively as possible about what God has revealed about how people should live, act, and treat each other; fulfilling this responsibility is not the same as the Church's imposing her own views on others. In the development of public policy, the Church promotes the universal moral law and the common good, not her own ecclesiastical disciplines (CCC, nos. 1716-1724). 		
<ol style="list-style-type: none"> 2. Human dignity and the moral code revealed by God are universal, that is, meant for every person (CCC, no. 1700). 3. All people have the ability to understand the Church's basic moral teaching because God has written the natural law on the heart of every person (CCC, nos. 1954-1960). 4. If every person were to live by a relative moral code dependent on choice, this would lead to chaos and a loss of happiness. 		
<p>D. Why can't we make up our own minds and be in control over everything?</p> <ol style="list-style-type: none"> 1. The Church does teach that everyone can and should make up their own minds about their actions. The key is that the decision is made on the basis of an informed or educated conscience. The Church teaches us what is right and wrong to help us form our consciences correctly. 		
<ol style="list-style-type: none"> 2. It is always important to remember that we are finite human beings. This means we cannot know everything and we cannot be in control of everything. 3. We have to remember that God knows, sees, and understands more than any of us can. 4. The tragic conflicts that still exist in the world point to the imperfection of human beings (CCC, no. 2317). 		
<ol style="list-style-type: none"> 5. Our sinfulness can only be overcome by Christ's salvation (CCC, nos. 619-623). 		
<p>E. There's an old saying about charity beginning at home. Doesn't this mean that I don't have to worry about helping anyone else until I have enough to take care of me and my family?</p> <ol style="list-style-type: none"> 1. No; concern for others is always a responsibility and characteristic of a disciple of Jesus Christ. 2. In the Parable of the Widow's Mite (Mk 12:38-44; Lk 20:45-21:4), Jesus teaches us that real charity is measured not by how much one gives but by the degree of generosity with which something is given or done for another. 		

Option A. Sacred Scripture		
	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. Divine Revelation: God Speaks to Us		
A. God's self-Revelation in words, deeds, covenants (CCC, nos. 50-53).		
1. Stages of Revelation (the history or divine plan of salvation) (CCC, nos. 54-55).		
a. From Adam and Eve to covenant with Noah (CCC, nos. 56-58).		
b. Succeeding covenants: Abraham, Moses, and Sinai (CCC, nos. 59-61).		
c. Definitive stage of Revelation: in Word made flesh, Jesus Christ (CCC, nos. 65-67).		
B. Transmission of Divine Revelation (CCC, no. 74).		
1. Message of Christ transmitted by Apostolic Tradition (CCC, nos. 75-79).		
a. Passed on by Apostles to bishops and their successors (CCC, nos. 75-79).		
b. A living Tradition and a written one in Scripture (CCC, nos. 81-83).		
c. Scripture, Tradition, Magisterium work together (<i>Compendium</i> , no. 17; CCC, nos. 84-85).		
C. Sacred Scripture (CCC, nos. 101-133).		
1. God is author—guarantees its truth about salvation (CCC, nos. 101-108).		
2. Word of God in words of man—literary forms—schools of biblical criticism or analysis.		
3. Principles of interpretation (CCC, nos. 112-114).		
4. Canon of Scripture—forty-six books of Old Testament, twenty-seven of New (CCC, nos. 120-130).		
5. Senses of Scripture: literal; spiritual: allegorical, moral, anagogical (CCC, nos. 115-119).		
6. Role of Scripture in the life of the Church (CCC, nos. 131-133).		
7. How to use the Bible.		
D. Faith is our personal and communal response to Revelation (<i>Compendium</i> , nos. 25-32; CCC, nos. 142-143).		
II. The Pentateuch or Torah—First Five Books of Scripture		
A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.		
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.		

<p>B. Book of Genesis.</p> <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, nos. 337, 362, 375; <i>Compendium</i>, nos. 51-78). 2. Faith teachings in primeval history (NAB, Introduction). 3. Call of Abraham, our father in faith (Gn 11:27–25:18). 4. Patriarchs Isaac, Jacob, Joseph in Egypt (Gn 27:19–50:26). 		
<p>C. Book of Exodus.</p> <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. 		
<p>D. Leviticus, Numbers, Deuteronomy.</p> <ol style="list-style-type: none"> 1. Expansion of Israel’s history. 2. Further development of Israel’s laws. 3. Israel’s liturgical practices. 		
<p>III. Joshua and the Era of the Judges</p> <p>A. Book of Joshua, successor to Moses, begins conquest of Promised Land.</p>		
<p>B. Judges—God’s charismatic leaders rescue Israel from enemy.</p>		
<p>C. Story of Ruth.</p>		
<p>IV. Historical Books</p> <p>A. 1 and 2 Samuel.</p> <ol style="list-style-type: none"> 1. Samuel anoints first King of Israel—Saul’s problems. 2. Saul and David (1 Sm 16–31)—the David stories. 3. David as King (2 Sm 1–18)—God’s covenant with House of David. 		
<p>B. 1 and 2 Kings.</p> <ol style="list-style-type: none"> 1. David and Solomon ruled a united Israel and Judah. 2. Solomon (1 Kgs 1–11)—his wisdom; builder of temple. 3. Death of Solomon—kingdom divided by civil war. 4. Elijah: powerful prophet opposed to idolatry. <ol style="list-style-type: none"> a. Elisha receives the mantle of prophecy from Elijah. 5. Reforming Kings: Hezekiah and Josiah. 6. Assyria overtakes Israel/Samaria in 722 BC (2 Kgs 17). 7. Babylon takes people into exile in 586 BC (2 Kgs 24–25). 		
<p>8. Ezra-Nehemiah: return of exiles to Judah (539 BC).</p>		
<p>9. Other history books: Chronicles 1–2, Tobit, Judith, Esther, Maccabees 1–2.</p>		
<p>V. Wisdom Books</p> <p>A. Wisdom literature: a collection of practical guides to human problems and questions.</p>		

B. The book of Job—the problem of suffering and Job’s response.		
C. Psalms: prayer of God’s People, and Church’s prayer (CCC, nos. 2585-2589).		
D. Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach.		
VI. The Prophets		
A. The purpose of prophets. <ol style="list-style-type: none"> 1. Interpreted signs of the times in light of covenant. 2. Afflicted the comfortable and comforted the afflicted. 3. Their prophesies were medicinal, meant to convert listeners to God. 		
B. Isaiah (eighth century BC). <ol style="list-style-type: none"> 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). <ol style="list-style-type: none"> 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 (sixth century BC). <ol style="list-style-type: none"> 1. Born of priestly family, deported to Babylon in 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. <ol style="list-style-type: none"> 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: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.		
VII. Overview of the New Testament		
A. Gospels of Matthew, Mark, Luke, and John.		
B. Acts of the Apostles.		
C. Letters or epistles attributed to Paul, James, Peter, John, and Jude.		
D. Revelation.		
E. These twenty-seven books are authoritative for Christian life and faith.		
VIII. The Gospels		
A. 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, no. 125).		

<ul style="list-style-type: none"> 3. Matthew, Mark, Luke called “Synoptic Gospels” due to similar content. 4. John differs in content and approach. 		
<ul style="list-style-type: none"> 5. Placing the Gospels first gives the impression they were the first New Testament (NT) books to be written; but Paul’s letters were written first. 		
<ul style="list-style-type: none"> 6. Non-canonical Gospels: what they are, and why they are not part of the NT. 		
<ul style="list-style-type: none"> B. Matthew. <ul 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, on the Magi, and on genealogy back to Abraham. 3. Central message: Kingdom of Heaven, need for repentance to welcome the Kingdom, commission of Peter as an ecclesial emphasis. 4. Message structured in five sections introduced by Christ’s discourses (to parallel the five books of the Torah). 5. Passion and Resurrection narratives—majestic salvation accounts. 6. Great commission—the call to evangelization. 		
<ul style="list-style-type: none"> C. Mark. <ul 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. 		
<ul style="list-style-type: none"> D. Luke. <ul style="list-style-type: none"> 1. Approximate date of composition and community/audience for which it was written. 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. 		

<p>E. John</p> <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 (Jn 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 12–17). 7. Caution against misusing John’s texts for anti-Semitism (<i>Nostra Aetate</i>, no. 4). 		
<p>IX. Acts of the Apostles</p> <p>A. Revelation of Holy Spirit, who manifests, teaches, and guides Church.</p> <ol style="list-style-type: none"> 1. Catechesis on Holy Spirit (<i>Compendium</i>, nos. 136-146). 2. Nine days of prayer for coming of Spirit—Mary in center of disciples. 		
<p>B. The infant Church—<i>communio</i> (Acts 2:42-47).</p>		
<p>C. Stories of Peter (Acts 1–12): “No other name,” Stephen, Cornelius.</p>		
<p>D. Stories of Paul (Acts 13–28): conversion; Jerusalem council; ministers of the Word; missionary journeys.</p>		
<p>X. The Letters</p> <p>A. The Letter to the Romans.</p> <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, Introduction). 2. Powerful teaching about the lordship of Christ and the 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 (<i>Compendium</i>, nos. 422-428). 		
<p>6. Need for preaching Gospel so people hear call to faith (Rom 14:1-21).</p>		
<p>B. The First Letter to the Corinthians.</p> <ol style="list-style-type: none"> 1. Filled with information about the Church of first generation. 		
<ol style="list-style-type: none"> 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. 		
<ol style="list-style-type: none"> 3. Paul develops teachings about <ol style="list-style-type: none"> a. The Eucharist—consistent with Tradition: “I received from the Lord what I also handed on to you . . .” (1 Cor 11:23). 		

b. Gifts of the Holy Spirit—the greatest being love (<i>agape</i>).		
c. The mystery of the Resurrection of Christ and of the dead.		
C. Other New Testament letters: 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon, Hebrews, 1–2 Peter, 1–3 John, Jude.		
XI. Book of Revelation		
A. This book is fundamentally about Christ’s in-breaking into history and the world’s fight against him and his followers.		
B. 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. 1. In 404 verses there are 278 allusions to Old Testament—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. John on Patmos receives call from vision of Christ to help churches.		
E. John uses crisis imagery to prophesy final mysterious transformation of world at end of history, “a new heaven and a new earth” (Rev 21:1-4).		
XII. Challenges		
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 have been consistently reflected in the prayer and belief of the Church.		

<p>B. Why isn't Scripture enough for Catholics?</p> <ol style="list-style-type: none"> 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 "<i>sola scriptura</i>" 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 (Jn 21:25) writes that Scripture does not contain everything about Christ. The First Letter to Timothy (1 Tm 3:15) says that the Church is the pillar and foundation of truth. 		
<p>C. Why does the Catholic Bible have more books?</p> <ol style="list-style-type: none"> 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 (AD 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. 		

Option B. History of the Catholic Church

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. Christ Established His Church to Continue His Saving Presence and Work A. The origin, foundation, and manifestation of the Church. 1. Church planned by the Father (LG, no. 2; CCC, no. 759).		
2. Church instituted by Christ who (CCC, nos. 748, 763-766) 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, nos. 767-768). a. The events of the first Pentecost. b. The Holy Spirit's charisms in Church's life (1 Cor 12-14).		
B. Holy Spirit inspires the Apostles' mission—great commission (Mt 28:16-20; CCC, nos. 857-860). 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, nos. 857-862).		
II. History of Church in Post-Apostolic Times 1. An Age of Growth amid Persecution A. Unique phenomenon in Roman Empire. 1. Empire was 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 [catacombs]). 3. Teachings of St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus sustained the faith of the persecuted Church.		
B. House liturgies—Eucharist is heart of early Christian worship. 1. Transition from Last Supper to Breaking of Bread. 2. Development of Liturgy of the Word and of Eucharistic Prayer. 3. Descriptions in the <i>Didache</i> ; St. Justin Martyr (<i>Liturgy of the Hours</i> , Vol. II, p. 694).		

<p>2. The Age of the Fathers of the Church</p> <p>A. Constantine and Edict of Milan.</p> <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. 		
<p>B. Fathers inculcated Scripture for Greek and Roman peoples (CCC, nos. 76, 688).</p> <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 was a powerful means for catechesis and evangelization. 		
<p>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>(N.B. 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></p>		
<p>C. The development of the Eastern Patriarchates.</p> <ol style="list-style-type: none"> 1. These were located in Jerusalem, Antioch, Constantinople, and Alexandria. 2. The See of Peter in Rome in relation to the Patriarchates. 		
<p>D. Church councils and doctrinal development (CCC, nos. 9, 192, 250, 884, 887, 891).</p> <ol style="list-style-type: none"> 1. Church response to heresies (Arianism and Nestorianism): Nicea, AD 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. 		
<ol style="list-style-type: none"> 3. Some Eastern Churches began separating over doctrinal disputes; the first separation occurred in 431, the second in 451, and the third in 1054. 		
<p>3. The Roman Church of the West</p> <p>A. Collapse of Roman Empire of the West around 476.</p> <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. 		

<p>B. The monks as evangelizers.</p> <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. 		
<p>4. The Church of the Middle Ages</p> <p>A. Politics and religion.</p> <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. 		
<p>B. New religious orders, new universities.</p> <ol style="list-style-type: none"> 1. Bernard and the Cistercians. 2. Rise of the mendicant orders. 		
<ol style="list-style-type: none"> 3. Universities: Oxford, Cambridge, Paris, Padua, Krakow, etc. 		
<ol style="list-style-type: none"> 4. <i>Summa</i> of St. Thomas Aquinas. 		
<ol style="list-style-type: none"> 5. <i>The Imitation of Christ</i>, by Thomas à Kempis. 		
<ol style="list-style-type: none"> 6. Gothic cathedrals. 		
<ol style="list-style-type: none"> 7. Heresy about Eucharist—response at Council of Lateran IV. 8. Rise of Eucharistic adoration and Feast of Corpus Christi. 		
<ol style="list-style-type: none"> 9. Saints: Clare, Francis, Gertrude, Margaret of Scotland, Dominic, Catherine of Siena, Albert the Great, Joan of Arc. 		
<ol style="list-style-type: none"> 10. Black Death cast somber pall over Christian piety. 		
<ol style="list-style-type: none"> 11. Great Schism and the Avignon Papacy. 		
<p>5. The Crusades</p> <p>A. Situating the Crusades.</p> <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). 		
<p>B. Some results of the Crusades.</p> <ol style="list-style-type: none"> 1. Cultural and economic resurgence of Europe. 2. Tensions between East and West. 		
<p>6. The Renaissance: Return to Sources</p> <p>A. Scholars.</p> <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. 		

<p>B. Art and architecture and music.</p> <ol style="list-style-type: none"> 1. Florence and the Medicis, patrons of arts and schools. 2. Fra Angelico, Giotto, Raphael, Michelangelo, Bramante, Bernini. 3. The new St. Peter's Basilica, Sistine Chapel, <i>Duomo</i> in Florence. 4. St. Philip Neri, Apostle of Rome, promoted the music of Palestrina and historical scholarship of Baronius. 		
7. The Call for Reform		
<p>A. Luther's complaints and proposals; innovations.</p> <ol style="list-style-type: none"> 1. Sale of indulgences, clerical corruption, ignorance of the faith. 2. <i>Sola Fides, Sola Gratia, Sola Scriptura</i>. 3. Use of printing press, catechism, vernacular Bible and liturgy, married clergy, Eucharist under two species, lay priesthood. 		
<p>B. The break from Rome: Protestantism.</p> <ol style="list-style-type: none"> 1. Martin Luther (Germany). 2. John Calvin, Huldrych Zwingli (Switzerland). 3. Henry VIII (England). 4. John Knox (Scotland). 		
<p>C. Nationalism.</p> <ol style="list-style-type: none"> 1. Thirty Years' War between Catholics and Protestants. 2. <i>Cuius Regio</i> □ <i>Eius Religio</i>—rise of state churches. 		
<p>D. Church responds at the Council of Trent.</p> <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, nos. 1362-1372). c. Real Presence of Christ in Eucharist—Transubstantiation (CCC, no. 1376). d. Seminaries and proper formation of priests. e. A universal catechism. 		
<p>E. Counter-reform.</p> <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 newfound 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. 		
8. The Age of Exploration: Church's Missionaries Confront New Cultures		
<p>A. The Americas.</p> <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—St. Francis Xavier.		
D. Matteo Ricci, SJ (attempted inculturation in China).		
9. The Age of Enlightenment		
A. Rationalism, scientific model, Deism—Descartes, Voltaire, Rousseau.		
B. The French Revolution and its impact on the Church.		
C. Post-revolutionary France saw religious revival in nineteenth century.		
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.		
10. Vatican I		
A. Pope Pius IX reigned thirty-two years, 1846-1878.		
1. Strengthened spiritual authority of Pope after loss of Papal States.		
2. Man of deep faith and virtues, beatified in 2000.		
3. His <i>Syllabus of Errors</i> .		
4. Immaculate Conception dogma, 1854 (CCC, nos. 490-493).		
B. The First Vatican Council.		
1. Opened December 8, 1869—306 years after Council of Trent.		
2. First discussion: Dogmatic Constitution on Faith.		
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, nos. 889-891, 2035, 2051).		
4. August 1870: Papal States occupied; pope suspended Council.		
11. Industrial Revolution—Need for Social Justice for Workers (1878-1903)		
A. Industrial Revolution.		
B. Social injustices.		
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.		
C. Pope Leo XIII (1878-1903)— <i>Rerum Novarum</i> .		
1. Universal destination of goods of earth for all people.		
2. Subsidiarity, justice for workers, reform of capitalism (CCC, nos. 1883, 1885, 1894, 2209).		

3. Common good, private property, living wage, unions (CCC, nos. 1807, 2401, 2403, 2246, 2435).		
12. The Church and Social Justice Teaching		
A. Pope Leo XIII, <i>Rerum Novarum</i> .		
B. Pope Pius XI, <i>Quadragesimus Anno</i> .		
C. Pope John XXIII, <i>Mater et Magistra, Pacem in Terris</i> .		
D. Second Vatican Council, <i>Gaudium et Spes</i> .		
E. Pope Paul VI, <i>Populorum Progressio, Octogesima Adveniens</i> .		
F. Pope John Paul II, <i>Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus</i> .		
G. United States Conference of Catholic Bishops, <i>The Challenge of Peace, Economic Justice for All</i> .		
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.”		
14. The Church and the World Wars		
A. Pope Benedict XV and World War I—seven-point peace plan.		
B. Pope 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. Pope 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.		
15. Vatican Council II: A Pastoral Approach to the World		
A. 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).		
B. The Council documents—pastoral tone and language.		
C. Pope Paul VI (1963).		
1. Guided remaining sessions of Council.		
2. Implemented Council teachings.		
3. Controversy over <i>Humanae Vitae</i> .		
4. Met with Athenagoras in Istanbul.		
5. Visits to New York, Bombay, Manila, etc.		
6. Promoted synods of bishops.		
7. Succeeded by Pope John Paul I, who reigned thirty-three days.		
D. Some developments after the Council.		
1. Changes in liturgy, growth of Scripture study, new look in church architecture, growth of lay		

involvement—parish councils, etc.		
2. Liturgical movement, work by Catholic Action, and work by Scripture scholars preceded Council and enabled its implementation.		
3. Developments in catechesis; understanding the need for both content and formation.		
4. Call to evangelization— <i>Evangelii Nuntiandi</i> .		
5. Renewal of the Eastern Churches.		
16. Pope John Paul II: The Church Looks to the Twenty-First Century		
A. First non-Italian pope in centuries—vigorous, dramatic, faced down Communism.		
B. Evangelizer to the world: 104 papal trips overseas, his <i>Dialogue of Salvation</i> .		
C. Teacher: numerous encyclicals, post-synodal documents, writings. <ol style="list-style-type: none"> 1. <i>Fides et Ratio, Evangelium Vitae, Veritatis Splendor</i>. 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, <i>Totus Tuus</i> ; human dignity, new evangelization.		
F. Assassination attempt: example of courage, faith, and forgiveness.		
G. The <i>Catechism of the Catholic Church</i> .		
17. Pope Benedict XVI		
A. First encyclical <i>Deus Caritas Est</i> followed by apostolic exhortation <i>Sacramentum Caritatis</i> .		
B. Addresses clash of culture and civilization with faith.		
C. Ecumenism today: Church of the East, Oriental Orthodox, Eastern Orthodox, Protestant.		
18. The Church in the United States		
A. Colonial America. <ol 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 John Carroll. 		
B. Immigrations—ethnic Catholics. <ol style="list-style-type: none"> 1. Second-class citizens; Church supports working class. 2. Catholic school and hospital systems—religious orders. 3. Parish as center of social life; patriotism gains acceptance. 		
C. Church's role in development of social justice in the United States. <ol style="list-style-type: none"> 1. Cardinal Gibbons and implementation of the Church teaching on workers in the late nineteenth and early twentieth century. 2. Church support of labor unions' fight for rights of workers. 		

3. The Depression and its effects.		
D. Eastern Catholics. 1. Establishment of hierarchies. 2. Presence today.		
E. Catholic education. 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 followers helped Catholics become members of middle and upper-middle class.		
4. Contribution of Catholic schools in modern urban settings.		
F. Late twentieth to start of twenty-first century. 1. Areas for concern. 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.		
2. Reasons for hope. a. Impact of the papacy of Pope John Paul II—leadership, evangelization.		
b. Pro-life movement—adult stem cell research and benefits.		
c. Regrowth 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.		
III. Challenges 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.		

<p>2. Though the members of the Church are prone to sin, the Church herself is sinless and holy.</p> <p>3. 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.</p>		
<p>4. 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.</p>		
<p>5. 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.</p>		
<p>6. 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 as harshly as some people judge them today.</p>		
<p>B. If the Catholic Church truly has the fullness of truth, why have other churches broken away from her?</p> <p>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 political or personal reasons. While the Church has the fullness of truth, not all her members appropriate and live that fullness of truth.</p> <p>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.</p>		
<p>3. The Catholic Church is committed to seek unity in faith, and she works toward that, but such work for unity cannot compromise the truth of the faith.</p>		

Option C. Living as a Disciple of Jesus Christ

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
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, no. 1).		
A. Salvation and truth (CCC, no. 851). <ol style="list-style-type: none"> 1. Redemption through the Paschal Mystery. 2. Eternal life with the Triune God in heaven. 		
B. Happiness in this life (CCC, no. 1718). <ol style="list-style-type: none"> 1. Happiness is a shared communion with God. <ol style="list-style-type: none"> a. Trinitarian <i>communio</i> is the pattern for social life (CCC, nos. 267, 738, 1693). b. Witness Christ in words and actions. 2. The unity of the whole human race (CCC, nos. 842, 1877). <ol style="list-style-type: none"> a. The social nature of the human person (CCC, nos. 1878-1889, 1929). b. The need for others. 3. The household of faith—Church as the following: <ol style="list-style-type: none"> a. Mystical Body of Christ (CCC, nos. 774-779, 787-796, 805-807, 872, 1123, 1396, 1548, 2003). b. Family of God (CCC, no. 2790). c. Community of sanctified believers (CCC, no. 824). d. Teacher: forms the social conscience of society. e. Listener: ecumenism. 		
II. Social Teaching of the Church		
A. Church always has stood for charity and justice (CCC, no. 953). <ol style="list-style-type: none"> 1. Social teachings in Scripture. <ol style="list-style-type: none"> a. Amos and Isaiah. b. The Sermon on the Mount; Last Judgment (CCC, nos. 2153, 2262, 2336, 2605, 2830). c. Communal sharing, deacons, collections for churches. 2. Church's history of social concern. 3. Corporal and spiritual works of mercy (CCC, no. 2447). 		
B. Different types of justice (CCC, nos. 2411-2412, 1807). <ol style="list-style-type: none"> 1. Distributive justice (CCC, nos. 2236-2411). 2. Legal justice. 3. Commutative justice. 4. Social justice (CCC, nos. 1928-1942). 		

<p>C. Social teaching in the modern era.</p> <ol style="list-style-type: none"> 1. Pope Leo XIII: encyclical <i>Rerum Novarum</i> in 1891. 2. Social doctrine encyclicals of Popes 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. 		
<p>D. Principles of Catholic social teaching from the Universal Magisterium.</p> <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, nos. 1959, 2070, 2242). 		
<ol style="list-style-type: none"> 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, no. 1899). 		
<ol style="list-style-type: none"> 3. The perfection of the person by the common good: man is perfected not only by private goods such as food and shelter but by “common goods” such as peace and truth that come about through his life with others in community (CCC, nos. 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. 		
<p>E. United States Conference of Catholic Bishops (USCCB).</p> <ol style="list-style-type: none"> 1. After World War I, the bishops of the United States began a program of social reconstruction which included teachings on minimum wage, social security, and worker participation in management. 		
<ol style="list-style-type: none"> 2. Sampling of more recent pastoral letters. <ol style="list-style-type: none"> a. <i>Brothers and Sisters to Us</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. Statements on capital punishment: <i>A Good Friday Appeal to End the Death Penalty</i> (1999); <i>A Culture of Life and the Penalty of Death</i> (2005). 		

<p>III. Major Themes of Catholic Social Teaching (CCC, nos. 1877-1948, 2196-2257)</p> <p>A. The dignity of human life.</p> <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). 		
<p>B. Call to family, community, and participation.</p> <ol style="list-style-type: none"> 1. What is a family (CCC, nos. 2202-2203)? 2. The family: foundation of society; needs support. 3. Society should protect dignity and growth of family. 		
<ol style="list-style-type: none"> 4. All people should participate in society—work for common good. 		
<p>C. Responsibilities and rights.</p> <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 undergird human rights. 		
<p>D. Preferential option for the poor.</p> <ol style="list-style-type: none"> 1. Moral principle: universal destination of the goods of the earth (CCC, nos. 2402-2406). 2. Goods of the earth for every human being. 3. Why all need these goods (CCC, no. 2402). 		
<ol style="list-style-type: none"> 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. 		
<ol style="list-style-type: none"> 6. Concern for the spiritually poor. 		
<p>E. Dignity of work and the rights of workers.</p> <ol style="list-style-type: none"> 1. God's creation plan includes work. 2. Right to work in just conditions. 		
<p>F. Solidarity: individuals should work for the common good (CCC, nos. 2437-2442).</p>		
<p>G. Stewardship of God's creation (CCC, nos. 2415-2418).</p>		
<p>IV. Sin and Its Social Dimensions</p> <p>A. Concept of social sin.</p> <ol style="list-style-type: none"> 1. Difference between "social sin" and personal sin (CCC, nos. 1868-1869). <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. 		
<ol style="list-style-type: none"> 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. 		

<p>B. The social dimension of the Commandments.</p> <p>1. First three Commandments—relationship with God (CCC, nos. 2084-2195).</p> <ul style="list-style-type: none"> a. Duty and the right to freely worship God. b. Societal authorities should ensure 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> <ul style="list-style-type: none"> a. Fourth Commandment (CCC, nos. 2197-2257). <ul 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, ignoring of common good, non-participation in democratic society. 		
<ul style="list-style-type: none"> b. Fifth Commandment (CCC, nos. 2258-2330). <ul style="list-style-type: none"> 1) Fosters a civilization of life and love. 2) Dishonor human life—culture of death. <ul 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. 		
<ul style="list-style-type: none"> c. Sixth Commandment (CCC, nos. 2331-2400). <ul 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, nos. 2351-2356). 		
<ul style="list-style-type: none"> d. Seventh Commandment (CCC, nos. 2401-2463) <ul style="list-style-type: none"> 1) Just sharing of goods, qualified right to private property, just treatment of workers, 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, perpetuation of third-world poverty. 		

e. Eighth Commandment (CCC, nos. 2464-2513). 1) Promote truth in society and media. 2) Lies, detraction, perjury, rash judgment, violation of professional secrets. 3) Seal of confession.		
f. Ninth Commandment (CCC, nos. 2514-2533). 1) Create conditions for chaste life and love. 2) Media, advertising, and exploitation of lust; “adult” bookstores, Internet pornography.		
g. Tenth Commandment (CCC, nos. 2534-2557). 1) Make simplicity of life desirable. 2) Cultural attitudes that idealize wealth, materialism.		
C. Social dimensions of the Beatitudes (CCC, nos. 1720-1729). 1. Blessed are the poor in spirit. a. Choose a lifestyle that benefits those most in need. b. Otherwise we will tend to materialism, selfishness, exploitation of others.		
2. Blessed are they who mourn. a. Be compassionate to those in pain. b. Loss of care for the living and defenseless.		
3. Blessed are the meek. a. Self-discipline in the face of evil; gentleness, unselfishness. b. Prone to arrogance and disrespect for others, violence.		
4. Blessed are the merciful. a. Forgive one another. Be quick to ask forgiveness. b. Holding grudges; growth in bitterness.		
5. Blessed are those who hunger and thirst for righteousness. a. Develop a social conscience. b. Indifference to mistreatment of others.		
6. Blessed are the pure in heart. a. Work on virtues of modesty and chastity. b. Lust expressed in many ways.		
7. Blessed are the peacemakers. a. In God’s will is our peace. Perform works of peace. b. A divider, troublemaker, warmonger.		
8. Blessed are those who are persecuted for righteousness’ sake. a. Witness to Jesus and the Church always; defend the innocent, even die for your faith. b. Cowardice, betrayal, moral compromise.		

<p>D. The two Great Commandments: love God with all of your heart, soul, and mind, and love your neighbor as yourself (Mt 22:36-40).</p>		
<p>V. Challenges</p> <p>A. Why shouldn't we look out for ourselves first? No one else will look out for me.</p> <ol style="list-style-type: none"> 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. 		
<p>B. Isn't the degree of a person's success and achievement really measured in terms of financial security and wealth?</p> <ol style="list-style-type: none"> 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. 		
<p>C. Isn't not fighting back or getting even with someone who hurts or offends you a sign of weakness?</p> <ol style="list-style-type: none"> 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. 		

<p>D. Isn't it more important to work for justice than to engage in charity?</p> <ol style="list-style-type: none"> 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 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. 		
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Option D. Responding to the Call of Jesus Christ

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. God's Call to Each of Us		
A. Universal call to holiness (CCC, nos. 2013-2014, 2028, 2813).		
1. A longing for God is inherent to the human person.		
2. God wants every person to know him, to love him, and to serve him.		
3. How we reflect Trinitarian life.		
4. How Christ shows us the way to discipleship.		
5. The ways in which God sanctifies us.		
6. Learning how to make a gift of oneself.		
B. The personal call.		
1. Our vocation from God (CCC, Glossary).		
2. A vocation is not the same as a job or career.		
a. The relationship between one's work and vocation.		
3. Definition/description of discernment—role of Church and individual.		
a. Divine Providence in the events of one's life.		
b. Prayerful reflection and discernment.		
4. Traditionally recognized states of life (CCC, nos. 2004, 2230).		
a. Married (CCC, no. 1535).		
b. Committed single life (CCC, nos. 898-900, 2442).		
c. Ordained bishop, priest, or deacon (CCC, nos. 1578, 1593).		
d. Consecrated life (CCC, nos. 916, 933).		
5. Lay ecclesial movements and ministries (CCC, nos. 901-913).		
6. No vocation is lived in isolation (CCC, nos. 543, 804, 831, 1886, 1878-1885).		
a. Human beings exist in relationship with others; give of oneself in order to find oneself.		
b. There are many levels and types of relationship.		
II. "Serve One Another"		
A. Teaching and example of Jesus—his commandment of love (CCC, no. 1823).		
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, nos. 1533-1535).		
1. Marriage as a sacrament given to foster the good of the human family, society, and the Church (CCC, nos. 1601-1666).		

2. Holy Orders as a sacrament given to foster the good of the spiritual family, the Church (CCC, nos. 1536-1600).		
III. Sacrament of Marriage		
A. God is author of marriage, which Jesus raised to a sacrament; it is not a purely human institution (CCC, nos. 1603, 1601).		
1. Book of Genesis account.		
2. Teaching on marriage in the New Testament (CCC, no. 1615).		
a. Jesus' first public sign or miracle took place at a marriage (Jn 2:1-11; CCC, no. 1613).		
b. Two shall become as one flesh; and the question on divorce (Mt 19; CCC, no. 1614).		
c. The love of husbands and wives reflecting the love of Christ for the Church (Eph 5; CCC, no. 1616).		
3. Theology of the body.		
B. Christian marriage is a lifelong 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, no. 1625).		
1. Encouraging signs of Christ's saving work in marriage and the family.		
a. Greater awareness of personal freedom and interpersonal relationships.		
b. Promotes the dignity of both men and women (CCC, nos. 1646-1651).		
c. Increased concern for responsible procreation; natural family planning (CCC, nos. 1652-1654).		
d. Education of children and extended family support (CCC, nos. 1603-1605).		
e. Mutual self-giving within marriage and family serves as basis for responsible activity in society and in the Church.		
2. Problems encountered in marriage and family life (CCC, nos. 2331-2359).		
a. Exaggeration of the independence of the spouses to the loss of mutual dependence and becoming two in one flesh (FC, no. 6; CCC, nos. 1606-1608).		
b. Scourge of abortion, recourse to sterilization, contraceptive mentality (CCC, nos. 2270-2274, 2370, 2399).		
c. Cohabitation and homosexual union as a devaluation of the true meaning of marriage (CCC, nos. 2353-2359).		
d. Growing number of divorces (CCC, nos. 1644-1645, 1649-1650).		
C. Celebration of the sacrament.		
1. Marriage: a public act that requires a liturgical celebration (CCC, nos. 1621-1623).		

<p>2. For Roman Catholics—setting for a valid marriage.</p> <ul style="list-style-type: none"> a. In the Latin Church the spouses 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 Matrimony. 		
<p>3. In Latin Church, the Nuptial Mass—or just the Liturgy of the Word (see <i>Directory for the Application of Principles and Norms on Ecumenism</i>, no. 159).</p>		
<p>4. A Catholic is encouraged to marry another Catholic (CCC, nos. 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 his or her faith and to raise any children they have in the Catholic faith. 		
<p>D. Preparation for receiving the sacrament (CCC, no. 1622; FC, no. 66).</p> <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; we relate through personhood that includes sexuality. 		
<ul style="list-style-type: none"> c. God made man and woman with a natural complementarity (see Genesis: both creation accounts). d. God decreed that sexual intimacy be reserved for marriage. 		
<ul style="list-style-type: none"> e. Marriage involves a total self-giving of the spouses; requires a sense of discipline, generosity, and an understanding of true love. 		
<ul style="list-style-type: none"> f. Expressions of healthy sexual relations in marriage. <ul style="list-style-type: none"> 1) Natural family planning. 2) Arguments against contraception. 		
<ul style="list-style-type: none"> g. Healthy personal and dating habits as a high-school-aged person. 		
<ul style="list-style-type: none"> h. Marriage reflects Christ's relationship to the Church (Eph 5:21-33; CCC, no. 1642). 		
<ul style="list-style-type: none"> i. Develop skills for living a lifelong 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. 1) Lifelong 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, nos. 1638-1642). 1. Married couples are given the grace to love unselfishly. 2. Also the grace to strengthen the permanent nature of their union and to appreciate the joy their union can bring (CCC, no. 1615).		
3. Couples are given the grace which strengthens them to attain eternal life (CCC, nos. 1617, 1639, 1641).		
4. When blessed with children, parents are helped to raise them in faith and love (CCC, nos. 1652-1654).		
5. Witness of faithful couples strengthens church community and the fabric of society (CCC, nos. 1655-1658).		
F. Challenges to marriage and family life (CCC, nos. 1649-1651). 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 interchurch marriages. 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. 1. Christ teaches that a marriage lasts as long as both parties are still alive (CCC, no. 1650).		
2. When and why a civil divorce may be permitted (CCC, no. 1649). a. Civil divorce does not end a valid sacramental marriage.		
b. Sacraments for divorced but not remarried Catholics.		

<p>c. Consequences for divorced Catholics who attempt marriage without a declaration of nullity (CCC, no. 1665).</p> <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 are barred from the reception of sacraments except in danger of death. 3) Ineligible to serve as a sponsor for Baptism or Confirmation. 		
<p>3. Determining the validity of previous marriage of divorced Catholics.</p> <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, nos. 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. 		
<p>IV. Sacrament of Holy Orders</p> <p>A. Instituted by Christ at the Last Supper as a sign of the Lord's abiding presence and priestly action in the Church (CCC, no. 1564).</p>		
<p>B. Historical development of the three orders of the sacrament.</p> <ol style="list-style-type: none"> 1. Apostles as the pastors and leaders of the early Church, the first bishops. 		
<ol style="list-style-type: none"> 2. As the Church grew, Apostles and successors ordained priests as their co-workers. 		
<ol style="list-style-type: none"> 3. Original deacons were ordained to serve material needs of community (Acts 6:1-7). 		

<p>C. The three degrees of Holy Orders.</p> <ol style="list-style-type: none"> 1. Bishop (office of sanctifying, teaching, and governing) (CCC, nos. 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). 		
<ol style="list-style-type: none"> 2. Priest (CCC, nos. 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 the Church and gives blessing of the Church (CCC, no. 1630). 		

<p>3. Deacon (CCC, nos. 1569-1571).</p> <ul 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, no. 1570). <ul style="list-style-type: none"> 1) Minister of Baptism (CCC, no. 1256). 2) Assists at the Eucharist. 3) Proclaims Gospel and preaches. 4) Can preside at funerals. 5) Assists at and blesses marriages (CCC, no. 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. <ul 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. 		
<p>4. Holy Orders is a sacrament reserved to men (CCC, no. 1577).</p> <ul style="list-style-type: none"> a. “The Church has no authority whatsoever to confer priestly ordination on women” (OS, no. 4). <ul 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. 		
<p>D. Preparation.</p> <p>1. A bishop is prepared through ministry as a priest and through a life of prayer and sacrifice.</p>		
<p>2. Remote preparation for priesthood.</p> <ul style="list-style-type: none"> a. As a child, there is the example of parish priests and the encouragement from family and community. b. Prayer and discernment by the candidate. 		
<p>3. A priest is prepared through years of formation in a seminary.</p> <ul style="list-style-type: none"> a. Study of philosophy and theology. b. Human, intellectual, spiritual, and pastoral development. 		

<ul style="list-style-type: none"> c. Understanding and embracing the promises he makes. <ul style="list-style-type: none"> 1) Obedience to his bishop (CCC, no. 1567). 		
<ul style="list-style-type: none"> <ul style="list-style-type: none"> 2) The gift of celibacy; marriage renounced for the sake of the Kingdom (CCC, no. 1579). 		
<ul style="list-style-type: none"> <ul style="list-style-type: none"> 3) Priests in religious institutes must also embrace vows. 		
<ul style="list-style-type: none"> 4. A transitional deacon is prepared as part of his training for priesthood (CCC, nos. 1569-1571). 		
<ul style="list-style-type: none"> 5. Permanent deacons participate in a number of years of part-time preparation. <ul style="list-style-type: none"> a. Human and intellectual formation. b. Spiritual and pastoral formation. 		
<p>E. Celebration of the sacrament.</p> <ul style="list-style-type: none"> 1. Essential element of each order is the laying on of hands by the bishop and the consecratory prayer (CCC, no. 1573). 		
<ul style="list-style-type: none"> 2. Chrism is used in the ordination of a priest and of a bishop (CCC, no. 1574). <ul style="list-style-type: none"> a. At the ordination of a priest, his hands are anointed with chrism. b. At the ordination of a bishop, chrism is poured on his head. 		
<ul style="list-style-type: none"> 3. Unique elements at the ordination of each. <ul style="list-style-type: none"> a. A bishop is presented with a ring, a crozier, and a miter. b. A priest is clothed in the vestments of a priest (stole and chasuble) and then is presented with the bread and wine that will be consecrated. c. A deacon is clothed in the vestments of a deacon (stole and dalmatic) and is presented with the <i>Book of the Gospels</i>, which he will proclaim. 		
<p>F. Effects of the sacrament (CCC, nos. 1581-1584).</p> <ul style="list-style-type: none"> 1. The one ordained is marked with a permanent seal or character. 2. Purpose of seal or character (CCC, nos. 1581-1584). 		
<p>V. The Consecrated Life</p> <p>A. The work of the Spirit in the various forms of consecrated life (CCC, nos. 914-933).</p> <ul style="list-style-type: none"> 1. Monastic life. 2. The order of virgins; hermits and widows (CCC, nos. 920-924). 3. Apostolic religious life (CCC, nos. 925-927). 4. Secular institutes (CCC, nos. 928-929). 5. Societies of apostolic life (CCC, no. 930). 6. New expressions of consecrated life (CCC, nos. 931-933). 7. Lay ecclesial movements. 		
<p>B. The evangelical counsels: poverty, chastity, and obedience (CCC, nos. 915-916).</p>		
<p>C. Consecrated like Christ for the Kingdom of God.</p>		

D. The Paschal dimension of the consecrated life.		
E. Witnesses to Christ in the world.		
F. Eschatological dimension of the consecrated life.		
G. The Virgin Mary, model of consecration and discipleship (CCC, nos. 967, 2030).		
VI. Challenges		
<p>A. Isn't having the right vocation, job, or career essential for a person's happiness?</p> <ol style="list-style-type: none"> 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. 		
<p>B. Isn't the real measure of success in life the degree of one's financial security and material comfort?</p> <ol style="list-style-type: none"> 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. 		
<p>C. Just as people fall in love, they also fall out of love. Isn't a failed marriage just a regular part of life?</p> <ol style="list-style-type: none"> 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 lifelong 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. 		

<p>D. Don't men and women who promise celibacy or lifelong chastity live lonely, unhappy lives?</p> <ol style="list-style-type: none"> 1. Some who promise lifelong 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. 		
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Option E. Ecumenical and Interreligious Issues

	CONFORMITY YES/NO/PARTIAL	REQUIRED CHANGES Recommendations and Suggestions
I. Revelation and the Catholic Church A. Tracing 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 and is brought into being through the Word (Jesus Christ) by the power of the Holy Spirit (CCC, nos. 282, 314). 		
<ol style="list-style-type: none"> b. God reveals himself to Abraham: the beginning of a people of faith (CCC, nos. 72, 992, 2571). c. In and through Abraham’s descendants, 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 Israel. 2) “Israel” was the name given Jacob by God. 		
<ol style="list-style-type: none"> d. God reveals himself to Moses and forms the People of Israel (CCC, nos. 62-64). <ol style="list-style-type: none"> 1) He tells Moses about himself: “I am who am” (Ex 3:14). 2) He gives the Israelites a code of both worship and morality. 		
<ol style="list-style-type: none"> 2. Divine Revelation in the New Testament (CCC, nos. 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 Revelation. 		
<ol style="list-style-type: none"> b. 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, no. 494). 		
<ol style="list-style-type: none"> 2) Jesus’ Baptism by St. John the Baptist (CCC, nos. 535-537). 		
<ol style="list-style-type: none"> 3) St. Peter’s confession of faith at Caesarea Philippi (CCC, no. 552). 		
<ol style="list-style-type: none"> 4) Jesus’ own proclamation of his divine Sonship (CCC, no. 590). 		
<ol style="list-style-type: none"> c. Jesus reveals the Trinity, the central mystery of faith (CCC, nos. 648-650). <ol style="list-style-type: none"> 1) Identifies himself as God’s Son and addresses God as Father. 2) Promises to send the Paraclete, the Holy Spirit. 3) Sends the Holy Spirit upon the Apostles at Pentecost. 		
<ol style="list-style-type: none"> d. Divine Revelation ends with the death of the last Apostle (CCC, nos. 66-67). 		

B. Divine foundation of the Catholic Church (CCC, nos. 758-769). 1. Planned by God the Father from the beginning of time (CCC, no. 759).		
2. Pre-figured in the People of Israel (CCC, nos. 761-762).		
3. Divinely instituted by Jesus Christ, the Son of God and the Second Person of the Trinity (CCC, nos. 763-766).		
4. Revealed by the Holy Spirit (CCC, nos. 767-768).		
5. Guided, sustained, and sanctified by the Father through the Son and Holy Spirit (CCC, nos. 767-768).		
6. The Church is the Body of Christ; he is our Head, we are the members of the Body (CCC, nos. 790-795).		
C. The Catholic Church and Divine Revelation. 1. Jesus Christ instituted the Church on the foundation of the Apostles (CCC, nos. 857-860). 2. The Apostles were entrusted with faithfully proclaiming the Gospel and spreading the Good News Jesus Christ had entrusted to them (CCC, no. 858).		
3. 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, nos. 861-862).		
4. 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, nos. 84, 863-865, 1202).		
II. Christian Churches and Ecclesial Communities Apart from the Catholic Church		
A. An ecclesiology of communion (CCC, nos. 787-789). 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 (CIC, c. 205).		
2. Members of other Christian churches and ecclesial communities are in imperfect communion with the Catholic Church (CCC, nos. 836-838). 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, nos. 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 (UR, no. 3).		
B. From the very beginning of the Church, there have been rifts and serious dissension (CCC, no. 817). Serious dissensions resulted in breaks from full communion with the Church.		
1. Schism with some Eastern Churches. a. Following the Council of Ephesus in 431. 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. 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. a. The Schism of 1054 resulted in the establishment of the Eastern Orthodox Churches.		
b. Contributing causes to the Schism of 1054. 1) <i>Filioque</i> controversy (CCC, nos. 247-248). 2) Growing cultural and political differences between East and West. 3) Different forms of Church governance emerged. 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. 1) They share the same liturgy but not the same bonds of episcopal communion.		

<p>d. Orthodox Churches and Catholic Church have strong ties to each other.</p> <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. 		
<p>e. Differences between the Catholic Church and Eastern Orthodox Churches.</p> <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. 		
<p>3. Ecclesial communions: Anglican (Episcopalian), Lutheran, Reformed Christian.</p> <p>a. Who founded these various ecclesial communities and why?</p>		
<p>b. Common ties between the Catholic Church and these ecclesial communions.</p> <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. 		
<p>c. Differences.</p> <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. 		

<p>4. Other Christian communities.</p> <p>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.</p>		
<p>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.</p>		
<p>c. Differences in doctrine, sacramental understanding and practice, morality.</p> <p>d. Many of these bodies (e.g., Baptists, Congregationalists) view the church as a local congregation and not a worldwide communion.</p>		
<p>C. Ecumenical efforts.</p> <p>1. Ecumenism involves efforts aimed at fostering unity between the Catholic Church and other churches and Christian ecclesial communities.</p>		
<p>2. Ecumenical activity requires the following (CCC, no. 821):</p> <p>a. Renewal of the Catholic Church in fidelity to her vocation.</p> <p>b. Conversion of heart by all the faithful.</p> <p>c. Prayer in common where appropriate.</p> <p>d. Fraternal knowledge of each other.</p> <p>e. Ecumenical formation of clergy and laity (knowledge of sacred theology including a historical perspective; understanding of the problems and benefits of the ecumenical movement).</p> <p>f. Dialogue among theologians of different churches and communities.</p> <p>g. Collaboration in activities of service to others.</p>		
<p>3. Greater hope of restoring full communion where there is</p> <p>a. A visible continuity with the ancient Church (Apostolic Succession).</p> <p>b. A shared understanding of interpreting revealed truth (Scripture read through the lens of Tradition), e.g., such a starting point exists with the Orthodox Churches.</p> <p>c. Practice of the sacraments.</p>		
<p>4. Greater obstacles continue to arise in doctrine and in praxis: e.g., ecclesial communions allowing women and non-celibate homosexuals to serve as ordained ministers.</p>		

<p>III. The Relationship of the Catholic Church to the Jewish People</p> <p>A. The link between the Catholic Church and the Jewish people is special.</p> <ol style="list-style-type: none"> 1. Pope John Paul II referred to the Jewish people as “our elder brothers.” 2. The Jewish people were God’s special choice to be the instrument for the salvation of the world. They were the first to hear the Word of God, that is, Divine Revelation (CCC, no. 839). 		
<p>B. The relationship between the Catholic Church and the Jewish people holds a unique and special position.</p> <ol style="list-style-type: none"> 1. Unlike other non-Christian religions, the Jewish faith is a response to God’s Revelation in the Old Covenant (CCC, no. 839). 		
<ol style="list-style-type: none"> 2. The patriarchs of the Jewish people—Abraham, Isaac, Jacob, and Moses—are also the ancestors in faith for members of the Catholic Church. 3. The Jewish people are the original Chosen People of God; Christians are the new People of God (CCC, no. 840). 		
<ol style="list-style-type: none"> 4. Our Savior, Jesus Christ, was born and raised as a Jew. Mary, the Apostles, and the disciples were also Jews. 		
<ol style="list-style-type: none"> 5. The New Covenant with Jesus Christ is the fulfillment of the promises of the first Covenant between God and the Jewish people. 		
<ol style="list-style-type: none"> 6. Catholics and Jews share common elements of moral life and practice: <ol style="list-style-type: none"> a. The Decalogue is a strong part of Catholic moral teaching and tradition. b. Jesus Christ drew on the Decalogue and the teaching of the prophets in his teaching on self-giving love and moral living. 		
<p>C. Fundamental differences with the Catholic Church.</p> <ol style="list-style-type: none"> 1. The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or 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. 		
<p>D. Anti-Judaism or anti-Semitism was evident among Catholics for many centuries.</p> <ol style="list-style-type: none"> 1. The Catholic Church condemns all unjust discrimination, including anti-Semitism. 2. In the twentieth 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. 		

<p>E. Dialogue with the Jewish people.</p> <ol style="list-style-type: none"> 1. This dialogue has a unique character in that we share roots of faith. 2. This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice. 3. Aims of this dialogue include <ol style="list-style-type: none"> a. Grow 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. 		
<p>IV. The Church and Other Non-Christians</p> <p>A. The Muslim people.</p> <ol style="list-style-type: none"> 1. Monotheistic (but non-Trinitarian) faith in common with Jews and Christians. 2. The Catholic Church and Muslims acknowledge God as the Creator and claim ties to the faith of Abraham. 		
<ol style="list-style-type: none"> 3. The Muslim people do not acknowledge God as the Father of Jesus, or Jesus Christ as the Divine Son of God, nor do they accept the Triune God, but they do revere Jesus as a prophet and Mary as the Virgin Mother of Jesus. 		
<ol style="list-style-type: none"> 4. There are many common elements of moral life and practice between Catholics and Muslims. 		
<ol style="list-style-type: none"> 5. Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving, and pilgrimage as expressions of faith. 		
<ol style="list-style-type: none"> 6. 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 Qur'an. 		
<ol style="list-style-type: none"> 7. The Crusades and their lasting impact. 		
<ol style="list-style-type: none"> 8. The Catholic Church seeks to engage the Muslim community in dialogue to advance human solidarity. 		
<p>B. There are non-Christian religions common in the United States, including major world religions such as Hinduism and Buddhism, and others such as Sikhs, Mormons, and Bahai.</p> <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. 		

<p>2. Those who do not know Christ but who still strive to know and live in truth and holiness can be saved.</p>		
<p>3. The fulfillment of the values and virtues of other religions is found in what the Catholic Church proclaims:</p> <ol 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. 		
<p>V. Proclamation and Dialogue</p> <p>A. The Catholic Church possesses the fullness of the means of salvation willed by God as the ordinary way of saving all people.</p> <ol style="list-style-type: none"> 1. “All salvation comes from Christ the Head through the Church which is his Body” (CCC, no. 846). <ol 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. 		
<p>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, no. 847; LG, no. 16).</p>		
<p>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, no. 848; LG, no. 16) and thereby bring all to Jesus Christ and to his Church (Rom 11:12, 15, 25; CCC, nos. 674, 1043).</p>		
<p>B. Interreligious dialogue.</p> <ol style="list-style-type: none"> 1. There are many forms of interreligious dialogue. <ol 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. 		
<ol style="list-style-type: none"> 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 		

<p>religions.</p> <p>5. Can and should involve working together in service to those in need.</p>		
<p>VI. Challenges</p> <p>A. Isn't one faith or religion just as good as any other?</p> <ol style="list-style-type: none"> 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. 		
<p>B. Isn't it more important to show tolerance and not say that the Catholic faith is better than any other?</p> <ol style="list-style-type: none"> 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. 		
<p>C. If unity of people in faith is the real goal, why can't each side compromise?</p> <ol style="list-style-type: none"> 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. 		
<p>D. What caused the four divisions in Christianity from the time of Ephesus, Chalcedon, the Schism of 1054, and the Protestant Reformation? Is there any hope of unity?</p> <ol style="list-style-type: none"> 1. There were various reasons for the divisions. <ol style="list-style-type: none"> a. In each case, there were disagreements about doctrine. b. In each case, some degree of politics also contributed to the fractures. 		
<ol style="list-style-type: none"> 2. Since Vatican II, the Catholic Church has initiated and sponsored many meetings and dialogues with hope for movement toward unity. Positive outcomes include the following: <ol style="list-style-type: none"> 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).		
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Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age

The document *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* was developed by the Committee on Evangelization and Catechesis of the United States Conference of Catholic Bishops (USCCB). It was approved by the full body of the USCCB at its November 2007 General Meeting and has been authorized for publication by the undersigned.

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General Secretary, USCCB

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ABBREVIATIONS

- CCC *Catechism of the Catholic Church* (2nd ed.). Washington, DC: Libreria Editrice Vaticana–United States Conference of Catholic Bishops, 2000.
- CIC *Code of Canon Law: Latin-English Edition: New English Translation (Codex Iuris Canonici)*. Washington, DC: Canon Law Society of America, 1998.
- CT Pope John Paul II. *On Catechesis in Our Time (Catechesi Tradendae)*. Washington, DC: United States Conference of Catholic Bishops, 1987.
- DV Vatican Council II. *Dogmatic Constitution on Divine Revelation (Dei Verbum)*.
- FC Pope John Paul II. *On the Family (Familiaris Consortio)*.
- GDC Congregation for the Clergy. *General Directory for Catechesis*. Washington, DC: United States Conference of Catholic Bishops, 1998.
- LG Vatican Council II. *Dogmatic Constitution on the Church (Lumen Gentium)*. In *Vatican Council II: Volume 1: The Conciliar and Post Conciliar Documents*, edited by Austin Flannery. Northport, NY: Costello Publishing, 1996.
- NAB *New American Bible*.
- NDC United States Conference of Catholic Bishops. *National Directory for Catechesis*. Washington, DC: United States Conference of Catholic Bishops, 2005.
- OS Pope John Paul II. *On Reserving Priestly Ordination to Men Alone (Ordinatio Sacerdotalis)*. Washington, DC: United States Conference of Catholic Bishops, 1994.
- RCIA *Rite of Christian Initiation for Adults*.
- UR Vatican Council II. *Decree on Ecumenism (Unitatis Redintegratio)*.
- USCCA United States Conference of Catholic Bishops. *United States Catholic Catechism for Adults*. Washington, DC: United States Conference of Catholic Bishops, 2006.

INTRODUCTION

I have told you this so that my joy may be in you and your joy may be complete. (Jn 15:11)

“The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ” (CT, no. 5). These ends are evident in this framework—designed to guide catechetical instruction for young people of high-school age wherever and however it takes place: in Catholic high schools, in parish religious education programs, with young people schooled at home, or within the context of the catechetical instruction which should be part of every youth ministry program. The Christological centrality of this framework is designed to form the content of instruction as well as to be a vehicle for growth in one’s relationship with the Lord so that each may come to know him and live according to the truth he has given to us. In this way, disciples not only participate more deeply in the life of the Church but are also better able to reach eternal life with God in Heaven.

As a framework, this document offers guidance to catechetical publishers in the creation of instructional material. Within each theme, doctrinal elements related to it are identified. The order in which the doctrinal elements within each theme are identified should not be understood to be an outline of a text or course. Rather, they are offered as building blocks that can be combined in any number of ways within that particular thematic structure and can be augmented with additional doctrinal teaching, depending on the creativity of authors and editors. In addition to aiding those creating catechetical texts and materials, this framework will also serve to aid those responsible for overseeing catechetical instruction within dioceses as well as those responsible for curriculum development or the development of assessment instruments designed to complement texts, programs, or curriculums. It is understood that implementation of a new curriculum will require time for the development of new materials as well as revision to diocesan guidelines and curricular structures within schools and religious education programs. A successful implementation will rely heavily on catechetical publishers of high-school-age materials as well as on the teachers and catechists of high-school-age young people.

The framework is designed to shape a four-year, eight-semester course of catechetical instruction. It is composed

of six core semester-length subject themes with room for a diocese or school to choose two elective subject themes. It is strongly recommended that the core courses be covered in the order in which they appear in this framework. The sequence in which the core curriculum appears reflects a systematic point of view in which each course builds on a foundation laid by those that precede it. In addition, some national uniformity in catechetical instruction on the high-school-age level would be a benefit in the modern mobile society. Five possible elective themes appear as part of this framework. Normally, the elective themes should appear either as one in the third year and one in the fourth year or both in the fourth year.

Since this is a framework and not a tool for direct instruction, the doctrines and topics designated are not necessarily defined or completely developed. Such detail will be present in the catechetical texts and materials that will be developed on the basis of this framework. It is expected that after developing new materials, publishing houses will submit them for a review as to their conformity with the *Catechism of the Catholic Church*. The process of that review will ensure that the materials authentically and completely define and present the teaching of the Church.

In addition to providing guidance about the doctrinal content of catechetical instruction for high-school-age young people, this framework is also designed to help those same young people develop the necessary skills to answer or address the real questions that they face in life and in their Catholic faith. Within each theme, including the electives, there is a section titled “Challenges,” which raises examples of these questions and provides direction for ways to answer them. This element is designed to give catechetical instruction for high-school-age young people an apologetical component. Publishers and teachers or catechists are to strive to provide for a catechetical instruction and formation that is imbued with an apologetical approach. Challenges that appear under one particular theme can also apply to other themes in the framework, and such application is encouraged. The identification and inclusion of additional challenges by publishers and by teachers or catechists to achieve this goal is also encouraged.

CORE CURRICULUM

I. The Revelation of Jesus Christ in Scripture

The purpose of this course is to give students a general knowledge and appreciation of the Sacred Scriptures. Through their study of the Bible they will come to encounter the living Word of God, Jesus Christ. In the course they will learn about the Bible, authored by God through Inspiration, and its value to people throughout the world. If they have not been taught this earlier, they will learn how to read the Bible and will become familiar with the major sections of the Bible and the books included in each section. The students will pay particular attention to the Gospels, where they may grow to know and love Jesus Christ more personally.

I. How Do We Know About God?

- A. The thirst and desire for God (*Catechism of the Catholic Church* [CCC], nos. 27-30, 44-45, 1718).
 - 1. Within all people there is a longing for God.
 - 2. That longing itself is from God, who desires and initiates a relationship with each person.
 - 3. Only in God can lasting joy and peace be found in this life and in the next.
- B. God revealed in many ways.
 - 1. Natural Revelation (CCC, nos. 32-34).
 - a. Natural Revelation attested to in Sacred Scripture (CCC, no. 32).
 - 1) Old Testament references, including Genesis and Wisdom.
 - 2) Paul's Letter to the Romans.
 - b. Patristic testimony (CCC, no. 32).
 - c. Scholastic theology's arguments for the existence of God (CCC, nos. 31, 34).
 - 1) St. Thomas Aquinas and the five proofs for the existence of God.
 - d. Vatican I: we can grasp with certainty the existence of God through human reason (CCC, nos. 36-38, 46-47).
 - e. Contemporary arguments based on the human person's opening to truth, beauty, moral goodness, freedom, voice of conscience (CCC, no. 33).
 - 2. Divine Revelation.
 - a. Definition/meaning (CCC, nos. 50-53, 68-69).
 - b. Scripture as a divinely inspired record of God's Revelation in history (CCC, nos. 54-64, 70-72).
 - 1) Abraham, Isaac, Jacob (CCC, nos. 59, 145, 147).
 - 2) Moses (CCC, no. 61).
 - 3) Old Testament prophets (CCC, nos.

- 61-64, 522).
- 4) Wisdom literature.
- 5) Preparation through John the Baptist (CCC, nos. 523, 717-720).
- c. Jesus Christ, the first and the last, the definitive Word of Revelation, the one to whom all Scripture bears witness, is God's only Son (CCC, nos. 65-67, 73, 101-104, 134, 423).
- 3. The transmission of Divine Revelation (CCC, nos. 74-95).
 - a. Apostolic Tradition (CCC, nos. 74-79, 96).
 - b. The relationship between Tradition and Sacred Scripture (CCC, nos. 80-83, 97).
 - c. The Deposit of Faith and the role of the Church (CCC, nos. 84-95, 98-100).

II. About Sacred Scripture

- A. Divine Inspiration.
 - 1. Inspiration is the gift of the Holy Spirit by which a human author was able to write a biblical book which really has God as the author and which teaches faithfully and without error the saving truth that God willed to be consigned to us for our salvation (CCC, nos. 105, 135).
 - 2. Since God inspired the biblical writers, he is the author of Scripture (CCC, nos. 105-106, 136).
 - 3. Because the human authors needed to use the language and thinking of their time, we need to study the conditions and use of language in the context of their time and understand what they intended to communicate, remembering that these human authors might not have been conscious of the deeper implications of what God wanted to communicate (CCC, nos. 106, 108-114).
 - 4. The Bible is inerrant in matters of Revelation and faith: because God is the author of Scripture,

- all the religious truths that God intends to reveal concerning our salvation are true; this attribute is called “inerrancy” (see DV, no. 11; CCC, no. 107).
5. The Bible is a sacred text for Christians; it contains in the Old Testament writings sacred to the Jews.
- B. How the Bible came to be.
1. Oral tradition and its role (CCC, nos. 76, 126).
 2. Development of the written books (CCC, nos. 76, 106).
 3. Setting the canon of Scripture (CCC, no. 120).
 - a. Apostolic Tradition is the basis for which books the Church included (CCC, nos. 120, 138).
 - b. Sometimes other criteria came into play, e.g., the Gnostic gospels were rejected in part because they did not include or shied away from the suffering and Death of Jesus.
 - c. Local Councils of Hippo (AD 393) and Carthage (AD 397).
 - d. Ecumenical Council of Trent (AD 1545-1563).
 4. Translations of Scripture.
- C. Sacred Scripture in the life of the Church.
1. Importance of Sacred Scripture (CCC, nos. 131, 133, 141).
 2. Study of Sacred Scripture (CCC, no. 132).
 3. Scripture and prayer.
 - a. Liturgy of the Hours (CCC, nos. 1176-1177).
 - b. Scripture at Mass and other liturgies (CCC, nos. 103, 1096, 1100, 1184, 1190, 1349).
 - c. The psalms and the Our Father are biblical prayers shared by all Christians (CCC, nos. 2585ff., 2759ff.).
 - d. *Lectio divina*: a meditative, prayerful approach to Scripture (CCC, nos. 1177, 2708).
 - e. Scripture as basis for individual prayer and for prayer within small Christian communities and other parish, school, or local gatherings (CCC, nos. 2653-2654).
3. Pontifical Biblical Commission, *Interpretation of the Bible in the Church*, 1993, nos. 5-19.
- B. Criteria for interpreting the Sacred Scripture (CCC, nos. 109-114, 137).
1. Read and interpret Sacred Scripture within the tradition and teaching of the Church.
 2. Give attention both to what the human authors intended to say and to what God reveals to us by their words.
 3. Take into account the conditions of the time when it was written and the culture where it was written.
 4. Read and interpret Sacred Scripture in the light of the same Holy Spirit by whom it was written (DV, nos. 12-13).
 5. Read and interpret each part of Sacred Scripture with an awareness and understanding of the unity of the content and teaching of the entire Bible.
 6. Be attentive to the analogy of faith, that is, the unity that exists in all Church teaching.
- C. Senses of Scripture (CCC, nos. 115, 118-119).
1. The literal sense: the meaning conveyed by the words of Scripture and discovered by exegesis (CCC, nos. 109-110, 116).
 2. The spiritual sense (CCC, no. 117).
 - a. Allegorical sense: recognizing the significance of events in the Bible as they relate to Christ.
 - b. Moral sense: Scripture teaches us and encourages us how to live and act.
 - c. Anagogical sense: Scripture speaks to us of eternal realities.
- D. The Bible in relation to science and history (CCC, nos. 37, 159, 1960).
1. The Church teaches us how to relate truths of faith to science.
 2. There can be no conflict between religious truth and scientific and historical truth (CCC, no. 159).
 3. The difference between the Catholic understanding of Scripture and that of those who interpret the Bible in an overly literalist, fundamentalist way or with an approach limited to a symbolic understanding.
- E. Ancillary approaches to Scripture.
1. Research done by scholars’ critiques of Scripture’s texts, history, editing, etc.
 2. Biblical archaeology: discoveries of Dead Sea Scrolls, Nag Hammadi, targums, and other authentic ancient texts.
 3. The forms of literature in the Bible.

III. Understanding Scripture

- A. Authentic interpretation of the Bible is the responsibility of the teaching office of the Church (CCC, nos. 85-87, 100).
1. *Divino Afflante Spiritu* (Pius XII, 1943; permitted limited use of modern methods of biblical criticism).
 2. *Dei Verbum* (DV) (Vatican II, 1965; Church teaching on Revelation).

IV. Overview of the Bible

- A. Old Testament (CCC, nos. 121-123, 138).
 - 1. This is the name given to the forty-six books which make up the first part of the Bible and record salvation history prior to the coming of the Savior, Jesus Christ (CCC, no. 120).
 - a. Many Protestant Bibles have only thirty-nine books in the Old Testament; other Protestant Bibles contain the additional seven, referring to them as “deuterocanonical.”
 - b. Catholics rely on the Greek version of the Old Testament for their Bible, while Protestants tend to rely on a Hebrew version.
 - 2. It is called the “Old” Testament because it relates God’s teaching and actions prior to the coming of Jesus Christ, who is the fullness of Revelation. It also focuses on the covenant God made with the Jewish people, which is called the “Old Covenant” to distinguish it from the New Covenant made by Jesus Christ (CCC, nos. 121-123).
 - 3. The Old Testament contains the Pentateuch, the Historical books, the Wisdom books, and the Prophetic books.
- B. New Testament (CCC, nos. 120, 124-127).
 - 1. This is the name given to those twenty-seven books which compose the second part of the Bible and which focus on the life and teachings of Jesus Christ and some writings of the early Church.
 - 2. The New Testament is composed of the Gospels, the Acts of the Apostles, the Epistles or Letters, and the book of Revelation.
- C. The unity of the Old Testament and the New Testament (CCC, nos. 124-125, 128-130, 140).

V. The Gospels

- A. The Gospels occupy the central place in Scripture (CCC, nos. 125, 139).
 - 1. They proclaim the Good News of Jesus Christ, the Word of God, the definitive Revelation of God.
 - 2. The Gospels contain a record of the life of Jesus Christ and of his teachings and redeeming work.
 - 3. The Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives.
- B. Three stages in the formation of the Gospels (CCC, no. 126).
- C. The Synoptic Gospels: Matthew, Mark, and Luke.
 - 1. Approximate dates for each Gospel.
 - 2. What is known about each of these three evangelists.

- 3. The churches for whom Matthew, Mark, and Luke wrote.
- 4. The contents of the Synoptic Gospels (CCC, nos. 512-667).
 - a. Infancy narratives in Matthew and Luke.
 - b. The Baptism of Jesus.
 - c. The Temptation of Jesus.
 - d. Sermon on the Mount in Matthew; Sermon on the Plain in Luke.
 - e. Jesus’ teaching, including the parables.
 - f. The miracles.
 - g. Last Supper, the Passion, Death, Resurrection, Ascension (CCC, nos. 1329, 1337, 1366, 1323, 1412, 1521-1522, 1532, 1708, 1992, 2020).
- D. The Gospel of John.
 - 1. Approximate date of the Gospel and churches for which John wrote.
 - 2. What is known about John.
 - 3. The content of the Gospel of John.
 - a. The Prologue (CCC, nos. 241, 291).
 - b. John uses Christ’s dialogues and personal testimony and is more mystical (CCC, nos. 547-550).
 - c. John treats miracles as signs of Christ’s glory/divinity—flows from John 1:14.
 - d. The Bread of Life discourse (Jn 6).
 - e. Christ’s Last Supper discourse and priestly prayer.
 - f. The Passion, Death, Resurrection.

VI. Challenges

- A. Is it true that Catholics do not use or read the Bible?
 - 1. No. Catholics use the Bible regularly. The Bible or Scripture is an integral part of Catholic prayer life, forming part of every Mass, every sacramental celebration, and the official daily prayer of the Church—the Liturgy of the Hours (CCC, nos. 141, 1190).
 - 2. The Church urges Catholics to use the Bible in personal prayer (CCC, nos. 2653-2654).
 - 3. Scripture study and prayer groups using Scripture are a common part of parish life.
 - 4. In the fourth century, St. Jerome said that “ignorance of the Scriptures is ignorance of Christ”; this underlines the importance of Scripture in the life of the Church (CCC, no. 133).

- B. Isn't the Bible just another piece of literature?
1. No. While Scripture contains various types of literary forms and genres, it is more than just literature. It is the inspired Word of God (CCC, no. 135).
 2. Since it is not just another piece of literature, Scripture cannot be either read or understood merely in the same way as other literature (CCC, no. 108).
 3. Scripture always needs to be read or interpreted in the light of the Holy Spirit and under the direction of the Church (CCC, nos. 100, 111, 119, 137).
- C. Is the Bible always literally true?
1. It depends on what one means by "literally." The Church does not always propose a literalist or fundamentalist approach to Scripture but rather a contextualist approach. The Church teaches that all of Scripture is true on matters pertaining to religious and salvific teaching because it is inspired by God for that purpose (CCC, nos. 107, 116).
 2. The Bible has a definite historic basis for events recounted in both the Old and the New Testaments; the Church particularly upholds the historicity of the Gospels (CCC, no. 126). However, the Church does not claim that the Bible's purpose is to present scientific or historical facts (CCC, no. 107).
 3. The Church gives guidelines for interpretation of Sacred Scripture (see earlier in outline).
- D. Isn't the Bible about the past? Why do people today think it applies to them?
1. While the Bible contains history, stories, and teaching about events in the past, Scripture is the living Word of God. While the content is rooted in particular moments in history, the message is timeless and universal.
 2. God continues to speak to us through Scripture; this is why the liturgies of the Church always contain Scripture and why personal prayer focused on Scripture is vital.
- E. Why do Catholics maintain beliefs and practices that are not in the Bible?
1. The Bible is not the sole means that God chose to hand on the truths of Revelation. Scripture and Tradition are the two complementary ways Revelation is passed down (CCC, nos. 80, 97).
 2. There are teachings that come through Tradition that are not explicitly found in Scripture. However, nothing taught through Tradition ever contradicts Scripture since both come from Christ through the Apostles (CCC, no. 82).
 3. Apostolic Tradition refers to those things that Jesus taught to the Apostles and early disciples, which were passed down to us at first by word of mouth and were only written down later. We identify these beliefs as coming from Tradition and understand that this Tradition is part of God's Revelation to us (CCC, no. 83).
- F. Why do some people try to change what the Church teaches about Jesus Christ?
1. People have tried to change teaching about Christ for many different reasons. Sometimes it is to justify their particular belief or lack of belief. Sometimes it has been out of sincere but misguided or misinformed efforts to try to explain mysteries about Jesus Christ or God's Revelation.
 2. In the early history of the Church, there were a number of heresies about Jesus Christ which arose when people tried to explain the mystery of who he was and is. An example of this is the Arian heresy, which denied the full divinity of Christ.
 3. Sometimes people did not like what Jesus taught or did or what happened to him. There were a number of "gospels" written, which the Church, under the guidance of the Holy Spirit, recognized as not authentic. Some of these gospels shied away from teaching the Incarnation, suffering, Death, and Resurrection of Jesus.
 4. In modern times, there are individuals and groups who try to explain in natural scientific terms the miracles of Jesus, thus undermining his divinity.

II. Who Is Jesus Christ?

The purpose of this course is to introduce students to the mystery of Jesus Christ, the living Word of God, the Second Person of the Blessed Trinity. In this course students will understand that Jesus Christ is the ultimate Revelation to us from God. In learning about who he is, the students will also learn who he calls them to be.

I. God and Revelation

A. Revelation: God's gift of himself.

1. Divine Revelation (CCC, nos. 50-73).
 - a. Definition/meaning.
 - b. The divine plan is disclosed—salvation history.
2. Scripture, Tradition, and the Deposit of Faith (CCC, nos. 74-100, 103-108, 134-135).
 - a. Definitions/meanings.
 - b. Scripture is the inspired record of God's Revelation in history.
 - c. Tradition is the living transmission of the message of the Gospel in the Church.

B. Faith: the response to God's self-Revelation.

1. What is faith in general (CCC, nos. 143-144, 153-165)?
 - a. A grace that enables an assent of mind, heart, and will (CCC, no. 143).
 - b. Willingness to believe and trust in what God has communicated to us.
 - c. Relationship with God: Father, Son, and Holy Spirit (CCC, nos. 150-152).
2. Faith in Jesus Christ leads to discipleship (CCC, nos. 520, 546, 562, 654, 1533).
 - a. Recognition and acceptance of him as the Son of God who died to save us from our sins (CCC, no. 1248).
 - b. Willingness to believe and trust in what Jesus has taught us about the Triune God, about ourselves, and about how to live (CCC, nos. 915, 1693, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).
 - c. This faith has practical implications for daily life and one's relationship with Christ (CCC, no. 908).
 - d. Involves active participation in the Church community and working to spread the faith by word and example.

3. The relationship between faith and religion (CCC, nos. 2084, 2135).
 - a. Religion refers to a set of beliefs and practices followed by those committed to the service and worship of God.
 - b. Faith is different from religion.
4. The fullness of Revelation is reflected in the life and teaching of the Catholic Church (CCC, nos. 748-870).
 - a. The Church was founded by Jesus Christ (CCC, nos. 811-812).
 - b. Church is the Body of Christ in the world.
 - c. The Church is a unity of one faith in one Lord through one Baptism (CCC, nos. 813-16).
 - d. The Magisterium guards and hands on the deposit of faith and is entrusted with the authentic interpretation of Revelation (CCC, nos. 880-896).

II. Jesus Christ's Revelation About God

- #### A. Son of God from all eternity and Son of Mary from the moment of the Incarnation (CCC, nos. 486, 496, 487, 501, 721-730).
1. Mystery of the Incarnation: Emmanuel (God-is-with-us) (Jn 3:16-17; CCC, no. 484).
 - a. Jesus Christ is the Logos, the Word of God, the fulfillment of God's promise to Adam and Eve and to the people of ancient Israel (CCC, nos. 761-762).
 - b. Christ continues his presence in the world through the Church (CCC, nos. 732, 737-739, 747).
 - c. All events of Christ's life are worthy of reflection and imitation (see Gospel accounts).
- #### B. The Revelation of Jesus about God (Jn 14:9).
1. God is Trinity: one in three Divine Persons (CCC, no. 234).
 - a. This is the central mystery of our faith (CCC, nos. 235-237).

- b. The Divine Persons are distinct from one another (CCC, no. 254).
 - c. The Divine Persons are relative to one another; each is God whole and entire; all three persons share the same attributes, i.e., all-loving, eternal, etc. (CCC, nos. 255-256).
 - d. Each Divine Person shows forth what is proper to him, especially in the Incarnation and the gift of the Holy Spirit (CCC, nos. 258, 267).
2. God is the Father: Jesus Christ's Father and our Father.
- a. Jesus teaches us that God is loving, caring, healing, forgiving, true, just.
 - b. God the Father's love is faithful and eternal.
- C. The Three Divine Persons of the Trinity.
1. The First Person of the Trinity: God the Father (CCC, nos. 238-242).
- a. God the Father is the source of all that is, visible and invisible.
 - b. God is Father in relation to the Son from all eternity (CCC, no. 240).
 - c. God is Father to all those baptized as his adopted sons and daughters through and in the Son (CCC, nos. 232-233, 249).
 - d. God the Father of mercy also cares for the unbaptized (CCC, nos. 1257, 1260-1261).
2. The Second Person of the Trinity: God the Son.
- a. Jesus Christ is eternally begotten and incarnate in time (CCC, nos. 461, 422).
 - b. Son of God, true God, consubstantial with the Father (CCC, no. 252).
 - c. Son of Mary, true man; the perfection of who we are created to be (CCC, nos. 430, 456-469, 484-487).
 - d. Savior and Redeemer (CCC, nos. 517, 651-658).
3. The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life (CCC, nos. 243-248).
- a. Eternally proceeding from the Father and the Son (CCC, no. 687).
 - b. Only fully revealed by Jesus (CCC, nos. 689-690, 727-730).
 - c. Sanctifier of the Church and her members, e.g., gifts and fruits of the Holy Spirit (CCC, nos. 32, 731-741, 1830-1832).
4. The development of Trinitarian theology in the early councils of the Church (CCC, nos. 245-248).
- a. The struggles of the Church to maintain apostolic faith in light of Christological

- controversies and heresies (CCC, nos. 249-252).
 - b. Church teaching articulated to battle Gnosticism, Arianism, Nestorianism, Monophysitism (CCC, nos. 464-469).
5. Unique role of Mary, the Mother of God.
- a. The Annunciation and Mary's "yes" (CCC, nos. 484-487).
 - b. An unparalleled recipient of God's grace: Immaculate Conception; Assumption (CCC, nos. 490-494, 966).
 - c. Mary is ever-virgin (CCC, nos. 499-507).
 - 1) Explain references in the Gospels to the brothers and sisters of Jesus (CCC, nos. 500-501).
 - d. Mary is the Mother of the Church (CCC, no. 507).
 - e. Mary is the first disciple.

III. The Mystery of the Incarnation

- A. Jesus Christ is fully God and fully man (CCC, nos. 464-469).
- 1. Jesus Christ, a Divine Person, is truly the Son of God, who, without ceasing to be God and Lord, became man and our brother (CCC, no. 469).
 - 2. Jesus Christ took on a human nature. The eternal Son of God incarnate worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. He was like us in all things except sin (CCC, no. 470). Man's creator has become man (CCC, no. 526).
 - 3. Jesus showed his humanity in every event of his human life (CCC, nos. 512-534):
 - a. In his family life, his friendships, and his socialization with others we see him experience human joy and happiness and demonstrate human virtues.
 - b. Through things such as hunger and thirst in the desert, temptation by the Devil, grief at the death of Lazarus, agony in the Garden of Gethsemane, and his Death on the Cross, we know that he also experienced pain, suffering, and sorrow. In his human encounter with the sick and the outcast, he personified compassion (CCC, no. 538).
 - 4. The unity of the two natures in the one Person is called the "hypostatic union" (CCC, no. 468).

IV. Jesus Christ Teaches Us About Ourselves

- A. Jesus embodies what has been revealed in and through creation.
1. God created the human person in his image and likeness; male and female he created them. This is why we must respect the dignity of all people (CCC, nos. 1700-1709).
 2. To be fully human means to fully accept and become the person God created us to be, a human person endowed with special gifts which reflect God: immortality, intellect, free will, the ability to love (CCC, nos. 356-358, 1702-1706).
 3. The Incarnation affirms that we are created as good, but in need of salvation, and are meant for eternal glory with God. The Incarnation also describes how God continues to work out our sanctification in the world, e.g., Church, sacraments, priesthood (CCC, nos. 461-469).
 4. God has entrusted his creation to us; we are stewards charged with procreating and protecting life and using the rest of creation respectfully (CCC, nos. 287, 354).
- B. Jesus Christ redeems us and gives us his grace so that we can choose the good according to God's will and resist sin and its effects (CCC, nos. 1705, 1708-1709).
1. Jesus invites us to believe in him, to invite him into our hearts, and to follow him and his teaching as the path that leads to life, for he is "the way, the truth, and the life" and is worthy of our belief, adoration, and love (CCC, nos. 1741-1742).
 2. He reveals the way to repentance and conversion, teaching us to leave sin behind and to live a new life in him; he gives us the spiritual power and grace to overcome evil; he also teaches us about God's forgiveness (CCC, nos. 1847-1848).
 3. He teaches us how to be single-hearted in our desire for God, to offset the disordered affections and divided hearts with which we live (CCC, nos. 1716-1717).
- C. Jesus Christ reveals the Father to us, who we are, and our call to holiness.
1. By becoming man, and by his Death and Resurrection, Jesus Christ unites us to God (CCC, nos. 461-464).
 2. We become the free adopted children of the Father through Baptism (Gal 4; CCC, nos. 1265-1270).
3. We are conformed to Christ and can grow in holiness and goodness.
 - a. Lessons from the Sermon on the Mount (Mt 5-7; CCC, nos. 1716-1724).
 - b. Parables and other teaching of Jesus Christ (CCC, no. 546).
 - c. "Good teacher, what must I do to inherit eternal life?" (Mk 10:17-22).
 - d. The Two Great Commandments: love of God and love of neighbor (CCC, nos. 2083-2557).
 - e. Teaching about the final judgment (Mt 25: 31-46; CCC, nos. 544, 1033, 1373, 2447, 2831).
 4. He teaches us to pray and teaches us through prayer (CCC, nos. 2607-2615).
 - a. In the Gospels, the Lord Jesus teaches us about prayer:
 - 1) Going off by himself to pray teaches us the importance of finding time for prayer (Mk 1:35, 6:46; Lk 5:16).
 - 2) Jesus Christ teaches his Apostles and disciples to pray (Mt 7:7-11; CCC, no. 2609).
 - 3) The Lord Jesus teaches the importance of perseverance in prayer (Lk 11:5-13, 18:1-8; CCC, nos. 2729-2737, 2742-2745).
 - b. Jesus Christ teaches us through prayer:
 - 1) The Lord Jesus teaches us to approach prayer with humility and a sense of need (Lk 18:9-14).
 - 2) God is our Father, whom we approach through prayer (Mt 6:9-13; Lk 11:2-4; CCC, nos. 2759ff.).
 - 3) Jesus Christ intercedes for us (Jn 14:13, 16:24; CCC, nos. 2665-2669).
 5. Jesus sends out his disciples to evangelize (Lk 10: 1-20; Mt 28:16-20; CCC, nos. 861, 905).
- D. Jesus also tells us of the goal in this life and of the end of life.
1. The Communion of Saints (CCC, nos. 948, 957, 960, 1474).
 2. Four last things.
 - a. Death (CCC, nos. 992, 996, 1007, 1010-1014, 2299).
 - b. Judgment: particular and final (CCC, nos. 677-679, 1021, 1038-1041).
 - 1) Purgatory (CCC, nos. 1030-1032).
 - c. Heaven (CCC, nos. 1023-1029).
 - d. Hell (CCC, nos. 1033-1037).

V. Challenges

A. How can we know God really exists?

1. Even without the Bible and Divine Revelation, we can know God really exists through reason and through experience (CCC, nos. 36-39, 50, 156-159).
2. By looking around at creation, reason and experience can point to God's existence (CCC, nos. 156-159).
 - a. The order and beauty of the natural world point to God as the origin and Creator of the universe (CCC, no. 295).
 - b. Creation did not happen by chance; throughout history the Church has taught that someone had to be behind it, and that someone is God (CCC, nos. 156, 295).
 - c. The natural law written upon each person's heart and the longing for God that each person has also point to God's existence (CCC, nos. 1954-1960).
3. Reason and experience can also teach us to accept the word of other believers (CCC, no. 39).
 - a. God's Revelation comes down to us through Scripture and Tradition (CCC, nos. 50-53, 74-83).
 - b. The testimony and witness of others who have gone before us: people whose stories appear in the Bible; Apostles, saints, and martyrs (CCC, nos. 823, 828, 857, 946, 1258, 2473).
 - c. The faith of people we know today: the pope and the bishops in union with him; priests and deacons; parents, grandparents, and other family members; teachers and catechists; the witness of fellow Catholics as well as the witness of non-Catholic believers (CCC, nos. 85, 1655-1658).
4. We can also know God exists through faith. For those who do believe, through faith as well as prayer and grace, they can grow in the knowledge and experience of the reality of God and his existence (CCC, nos. 143, 153-159).

B. There are some who see human suffering and conclude that God does not care about us. Why do we say that he loves us deeply (CCC, nos. 1503-1505, 1681, 1808)?

1. We say God loves us deeply, even in the midst of suffering, because he reveals his love to us in many ways, especially in Christ's taking our suffering upon himself for our sake (CCC, no. 1505).
 - a. He shows us his love in creation (CCC, no. 54).

- 1) God created the world entirely out of love and not out of necessity (CCC, no. 295).
 - 2) God created human beings in his image and likeness with the ability to give and receive love (CCC, nos. 1700-1706).
- b. The suffering and Death of Jesus Christ shows and proves that love (CCC, nos. 599-623).
- 1) God sent his Son to redeem everyone from sin so that all can share a life of love eternally with him (Jn 3:16-17; CCC, nos. 599-605).
 - 2) Jesus lives now and establishes a relationship with each and every one of us, particularly through the sacramental life of the Church (CCC, nos. 662-664, 1084-1090).
 - 3) God continually calls us to union with him in his Son through the Holy Spirit by means of a life of holiness (CCC, nos. 1091-1109).
- c. God helps us know and sense his love through the people and events of our lives (CCC, nos. 897-913, 1069).
2. We also know of his love because he tells us of his loving plan to save us.
 - a. He tells us in Scripture, the living Word of God (CCC, nos. 80-82).
 - b. He also tells us through the liturgy of the Church, speaking to us in the Scripture and giving himself to us in the sacraments, especially the Eucharist (CCC, nos. 1067, 1324-1327).
 - c. He tells us through the Church (CCC, nos. 785-786).

C. How can people say that God is good if suffering and evil are present in the world?

1. Suffering that exists in the world is not something caused by God or sent by God; God only brings about what is good for he is goodness itself. When there is evil and suffering, God does not cause it, but sometimes he does permit it for reasons we cannot now know or understand (CCC, nos. 1500-1501).
2. Evil is a reality and a mystery, that is, it is hard to understand the why of it (CCC, nos. 309-314). Some evil and suffering are a result of the work of the Devil or Satan (CCC, no. 395).
3. Some suffering is the result of human sin and is not from God. It was God who gave us free will; sin is the result of the misuse of this gift (CCC, nos. 1849, 1852-1853).

4. The Passion and Death of Jesus can help us to see beyond suffering and remind us that God is present with us in our suffering, pain, and death; our own personal suffering when united to Jesus' suffering becomes redemptive for ourselves and others (CCC, no. 1851).
 5. The Scriptures try to help us understand suffering: the psalms, the story of Job, and the prophets offer insights and consolation. In particular, the Resurrection of Jesus can help us see beyond suffering to hope and to eternal life (CCC, nos. 638-655).
 6. We need to remember that God always wants what is best for us (CCC, nos. 374-379).
 7. Natural disasters can be understood in part as a result of Original Sin (CCC, no. 400) and also because the world is in a state of journeying toward ultimate perfection (CCC, no. 310); they are not signs of God's displeasure or punishment.
- D. Does God really want us to be happy?
1. Yes. From the beginning of Creation, God has created us to be happy both in this world and in the next and has shown us the ways to be truly happy. Unhappiness was caused by people themselves when they did not or would not listen to him (CCC, nos. 374-379).
 2. God sent his only Son, Jesus Christ, so that we might be saved (Jn 3:16); that confident hope is the cause for happiness in spite of suffering (CCC, nos. 599-605).
 3. Jesus Christ taught us all he did so that we might share in his joy (Jn 15:11), which shows us again his desire for our happiness (CCC, nos. 736, 1832).
 4. The blueprint for true discipleship and happiness is found in Christ's teaching of the Beatitudes (Mt 5:2-10; CCC, nos. 1716-1718).
 5. True joy is the mark of followers of Christ (Phil 4:4; CCC, no. 1832).
 6. Jesus established his Church to help people find true happiness and joy (CCC, no. 1832).
- E. There are some who dismiss God's Revelation and say that the beliefs and doctrines taught by the Church have been made up by members of the Church. How can we be sure that what the Catholic Church teaches has come from God?
1. We can be sure that what the Church teaches has come from God because of Apostolic Tradition and Apostolic Succession (CCC, nos. 888-892, 861-862, 858-860).
 - a. What was revealed in and through Jesus Christ was entrusted to St. Peter and the Apostles, who were taught directly by Jesus. They in turn passed on those beliefs through those who succeeded them (CCC, nos. 81, 84).
 - b. Through the centuries, the popes and bishops, the successors of St. Peter and the Apostles, have carefully transmitted to the generations whom they shepherd the truths revealed and taught by Jesus Christ (CCC, nos. 96, 171, 173, 815).
 - c. Jesus Christ promised his Apostles that he would be with the Church until the end of time (Mt 28:20).
 2. Christ has also given the Church a share in his own infallibility (CCC, nos. 889-892).
- F. How do we as Catholics answer questions about the Blessed Virgin Mary and her role in the life and prayer of the Church (CCC, nos. 148, 484-511, 721-726, 773, 963-972, 829)?
1. Questions about why Catholics pray to Mary.
 - a. Catholics do not worship Mary; worship belongs to God alone. They venerate Mary and the saints.
 - b. Mary does not have the power to answer prayers on her own; God alone has that power.
 - c. Prayers to Mary are asking for her intercessory help.
 - 1) Since Mary is already in Heaven, she will know better than we how to offer praise and prayer to God.
 - 2) When people pray to the Blessed Mother they are asking her in turn to offer the same prayer for them to God.
 - 3) When Mary and the saints were on earth, they cooperated with God to do good for others; so now from their place in Heaven they continue to cooperate with God by doing good for others who are in need on earth and in Purgatory.
 2. Questions about references in the Gospels to the brothers and sisters of Jesus.
 - a. From the earliest days of the Church, Mary has been revered as ever-virgin; she was a virgin before Jesus' birth and remained a virgin afterward.
 - b. It is not clear who the "brothers and sisters" of Jesus are.
 - 1) At the time Jesus lived, the designation "brother and sister" also referred to cousins and sometimes even close neighbors.

III. The Mission of Jesus Christ (The Paschal Mystery)

The purpose of this course is to help students understand all that God has done for us through his Son, Jesus Christ. Through this course of study, students will learn that for all eternity, God has planned for us to share eternal happiness with him, which is accomplished through the redemption Christ won for us. Students will learn that they share in this redemption only in and through Jesus Christ. They will also be introduced to what it means to be a disciple of Christ and what life as a disciple entails.

I. The Goodness of Creation and Our Fall from Grace

- A. The Creation of the World and our first parents (CCC, nos. 54, 279-282).
 - 1. Revelation as found in the book of Genesis.
 - a. Understanding literary forms in Scripture (CCC, no. 289).
 - b. Genesis 1–11 conveys religious truth rather than science (CCC, nos. 283-289).
 - c. The book reveals truth about which science and history can only speculate.
 - d. Scripture's use of figurative and symbolic language in Genesis 1–11 (CCC, nos. 362, 375, 390, 396).
 - 2. The Trinitarian God is the Creator of all; all creation reflects the glory of God (CCC, nos. 290-295, 301).
 - 3. God created all that is, seen and unseen.
 - a. Unseen or invisible world: angels (CCC, nos. 325-336).
 - b. Seen or visible world (CCC, nos. 349-357).
 - 4. Human beings as the summit of creation.
 - a. Created in the image and likeness of God (CCC, nos. 356-359, 1700-1706).
 - 1) God made them male and female (CCC, nos. 369-373, 1605, 1702, 2331).
 - 2) Dignity of both men and women: similarities and differences (CCC, nos. 2333-2336).
 - 3) Contributions to the world and to the Church (CCC, nos. 2346-2347).
 - b. Human persons are a body-soul unity; this reflects the physical and spiritual realities in the world (CCC, nos. 356-368).
 - 5. God's plan: original holiness and original justice (CCC, nos. 374-379).
- B. The fall from grace: Original Sin (Gn 3; Rom 5:12; CCC, nos. 55, 309-314, 385-390, 1707).
 - 1. The full meaning of the doctrine of Original Sin is revealed only in the light of the Death and Resurrection of Jesus. It is essential to belief in the mystery of Christ. The whole of human history is marked by the sin of the first parents (CCC, no. 1708).
 - 2. The fall of the angels (CCC, nos. 391-395).
 - 3. The rebellion of Adam and Eve and its consequences.
 - a. The rebellion of Adam and Eve was a sin of disobedience toward God, a rejection of a God-centered life and the choice of a self-centered life (CCC, nos. 396-398).
 - b. The consequences of Adam and Eve's sin: loss of paradise, original grace, original holiness, and original justice (CCC, nos. 399-401).
 - c. Original Sin and its consequences for all: suffering, death, a tendency toward sin, need for salvation (CCC, nos. 402-409).

II. The Promise of a Messiah

- A. The first prophecy of the Messiah, God's promise to redeem the world (Gn 3:15; CCC, no. 410).
 - 1. God's immediate response to Adam and Eve's sin is to promise redemption; this is the *Proto-Evangelium*, the first announcement of the Good News (CCC, nos. 410-412).
 - 2. Promise endures despite the escalation of sin (the Book of Genesis: the murder of Abel, the Tower of Babel, the Flood) (CCC, nos. 55-64).
- B. Longing for the fulfillment of the promise (CCC, nos. 121-123).
 - 1. God's covenants with Old Testament peoples (CCC, nos. 129-130).

- a. The covenants are solemn commitments between God and human beings (CCC, no. 56).
 - b. God made a covenant with Noah, with Abraham, and with Moses (CCC, nos. 56-64).
 - c. Each of these covenants foreshadows the Paschal Mystery (CCC, no. 129).
2. The people of ancient Israel entrusted with knowledge of God's promise.
 3. Judges, kings, and prophets: reminding the people of ancient Israel about the promise.
 4. The promise to David.
 5. The "suffering servant" passages in Isaiah.
- C. The promise of redemption is fulfilled in Jesus (CCC, nos. 422-451).
1. The Gospels recognize Jesus as the fulfillment of the promise.
 - a. The Annunciation: Mary's "yes" to God, her consent to be the Mother of God (*Theotokos*) (Lk 1:38; CCC, nos. 484-489).
 - b. The dream of St. Joseph; the role of St. Joseph in the life of Jesus and Mary (CCC, nos. 496-507).
 - c. The Gospels apply the ancient prophecies to Jesus (CCC, nos. 522-524).
 2. Why the Word became flesh (the Incarnation) (CCC, nos. 525-528, 456-478).
 - a. To save us by reconciling us with God, who loved us and sent his Son to be the expiation for our sins (CCC, no. 457).
 - b. That we might come to know the depth of God's love for us (CCC, no. 458).
 - c. To be our model of holiness (CCC, no. 459).
 - d. To make us partakers of the divine nature (CCC, nos. 457-460).
 - e. To destroy the power of the Devil (1 Jn 3:8).
 3. Christ's whole life was a mystery of redemption (CCC, nos. 535-618).
 - a. By becoming poor he enriched us with his poverty.
 - b. In his hidden life his obedience atoned for our disobedience.
 - c. In his preached word he purified our consciences.
 - d. In his compassion and in his healings and exorcisms he bore our infirmities.
 - e. In his Cross and Resurrection he justified us (CCC, no. 517).
 4. Christ's whole earthly life—words, deeds, silences, sufferings—is a Revelation of the Father. Even the

least characteristics of the mysteries of Jesus' life manifest God's love among us (CCC, no. 516).

III. Christ Our Light: Redemption Unfolds

- A. The Baptism of Jesus and Jesus' triple temptation (CCC, nos. 538-540).
- B. The miracle at the wedding feast of Cana (CCC, no. 2618).
- C. The announcement of the Kingdom through parables and miracles (CCC, nos. 541-550).
- D. Transfiguration at Mount Tabor (CCC, nos. 554-556).
- E. Jesus institutes the Sacrament of the Eucharist (CCC, nos. 611, 1337-1344).

IV. Redemption Through the Paschal Mystery

- A. The Passion and Death of Jesus (CCC, nos. 595-618).
 1. The mystery of redemptive love and suffering on the cross.
 - a. Overcoming temptation by Satan.
 - b. Events of the Passion . . . the Suffering Servant.
 - c. The Kenosis: Philippians 2:5-11.
- B. The Resurrection of Jesus: redemption accomplished and the promise fulfilled (CCC, nos. 631-658).
 1. A historical event involving Christ's physical body.
 - a. Testified to by those who saw the Risen Jesus.
 - b. Verified by the empty tomb.
 2. A transcendent event in which Jesus is no longer bound by space and time.
 - a. The Resurrection is not a resuscitation or a return to earthly life.
 3. The significance of Christ's Resurrection.
 - a. Confirmation of Jesus' divinity and of his words and teachings (CCC, nos. 651, 653).
 - b. Fulfillment of the promises in the Old Testament and of Jesus' earthly promises (CCC, no. 652).
 - c. A promise of our own resurrection (1 Cor 15).
 4. We participate in the mystery of redemption through the sacramental life of the Church, especially the Holy Eucharist.
- C. The Ascension and glorification of Jesus culminating in the sending of the Holy Spirit at Pentecost (CCC, nos. 659-667).
 1. The Ascension marks the entrance of Jesus' humanity into heaven (CCC, no. 659).
 2. Jesus' promise to be with us forever (Mt 28:20); the sending of the Holy Spirit as part of the promise.

3. Where Jesus has gone, we hope to follow; Mary, through her Assumption into heaven body and soul, is an anticipation of the resurrection of others who will follow (CCC, nos. 963-970).

V. Moral Implications for the Life of a Believer

- A. Christ was put to death for our sins and was raised for our justification (Rom 4:25; CCC, no. 598).
 1. Eternal life with God in heaven is God's desire for us (CCC, nos. 1691-1698).
 2. We need to accept and live the grace of redemption (CCC, no. 1803).
 - a. By practicing the virtues of faith, hope, and love (CCC, nos. 1812-1832).
 - b. By praying for the coming of the Kingdom of God and by working toward that goal.
 3. Death and our judgment by God (CCC, nos. 678-679, 1006-1014).
 - a. Immediate or particular judgment (CCC, no. 1021).
 - b. The resurrection of the body and the Last Judgment (CCC, nos. 988-1004).
 - c. Heaven, hell, purgatory (CCC, nos. 1023-1037).
- B. Universal call to holiness of life (CCC, nos. 826, 2012-2014, 2028, 2045, 2813).
 1. We are made in the image of God: intellect and free will (CCC, nos. 1703-1706).
 2. Personal response to God's call is shown in our way of life (CCC, no. 2002).
 3. Holy Spirit and grace enable us to live holiness of life (CCC, no. 1704).
 4. Essential elements of a life growing in holiness: interiority or reflection, self-examination, and introspection (CCC, no. 1779).
 5. We grow in holiness of life in and through the Church (CCC, no. 2045).
- C. Living as a disciple of Jesus.
 1. Adherence to Jesus and acceptance of his teaching (CCC, nos. 520, 618, 767, 1693).
 2. Conversion of heart and life, and the formation of conscience (CCC, no. 1248).
 3. Worshiping and loving God as Jesus taught (CCC, nos. 618, 767).
 4. Living a sacramental life and a life of prayer (CCC, nos. 562, 915, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).

5. Putting Jesus' moral and spiritual teaching into practice.
6. Serving the poor and marginalized.
7. Fulfilling responsibility for the mission of evangelization.
8. Fulfilling responsibility for stewardship.

VI. Prayer in the Life of a Believer

- A. God calls every individual to a vital relationship with him experienced in prayer (CCC, no. 2558).
- B. Developing intimacy and communion with Jesus Christ through prayer is an essential aspect in the life of a believer or disciple (CT, no. 5; GDC, no. 80; NDC, §19B; CCC, no. 2560).
- C. Scripture is a source and guide for prayer (CCC, nos. 2567-2589, 2653-2654).
 1. Scripture is a source, in that many prayers come out of the Bible or are partly based on Scriptural passages or events: Mass prayers and dialogues, psalms and canticles, Our Father, Hail Mary, *Angelus* (CCC, nos. 2673-2679).
 2. Scripture is a guide, in that it gives us models of praying in biblical figures and teaches us about prayer.
 3. *Lectio divina* is a way of praying on the Word of God.
- D. Expressions of prayer can be vocal, meditative, or contemplative (CCC, nos. 2700-2724).
- E. The forms of prayer are blessing, adoration, petition, intercession, thanksgiving, and praise (CCC, nos. 2626-2649).
- F. Prayer requires effort and commitment (CCC, nos. 2729-2745).
- G. The Lord's Prayer forms a basis for the Church's understanding of the value of prayer (CCC, nos. 2759-2865).

VII. Challenges

- A. Why would God the Father allow his Son, Jesus, to suffer and die the way he did (CCC, nos. 599-609)?
 1. God the Father allowed Jesus Christ, his Son, to suffer and die the way he did because of his love for all human beings; in that love, he wants us to live eternally with him in heaven. His Passion reveals the depth of the Father's love in helping all people to not be overcome by the magnitude of evil, sin, and death.

2. Because of Adam and Eve's sin, all human beings are born with a wounded human nature due to the absence of the life of Christ's grace, and so we could not live eternally with God unless we were redeemed (CCC, nos. 402-406).
 3. God the Father allowed his Son, Jesus, to suffer and die because Jesus' sacrifice destroyed the power of sin and restored us to friendship with God.
 4. In part, the Father allowed Jesus to suffer and die the way he did in order to show us the gravity and seriousness of sin.
- B. Why are followers of Jesus Christ sometimes so willing to make sacrifices and to accept pain and suffering, especially in witness to Christ and their faith?
1. Christians are willing to make sacrifices and undergo suffering patiently for a number of reasons.
 - a. They are following the example of Jesus Christ, who through his suffering and Death gained salvation for us (CCC, no. 1505).
 - b. Jesus Christ also predicted that people would suffer for their faith and promised that he would be with them in their suffering. Knowing this, believers try to accept suffering patiently, to trust in God, and to pray for his grace to sustain them. They rely on the Holy Spirit's gift of fortitude to grow in the virtue of fortitude (CCC, nos. 1808, 1831).
 - c. Followers of Jesus Christ know that suffering is never in vain because it can help one move toward Heaven and eternal life. In our suffering, we can help make up to some degree for the hurt and harm we cause by our sin.
 - d. Finally, the suffering, Death, Resurrection, and Ascension of Jesus teaches us to look beyond the sufferings of this world to the promise of eternal life with God in heaven (CCC, no. 1521).
 2. Christ strengthens the person to undergo suffering and thereby become more like Christ himself. Our suffering, when united with his own, can become a means of purification and of salvation for us and for others (CCC, nos. 618, 1505).
- C. Isn't making sacrifices and putting up with suffering a sign of weakness (CCC, nos. 1808, 1831)?
1. No. Making sacrifices and putting up with suffering requires a great deal of courage and strength. Jesus teaches us, by example, about the value of unselfish living and the courage and strength that requires. It takes grace and personal holiness to live as Jesus Christ has taught us.
 2. Jesus shows us through the whole Paschal Mystery (suffering, Death, Resurrection, and Ascension) that giving of ourselves is the path to eternal life and happiness (CCC, nos. 571-655).
 3. He gives us the example of accepting the Father's will even when it involves suffering.
 4. Jesus teaches us both in word and by example to refrain from revenge and to forgive those who hurt or sin against us (CCC, nos. 2842-2845).
 5. Suffering is necessary to develop our maturity in Christ and to love our neighbor as Christ loves him (Col 1:24; CCC, nos. 1808, 1831).
- D. In the end, isn't it really only the final result that matters?
1. No. Every moral choice that a person makes has an effect on the person and society (CCC, nos. 1749-1756).
 2. A good end never justifies an evil means (CCC, no. 1753).
 3. One must never do evil just so that good may come of it (CCC, no. 1789).

IV. Jesus Christ's Mission Continues in the Church

The purpose of this course is to help the students understand that in and through the Church they encounter the living Jesus Christ. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by him through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today. This Body has both divine and human elements. In this course, students will learn not so much about events in the life of the Church but about the sacred nature of the Church.

I. Christ Established His One Church to Continue His Presence and His Work

- A. The origin, foundation, and manifestation of the Church (CCC, nos. 778-779).
 - 1. The Church—planned by the Father (LG, no. 2; CCC, no. 759).
 - 2. Preparation for the Church begins with God's promise to Abraham (CCC, no. 762).
 - 3. The Catholic Church was instituted by Christ (CCC, nos. 748-766).
 - a. Christ inaugurated the Church by preaching Good News (CCC, nos. 767-768).
 - b. Christ endowed his community with a structure that will remain until the Kingdom is fully achieved (CCC, no. 765).
 - c. The Church is born primarily of Christ's total self-giving (CCC, no. 766).
 - 4. The Holy Spirit revealed the Church at Pentecost (CCC, nos. 767-768).
 - 5. Church is pillar and foundation of truth (1 Tm 3:15; CCC, no. 768).
- B. The descent of the Holy Spirit (CCC, nos. 696, 731-732, 767, 1076, 1287, 2623).
 - 1. Fifty-day preparation.
 - 2. Jesus remains with us always.
 - 3. The events of the first Pentecost.
- C. Holy Spirit is present in the entire Church (CCC, nos. 737-741).
 - 1. Spirit present in and through the Church.
 - 2. The Holy Spirit bestows varied hierarchic and charismatic gifts upon the Church.
 - 3. The Spirit's gifts help the Church to fulfill her mission (CCC, no. 768; LG, no. 4).
- D. Holy Spirit inspires Apostles' mission (CCC, nos. 857, 860).
 - 1. The Great Commission (CCC, nos. 858-860).
 - 2. The preaching of Peter on Pentecost (CCC, nos. 551-556).
 - 3. The growth of the Church (CCC, nos. 766-769).

- 4. Conflict with Jewish and Roman authorities (CCC, no. 2474).
 - a. Persecutions (CCC, nos. 675-677, 769, 1816).
 - b. Martyrdoms: Stephen, James (CCC, nos. 2473-2474).
- 5. The Church spreads to the Gentiles (CCC, nos. 762, 774-776, 781).
 - a. The conversion of St. Paul (CCC, no. 442).
 - b. Paul's missionary journeys (CCC, no. 442).
- E. Handing on the teaching of Jesus (CCC, nos. 787-789, 792, 796).
 - 1. Apostolic Tradition (CCC, nos. 857-865).
 - 2. The development of the New Testament (CCC, nos. 124-133).
- F. The role of the Apostles in the early Church (CCC, no. 857).
 - 1. Chosen and appointed by Jesus Christ (CCC, nos. 857-860).
 - 2. The Council of Jerusalem: the Apostles recognized as leaders of the Church (CCC, no. 860).
 - 3. Community of Apostles continued in community of pope and bishops (CCC, nos. 861-862).

II. Images of the Church (Partial Insights of Church Sharing in Trinitarian Communion)

- A. In the Old Testament (CCC, nos. 753-762).
 - 1. Prefigured in Noah's ark (CCC, nos. 56, 753, 845, 1219).
 - 2. The call of Abraham, and the promise to him of descendants (CCC, no. 762).
 - 3. Israel's election as the People of God (CCC, no. 762).
 - 4. The remnant foretold by the prophets (CCC, no. 762).
- B. From the New Testament (CCC, nos. 763-776).
 - 1. The Body of Christ (CCC, nos. 787-795).
 - 2. The temple of the Holy Spirit (CCC, nos. 797-801).
 - 3. The bride of Christ (CCC, no. 796).

4. The vine and branches (CCC, no. 787).
 5. The seed and the beginning of the Kingdom (CCC, nos. 541, 669, 764, 768).
 6. The family of God (CCC, nos. 791, 1655-1658, 2204-2685).
- C. Images rooted in Scripture and developed in Tradition.
1. The People of God (CCC, nos. 781-782).
 2. The way to salvation.
 3. Marian images (CCC, nos. 507, 773, 967, 972).
 4. The community of disciples.
 5. A pilgrim people.

III. The Marks of the Church

“The sole Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic . . . subsists in the Catholic Church” (CCC, no. 870).

- A. The Church is one (CCC, nos. 813-822).
1. Unity is in Jesus Christ through the Holy Spirit; it is visible unity in the world.
 2. The Church is united in charity, in the profession of one faith, in the common celebration of worship and sacraments, and in Apostolic Succession (CCC, no. 815).
 3. Unity in diversity.
 - a. Multiplicity of peoples, cultures, and liturgical traditions (CCC, nos. 814, 1202).
 - b. Communion of twenty-one Eastern Catholic Churches and one Western Church, all in union with the Pope.
 4. Wounds to unity.
 - a. Heresies (note modern parallels).
 - 1) Early Church heresies: Gnosticism, Arianism, Nestorianism, Monophysitism, and Apollinarianism (CCC, nos. 464, 466-467, 471).
 - 2) Protestant Reformation: emphasized *sola scriptura* (the Bible alone) and *sola gratia* (grace alone).
 - 3) New divisions—sects and cults.
 - b. Schisms (the split between East and West).
 - 1) Following the Council of Ephesus in 431, those Churches which followed Nestorius established separate Churches; later returned to union with Rome.
 - 2) Following the Council of Chalcedon in 451, those who accepted the Monophysite position formed what are called the Oriental Orthodox Churches.
 - 3) Eastern Schism of 1054: the pope in Rome and the bishop of Constantinople excommunicated each other, thus leading to the breach between the Roman Catholic Church and the Eastern Orthodox Church.
 - c. Apostasy.
- B. The Church is holy (CCC, nos. 823-829).
1. Holiness is from the all-holy God: all human beings are called to live in holiness.
 2. Christ sanctifies the Church through the Holy Spirit and grants the means of holiness to the Church.
 3. Church members must cooperate with God’s grace.
 - a. Divine dimensions of the Church.
 - b. Human dimensions of the Church.
 4. Church members sin, but the Church as Body of Christ is sinless.
 - a. Church constantly fosters conversion and renewal.
 5. Mary, Mother of the Church and model of faith.
 - a. The Annunciation and Mary’s “yes” to God.
 - b. Mary’s perpetual virginity.
 - c. The Immaculate Conception and the Assumption.
 6. Canonized saints: models of holiness.
 - a. Their example encourages us.
 - b. They intercede for us.

7. The members of the Church are always in need of purification, penance, and renewal (LG, no. 8, cited in CCC, nos. 827, 1428; UR, no. 6, cited in CCC, no. 821).
- C. The Church is catholic (CCC, nos. 830-856).
1. The Church has been sent by Christ on a mission to the whole world and exists worldwide.
 2. The Church exists for all people and is the means to salvation for all people.
 3. Salvation comes from the Church even for non-members (see *Dominus Iesus*, section 20; CCC, no. 1257).
- D. The Church is apostolic (CCC, nos. 857-865).
1. Founded by Christ on the Twelve with the primacy of Peter.
 2. Has apostolic mission and teaching of Scripture and Tradition.
 3. Guided by successors of the Twelve: the pope and bishops.
 4. Christ calls all Church members to share Gospel of salvation.
- d. Family: the domestic Church (CCC, nos. 791, 1655-1658, 2204, 2685).
2. The various vocations of life.
 - a. Ordained bishops, diocesan and religious priests continue the ministry of Christ the Head (CCC, nos. 1555-1568).
 - b. Ordained deacons continue the ministry of Christ the Servant (CCC, nos. 1569-1571).
 - c. Religious: consecrated by vows to Christ (CCC, nos. 925-933).
 - 1) Religious orders.
 - 2) Religious societies.
 - d. Laity: baptized members of Christ (CCC, nos. 897-913).
 - 1) Evangelization and sanctification of the world.
 - 2) Some of the laity work full time for the Church.
 - 3) The laity live in various states of life:
 - a) Marriage and family life.
 - b) Single life.
 - c) Third orders and lay consecrated people.

IV. The Church in the World

- A. The Church is sign and instrument of communion with God and unity of the human race (CCC, no. 760).
- B. Christ founded the Church with a divine purpose and mission (CCC, no. 760).
1. Jesus—not the members—endowed Church with authority, power, and responsibility (CCC, nos. 763-766).
 2. Church transcends history yet is part of history.
 3. Church continues Christ's salvation, preserves and hands on his teaching.
 4. Church scrutinizes "signs of the times"—interprets them in light of Gospel.
- C. The Church and her mission of evangelization (CCC, nos. 861, 905).
1. Definition and description of evangelization.
 2. Missionary efforts.
 3. Call to a new evangelization.
- D. Visible structure of the Church: a hierarchical communion (CCC, nos. 880-896).
1. The College of Bishops in union with the pope as its head.
 - a. The Holy See.
 - b. Individual dioceses.
 - c. Parishes.
- E. Teaching office in the Church: the Magisterium (CCC, no. 890).
1. The teaching role of the pope and bishops.
 - a. Authentic interpreters of God's Word in Scripture and Tradition.
 - b. Ensure fidelity to teachings of the Apostles on faith and morals (CCC, Glossary).
 - c. Explain the hierarchy of truths.
 - d. The Ordinary Magisterium must be accepted even when it is not pronounced in a definitive manner.
 - e. Obey the mandate for evangelization.
 2. Indefectibility and infallibility.
 - a. Indefectibility: the Church will always teach the Gospel of Christ without error even in spite of the defects of her members, both ordained and lay.
 - b. Infallibility: the gift of the Holy Spirit, which gives the Church the ability to teach faith and morals without error.
 - 1) The pope can exercise infallibility when teaching alone on faith and morals, when the teaching is held in common by the bishops of the world and the pope declares that he is teaching *ex cathedra* (CCC, no. 891).

- 2) The pope and bishops exercise infallibility when they teach together either in regular teaching dispersed throughout the world or when gathered in an ecumenical council (CCC, no. 892).
- 3. The law of the Church.
 - a. Pastoral norms for living the faith and moral life, e.g., the precepts of the Church.
 - b. Disciplines of the Church can be adjusted by the hierarchy for new circumstances.
- F. Sanctifying office of the Church (CCC, no. 893).
 - 1. The Eucharist is the center of life in the Church.
 - 2. Bishops and priests sanctify the Church by prayer, work and ministry of the Word, and the sacraments.
 - 3. Goal for all is eternal life.
- G. Governing office of the Church (CCC, nos. 894-896).
 - 1. The pope, the bishop of Rome, exercises supreme, ordinary, and immediate jurisdiction over the universal Church.
 - 2. Bishops have responsibility to govern their particular churches; they are to exercise their authority and sacred power with the Good Shepherd as their model.

V. Implications for Life of a Believer

- A. Belonging to the Church is essential (CCC, no. 760).
 - 1. Christ willed the Church to be the ordinary way and means of salvation (CCC, no. 763, 772-776).
 - 2. We receive Christ's redemption as members of his Body the Church.
 - 3. Christ entrusted Word and sacraments to the Church for our salvation.
 - 4. Church has fullness of truth and totality of the means of salvation.
- B. Jesus Christ enriches us through the Church.
 - 1. Through the sacraments beginning with Baptism; regular reception of the sacraments is essential for members of the Church.
 - 2. Through a life of prayer, communion, charity, service, and justice in the household of faith.
 - 3. Through association with others who want to follow Christ in the Church.
- C. The Church at prayer.
 - 1. Liturgical year (CCC, nos. 1163-1178).
 - 2. How we pray.
 - 3. Celebration of the Christian mysteries (CCC, nos.

1273, 1389).

- D. Living as a member of the Church, the Body of Christ, means we live as disciples, proclaiming the Lord Jesus' teaching to others (CCC, nos. 520, 1248).
 - 1. As disciples of Christ we are "salt and light for the world."
 - a. Living as Christ calls and teaches us as known in and through the Church.
 - b. Active response to call to holiness at home, workplace, public square.
 - c. Examples for Christian witness in parish and diocese.
 - 2. Necessity of prayer (CCC, nos. 2612, 2621).
 - a. The Lord forms, teaches, guides, consoles, and blesses us through prayer.
 - b. Prayer helps us understand the teachings of Jesus Christ and his Church in a deeper way and live them more fully.

VI. Challenges

- A. Why do I have to be a Catholic? Aren't all religions as good as another (CCC, nos. 760, 817-822, 836)?
 - 1. To be a Catholic is to be a member of the one true Church of Christ. While elements of truth can be found in other churches and religions, the fullness of the means of salvation subsists in the Catholic Church (CCC, nos. 816, 836-838).
 - 2. Christ willed that the Catholic Church be his sacrament of salvation, the sign and the instrument of the communion of God and man (CCC, nos. 774-776, 780).
 - 3. Christ established his Church as a visible organization through which he communicates his grace, truth, and salvation (CCC, no. 771).
 - 4. Those who through no fault of their own do not know Christ or the Catholic Church are not excluded from salvation; in a way known to God, all people are offered the possibility of salvation through the Church (CCC, nos. 836-848).
 - 5. Members of the Catholic Church have the duty to evangelize others (CCC, nos. 849-856).
- B. Isn't the Church being hypocritical in telling other people to be holy and avoid sin when many Catholics, including the clergy, are guilty of terrible wrongs (CCC, nos. 823-829)?
 - 1. Some members of the Church might be hypocritical. Members of the Church, like all human beings, are guilty of sin, but this doesn't make the Church wrong or hypocritical.

2. The Church teaches what God has told us about how to be holy and the necessity of avoiding sin. Failure by members of the Church to live out what God has taught does not invalidate the truth of the teaching we have received through the Apostles and their successors.
 3. The Church is guided and animated by the Holy Spirit and, as the Body of Christ, remains sinless even if her members sin.
- C. Who needs organized religion? Isn't it better to worship God in my own way, when and how I want?
1. God desires us to come to him as members of his family, his new people, so he established the Church to accomplish that purpose (CCC, no. 760).
 2. No one and no community can proclaim the Gospel to themselves (CCC, no. 875).
 3. Because human beings are social in nature, we need each other's encouragement, support, and example (CCC, no. 820).
 4. Worship of God has both a personal dimension and a communal dimension: personal, private worship is encouraged to complement communal worship (CCC, nos. 821, 1136-1144).
5. The Church offers us authentic worship in spirit and in truth when we unite ourselves with Christ's self-offering in the Mass (CCC, nos. 1322-1324).
 6. God taught in the Old and New Testaments for people to come together and worship in the way that he revealed to them (CCC, nos. 1093-1097).
 7. The Catholic Church is structured so that all the members, clergy and laity alike, are accountable to someone (CCC, nos. 871-879).
- D. How is it that the Catholic Church is able to sustain the unity of her members even though they live out their faith in different cultures and sometimes express their faith in different ways?
1. The Church is able to sustain unity because she has the apostolic teaching office of the pope and bishops to guide and direct her under the guidance of the Holy Spirit (CCC, no. 815).
 2. It is the pope and bishops who are the successors in every age to St. Peter and the Apostles (CCC, nos. 815, 862).
 3. The unity of the Church is also sustained through the common celebration of worship and the sacraments (CCC, no. 815).

V. Sacraments as Privileged Encounters with Jesus Christ

The purpose of this course is to help students understand that they can encounter Christ today in a full and real way in and through the sacraments, and especially through the Eucharist. Students will examine each of the sacraments in detail so as to learn how they may encounter Christ throughout life.

I. The Sacramental Nature of the Church

- A. Definition of sacrament.
1. A sacrament is an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life of grace is dispensed to us through the work of the Holy Spirit (CCC, no. 1131).
 2. Eastern Churches use the word “mystery” for sacrament and celebrate them in a similar but not essentially different way.
 3. Sacraments confer the grace they signify (CCC, no. 1127).
 - a. Grace: sanctifying and actual—gratuitous (CCC, nos. 1996-2005).
 - b. Sacramental grace (CCC, no. 1129).
- B. The Church and the sacramental economy of salvation (CCC, no. 849).
1. Jesus Christ is the living, ever-present sacrament of God (CCC, nos. 1088-1090).
 2. The Church as universal sacrament of Jesus Christ (CCC, nos. 774-776).
 - a. The Church is the sacrament of salvation, the sign and the instrument of the communion of God and all (CCC, no. 780).
 - b. The Church has a sacramental view of all reality (CCC, no. 739).
 - c. The Church is the sacrament of the Trinity’s communion with us (CCC, no. 774).
- C. Redemption is mediated through the seven sacraments.
1. Christ acts through the sacraments (CCC, nos. 1084-1085).
 - a. Signs and symbols (CCC, nos. 1145-1152).
 - b. Sacraments for healing and sanctification (CCC, nos. 1123, 1421).
 - c. Experiential sign of Christ’s presence (CCC, nos. 1115-1116).
 2. The Church at prayer (CCC, no. 1073).
 - a. Prayer defined; different forms (CCC, nos. 2559, 2565).

- b. Essential for a believer (CCC, no. 2558).
- c. Liturgical prayer and the sacraments (CCC, nos. 1137-1144).
- d. Personal prayer; Christian meditation (CCC, nos. 2626-2643, 2705-2719).

II. The Sacraments of Initiation (CCC, no. 1212)

- A. Baptism: the sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ (CCC, nos. 1279-1280).
1. Understanding the sacrament.
 - a. Scriptural basis.
 - 1) The Sacrament of Baptism is pre-figured in the Old Testament at creation when the Spirit of God hovered over the waters at creation (Gn 1–2); in Noah’s ark (Gn 7); in the crossing of the Red Sea (Ex 14) and the Jordan (CCC, nos. 1217-1222).
 - 2) New Testament references: Mt 3:1-12; Mt 3:13-17; Mt 29:19; Mk 1:9-11; Lk 3:21-22; Jn 1:22-34; Jn 3:1-15; Acts 2:37-41 (CCC, nos. 1223-1225).
 - b. Historical development (CCC, nos. 1229-1233).
 - 1) Baptism of blood (CCC, no. 1258).
 - 2) Baptism of desire (CCC, nos. 1258-1261).
 - c. Theology (CCC, nos. 1217-1228).
 2. Celebration (CCC, nos. 1229-1245).
 - a. Baptism of adults (CCC, nos. 1247-1249).
 - b. Baptism of infants (CCC, nos. 403, 1231, 1233, 1250-1252, 1282, 1290).
 - 1) The question of infants who die before Baptism (CCC, no. 1283).
 - c. Role of godparents (CCC, no. 1255).
 3. Essential elements (CCC, nos. 1239-1240).

- a. Immersion or the triple pouring of water on the head (CCC, nos. 694, 1214, 1217, 1240).
 - b. Saying the words of the formula (CCC, no. 1240).
4. Other elements: (CCC, nos. 1237-1245).
 5. Effects of the sacrament (CCC, nos. 1262-1270).
 - a. Die and rise with Christ (CCC, no. 1227).
 - b. Freed from Original Sin and all sins (CCC, no. 1263).
 - c. Adopted children of God (CCC, nos. 1265-1266).
 - d. Members of the Church (CCC, nos. 1267-1270).
 - e. Indelible character; this sacrament cannot be repeated (CCC, nos. 1272-1274).
 - f. Holy Spirit and discipleship (CCC, no. 1241).
 6. Requirements for reception.
 - a. For adults (CCC, nos. 1247-1249).
 - b. For infants (CCC, nos. 1250-1252).
 - c. Catechesis for baptized (CCC, nos. 1253-1255).
 7. Minister of the sacrament (CCC, no. 1256).
 - a. Ordinary circumstances.
 - b. In danger of death.
 8. Necessity of Baptism (CCC, nos. 1257-1261).
 9. Implications.
 - a. Members of Church (CCC, no. 1267).
 - b. Common priesthood (CCC, no. 1268).
 - c. Rights and duties (CCC, no. 1269).
 - d. Call to mission (CCC, no. 1270).
 - e. Ecumenical aspect (CCC, no. 1271).
 10. Appropriating and living this sacrament (CCC, no. 1694).
 - a. Reminders of our Baptism.
 - 1) In the Church's liturgy: Easter vigil, renewal of baptismal promises, sprinkling rite at Mass (CCC, nos. 281, 1217, 1254, 1668, 2719).
 - 2) In pious practices: blessing with holy water (fonts in churches and homes), sign of the cross (CCC, no. 1668).
 - b. Prayer and reflection on the meaning of Baptism (CCC, nos. 1694, 1811, 1966, 1988, 1987, 1992, 1997, 2015).
 - 1) Sharing in the Death and Resurrection of Christ.
 - 2) Turning away from sin and selfish actions; ongoing conversion.
- B. Confirmation: the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated.
 1. Understanding the sacrament.
 - a. Scriptural basis.
 - 1) The book of Isaiah foretold that the Spirit of the Lord shall rest on the hoped-for Messiah (Is 11:2; CCC, no. 1286).
 - 2) The Holy Spirit descended on the Church (Acts 8:14-17; CCC, nos. 1287-1288).
 - b. Historical development (CCC, nos. 1290-1292).
 - c. Theology.
 - 1) Western Church (CCC, nos. 1286-1288).
 - 2) Eastern Churches (CCC, no. 1289).
 2. Celebration.
 - a. Rite of Confirmation (CCC, nos. 1298-1300).
 - b. Rite of Christian Initiation of Adults (RCIA) (CCC, nos. 1232-1233, 1298).
 - c. Eastern Catholic Churches confirm (chrismate) at the time of Baptism and, in some cases, administer Eucharist then as well (CCC, nos. 1290-1292).
 3. Essential elements of the sacrament (CCC, no. 1300).
 - a. Laying-on of hands and anointing with chrism.
 - b. Saying the words of the formula.
 4. Requirements for reception.
 - a. Baptized and age (CCC, nos. 1306-1308).
 - b. Preparation, Confession, sponsor (CCC, nos. 1309-1310).
 5. Minister (CCC, nos. 1312-1314).
 6. Effects and implications (CCC, no. 1303).
 - a. Perfection of baptismal grace (CCC, no. 1285).
 - b. Help of Holy Spirit's gifts and fruits (CCC, nos. 1830-1832).
 - c. Indelible character; this sacrament cannot be repeated (CCC, nos. 1303-1305).
 - d. Call to spread and defend faith (CCC, no. 1303).
 - e. Discernment of God's call (CCC, no. 1303).
 - f. Stewardship (CCC, no. 1303).
 7. Appropriating and living this sacrament: life in the Holy Spirit (CCC, no. 1694).

- a. How to know the Holy Spirit's promptings and actions in your life, with the help of the Holy Spirit (CCC, no. 1694).
 - 1) Learn Sacred Scripture (CCC, nos. 50-51, 94-95, 1066).
 - 2) Live the sacraments (CCC, nos. 1071-1072, 1091-1092).
 - 3) Love the Catholic Church—the Church that Christ began.
 - b. Prayer is the foundation for knowing and following the will and actions of the Holy Spirit (CCC, nos. 1309, 1073, 2670-2672).
- C. Holy Eucharist: the sacrament which re-presents in the Mass the sacrificial Death of Christ and his Resurrection—making it possible for us to eat his Body and drink his Blood (CCC, no. 1323).
- 1. Understanding the sacrament.
 - a. Scriptural basis: Ex 12; Mt 14:13-21; Mt 26: 26-29; Mk 6:30-33; Mk 14:22-25; Lk 9:10-17; Lk 22:14-20; Jn 2:1-12; Jn 6:22-59; Jn 13-17; 1 Cor 11:23ff. (CCC, nos. 1337-1344).
 - 1) The Eucharist is pre-figured in the Old Testament, beginning with the priest-king Melchizedek (Gn 14:18-20), Israel eating unleavened bread every year at Passover, and Yahweh providing manna from heaven (CCC, nos. 1333, 1544).
 - b. Historical development (CCC, nos. 1324-1332, 1345).
 - c. Theology.
 - 1) Signs (CCC, nos. 1333-1336).
 - 2) Institution (CCC, nos. 1337-1340).
 - 3) “In memory” (CCC, nos. 1341-1343).
 - 4) Thanksgiving and praise (CCC, nos. 1359-1361).
 - 5) Sacrificial memorial (CCC, nos. 1362-1372).
 - 6) *Ecclesia de Eucharistia*.
 - 2. Celebration.
 - a. Parts of the Mass (CCC, nos. 1348-1355).
 - b. Roles of priests and deacons (CCC, nos. 1566, 1570).
 - c. Roles of faith community (CCC, nos. 1140, 1348).
 - 3. Essential elements.
 - a. Bread (unleavened in Latin Church, leavened in Eastern Churches) and wine from grapes (CCC, no. 1412; CIC, cc. 924 §§1-3, 926, 927).
 - b. Eucharistic Prayer (CCC, nos. 1352-1355).
 - 4. Christ's Real Presence.
 - a. Transubstantiation (CCC, nos. 1373-1377).
 - b. Worship of the Eucharist.
 - 1) Adoration (CCC, no. 1378).
 - 2) Tabernacle (CCC, no. 1379).
 - 3) Reverence (CCC, nos. 1385-1386, 1418).
 - 5. Effects of the sacrament.
 - a. Union with Jesus and Church (CCC, nos. 1391, 1396).
 - b. Forgiveness of venial sin (CCC, no. 1394).
 - c. Protection from grave sin (CCC, no. 1395).
 - d. Commits us to the poor (CCC, no. 1397).
 - 6. Requirements for fruitful reception.
 - a. Baptized member of the Church who believes in the Real Presence and Transubstantiation (CCC, nos. 1376, 1385, 1387-1388).
 - b. Free from grave sin (CCC, no. 1385).
 - c. One hour fast from food and drink (CCC, no. 1387).
 - 7. Other receptions.
 - a. Frequent Communion (CCC, nos. 1388-1389).
 - b. Viaticum (CCC, nos. 1524-1525).
 - c. Eucharist two times a day (CIC, c. 917).
 - 8. Minister of the sacrament (CCC, nos. 1369, 1566).
 - 9. Role of extraordinary ministers of Holy Communion (CCC, no. 1411; CIC, c. 910 §2, c. 230 §3).
 - 10. Implications.
 - a. Ecumenical (CCC, no. 1398).
 - b. Love of God, neighbor, and poor (CCC, nos. 1396-1397).
 - c. Nourishing Christ's life in us (CCC, no. 1392).
 - 11. Appropriating and living this sacrament.
 - a. Active participation in Mass where the Lord comes in both word and sacrament (CCC, nos. 2042, 2181-2182).
 - b. Prayer of thanksgiving on receiving Jesus Christ in the Eucharist (CCC, nos. 1358-1359).
 - c. Reflective prayer on the meaning of Christ's Death and Resurrection, and petition for the grace to give to others of ourselves as the Lord did (CCC, nos. 1359-1361).

III. Sacraments of Healing

- A. Penance and Reconciliation: the sacrament through which sins committed after Baptism can be forgiven,

and reconciliation with God and community can be effected (CCC, nos. 1422, 1425, 1428, 1446).

1. Understanding the sacrament.
 - a. Scriptural basis: Jesus gives the Eleven the power to forgive sins (Jn 20:22-23). Examples of forgiveness (Mk 2:1-12; Lk 15:11-32; Jn 8:1-11; CCC, no. 1444).
 - b. Historical development (CCC, nos. 1425-1429, 1447-1448).
 - c. Theology (CCC, nos. 1440-1449).
2. Celebration.
 - a. Individual confession (CCC, nos. 1456-1458, 1480, 1484).
 - b. Communal service (CCC, no. 1482).
 - c. General absolution (CCC, no. 1483).
3. Essential elements.
 - a. Acts of the penitent: contrition and firm purpose of amendment, confession of sins, penance or satisfaction (CCC, nos. 1450-1458).
 - b. Absolution (CCC, nos. 1480-1484).
4. Effects.
 - a. Forgiveness of all sin (CCC, no. 1442).
 - b. Reconciliation with God by which grace is received (CCC, nos. 1468-1469, 1496).
 - c. Reconciliation with the Church (CCC, nos. 1443-1445).
 - d. Remission of punishment for sin (CCC, nos. 1470, 1496).
 - e. Peace and serenity (CCC, no. 1496).
 - f. Spiritual strength to resist temptation (CCC, no. 1496).
5. Requirements for reception.
 - a. Contrition, both perfect and imperfect (CCC, nos. 1451-1454).
 - b. Confession of grave or mortal sins (CCC, nos. 1455-1457).
 - c. Confession of venial sins recommended (CCC, no. 1458).
6. Minister of the sacrament (CCC, nos. 1461-1466).
 - a. The seal of confession (CCC, no. 1467).
7. Implications (CCC, nos. 1468-1470).
 - a. Thanksgiving and amendment (CCC, nos. 1459, 1451).
 - b. Ongoing conversion (CCC, no. 1423).
 - c. Reconciliation with the Church community (CCC, nos. 1422, 1443-1445, 1469).
8. Appropriating and living this sacrament (CCC, nos. 1451, 1468-1469, 1470).

- a. Prayer of thanksgiving for the gift of God's forgiveness of sins.
 - b. Reflective prayer on contrition in its fullest sense: sorrow for our sins with the resolution to avoid future sin (CCC, no. 1452).
- B. Anointing of the Sick: the sacrament which gives spiritual healing and strength to a person seriously ill and sometimes also physical recovery (CCC, nos. 1499-1513).
1. Understanding the sacrament.
 - a. Scriptural basis: Jas 5:14-15 (CCC, no. 1510).
 - b. Historical development (CCC, no. 1512).
 - c. Theology.
 - 1) Illness (CCC, nos. 1500-1502).
 - 2) Christ the Physician (CCC, no. 1503).
 - 3) Faith and healing (CCC, no. 1504).
 - 4) Christ's suffering (CCC, no. 1505).
 - 5) Disciples carry cross (CCC, no. 1506).
 - 6) Holy Spirit's gift of healing (CCC, no. 1509).
 - 7) Christ institutes sacrament of the sick (CCC, nos. 1500-1513).
 2. Celebration.
 - a. Individual celebration (CCC, nos. 1514-1516).
 - b. Communal celebration (CCC, nos. 1517-1518).
 - c. Viaticum (CCC, nos. 1524-1525).
 3. Essential elements (CCC, nos. 1517-1519).
 - a. Laying-on of hands; anointing forehead and hands with oil of the sick.
 - b. Spoken words of the formula.
 4. Effects (CCC, nos. 1520-1523).
 - a. Union of the sick person to Christ in his Passion.
 - b. Strength, peace, and courage to endure the sufferings of illness or old age.
 - c. The forgiveness of sins.
 - d. The restoration of health if God wills it.
 - e. Preparation for passing over to eternal life.
 5. Requirements for reception (CCC, nos. 1514-1515).
 6. Minister: priest or bishop (CCC, no. 1516).
 7. Implications (CCC, no. 1532).
 - a. The Lord Jesus does not abandon or forget us; he is with us in all things.
 - b. The Lord Jesus' healing power is still at work in the world.
 8. Appropriating and living this sacrament (CCC, nos. 1522-1523).

- a. Prayerful reflection on the healing power of Jesus Christ.
- b. Prayer on accepting God's will.
- c. Prayer on offering up our sufferings to God.

IV. Sacraments at the Service of Communion

- A. Holy Orders: the sacrament through which a man is made a bishop, priest, or deacon and is given the grace and power to fulfill the responsibilities of the order to which he is ordained.
 - 1. Understanding the sacrament.
 - a. Scriptural basis: Mt 16:18ff.; Mt 28:19-20; Lk 6:12-16; Mk 3:14-19 (CCC, no. 1577).
 - 1) Jesus consecrates his followers at the Last Supper (Jn 17).
 - 2) To remember him, Jesus commanded his followers, "Do this in memory of me." His Apostles continued to celebrate the Eucharist as ordained ministers.
 - b. Historical development—instituted by Christ (CCC, nos. 874ff.).
 - c. Theology (CCC, nos. 1539-1553).
 - 2. Celebration of Ordination.
 - a. Bishop (CCC, nos. 1555-1561).
 - b. Priest (CCC, nos. 1562-1568).
 - c. Deacon (CCC, nos. 1569-1571).
 - 3. Essential elements (CCC, nos. 1572-1574).
 - a. Imposition of hands.
 - b. Spoken prayer of consecration.
 - 4. Effects.
 - a. Indelible character; this sacrament cannot be repeated (CCC, nos. 1581-1584).
 - b. Grace of the Holy Spirit (CCC, nos. 1585-1589).
 - 5. Requirements for reception.
 - a. Called to ministry (CCC, no. 1578).
 - b. Baptized male (CCC, no. 1577).
 - c. Celibacy in the Latin Church (CCC, no. 1579).
 - d. Adequate education and formation (CCC, nos. 1578, 1598).
 - e. Mental health screening (*Program of Priestly Formation*, nos. 5, 53).
 - f. Lifelong commitment to personal prayer and devotion (CCC, nos. 1567, 1579).
 - g. Servant leader in Person of Christ (CCC, nos. 1552-1553, 1548-1551).
 - 6. Minister of the sacrament: bishop (CCC, nos. 1575-1576).
- 7. Implications.
 - a. Servant leaders according to order (CCC, nos. 1547ff.).
 - b. Distinctive ministries of bishop, priest, and deacon (CCC, nos. 1594-1596).
- 8. Appropriating and living this sacrament.
 - a. Prayer for more vocations to the priesthood (CCC, no. 1548).
 - b. Praying for bishops, priests, and deacons (CCC, no. 1547).
 - c. Offering help and support to bishops, priests, and deacons (CCC, no. 1547).
- B. Marriage: the sacrament in which a baptized man and a baptized woman form with each other a lifelong covenantal communion of life and love that signifies the union of Christ and the Church and through which they are given the grace to live out this union (CCC, nos. 1601, 1603, 1613-1616, 1642).
 - 1. Understanding the sacrament: Jesus raises marriage to the dignity of a sacrament.
 - a. Scriptural basis: Jn 2:1-11; Mt 19:1-15; Mt 5:31-32 (CCC, nos. 1614-1615).
 - b. Historical development (CCC, nos. 1602-1620).
 - c. Theology.
 - 1) Sacramental marriage (CCC, nos. 1621-1630).
 - 2) Mixed marriages/disparity of cult (CCC, nos. 1633-1637).
 - a) Conditions for permission/dispensation.
 - 2. Celebration.
 - a. Within Mass (CCC, nos. 1621-1624).
 - b. Within Liturgy of the Word.
 - 3. Essential elements.
 - a. Free consent of the couple (CCC, nos. 1625-1629, 1632).
 - b. Consent given in the presence of the Church's minister and two witnesses (CCC, nos. 1630-1631).
 - 4. Effects (CCC, nos. 1638-1642).
 - a. Grace to perfect the couple's love for each other and strengthen their bond.
 - b. Help to live the responsibilities of married life.
 - c. Help on the journey to eternal life.
 - 5. Requirements for reception.
 - a. Baptism (CCC, nos. 1617, 1625, 1633).
 - b. No prior bond or other impediments (CCC, no. 1625).

- c. Able to give free consent (CCC, nos. 1625, 1627).
 - d. Celebration of marriage according to Church law (CCC, nos. 1625-1637).
6. Ministers: the spouses before priest or deacon and two other witnesses (CCC, nos. 1623, 1630). (N.B. In Eastern Churches, the priest is the minister of the sacrament.)
 7. The requirements of marriage.
 - a. Unity and indissolubility (CCC, nos. 1644-1645).
 - b. Fidelity (CCC, nos. 1646-51).
 - c. Openness to children (CCC, nos. 1652-1654).
 8. Divorce, declaration of nullity, remarriages (CCC, no. 1650).
 9. Implications.
 - a. Lifelong, conjugal fidelity (CCC, nos. 1646ff.).
 - b. Domestic Church (CCC, nos. 1655-1658).
 - c. Gift of children and nurturing them (CCC, nos. 1652-1653).
 - d. Qualities of successful marriages (CCC, nos. 1641-1658).
 10. Appropriating and living this sacrament.
 - a. Prayer for parents, relatives, and all who are married (CCC, no. 1657).
 - b. Praying for our lives ahead, asking God to help us know his will and to follow it in faith (CCC, no. 1656).
 - c. Careful preparation for marriage, remote, proximate, and immediate (FC, no. 66; CCC, no. 1632).
 - d. Ongoing marriage enrichment (CCC, nos. 1632, 1648).
 - e. Reflective prayer on married life as witness to Christ's love (CCC, no. 1661).
- B. Can't God forgive us directly when we are sorry for sin (CCC, nos. 1434, 1440-1445)?
 1. While God can forgive us however and whenever he wants, he knows what is best for us and has taught us through Jesus that he wants to forgive us through the Sacrament of Penance and Reconciliation (Jn 20:21-23; CCC, nos. 1421, 1442).
 2. The Sacrament of Reconciliation is necessary to forgive grave or mortal sins (CCC, no. 1468), but it is not essential for the forgiveness of venial sins (CCC, no. 1493).
 3. People need to confess sins to face the reality of the wrong they have done, and in and through this sacrament, they can be assured of forgiveness (CCC, nos. 1455-1457).
 4. The sacrament also gives the assurance of forgiveness to a truly repentant person (CCC, nos. 1452-1453).
 - C. Aren't the sacraments just celebrations to mark significant moments in our life (CCC, nos. 1066, 1070)?
 1. While the sacraments are usually celebrated at appropriate or significant moments or events in our lives, they are much more than simply celebrations of those moments. They are personal encounters with Christ, who acts through sacraments to help us (CCC, nos. 1088-1090).
 2. Each sacrament gives a special grace (CCC, no. 1129).
 - D. Is there any difference between receiving Holy Communion in a Catholic Church and going to communion in a Protestant worship service (CCC, no. 1411)?
 1. Yes, there are differences.
 - a. Because of Apostolic Succession and the priesthood, Holy Eucharist in the Catholic Church is the Body and Blood of Jesus Christ. Churches without Apostolic Succession and the priesthood do not have that gift (CCC, nos. 817-822, 1411).
 - b. Reception of Holy Communion in the Catholic Church is a statement of belief in the Real Presence of Jesus in the Eucharist and of unity with all Catholics throughout the world (CCC, nos. 1376, 1391, 1398).
 2. Because of these differences, Catholics must not take communion in Protestant worship services, and non-Catholics must not receive Holy Communion in Catholic Churches (CCC, no. 1411).

V. Challenges to Worship and Sacraments

- A. Can't a person go directly to God without the help of the Church or a priest (CCC, nos. 1538-1539)?
 1. Any person can always pray directly to God. However, God established the Church as a way for him to teach us and to enrich us with his grace. Jesus Christ gave us the Church and the sacraments for our salvation (CCC, nos. 774-776).
 2. Sacraments provide an encounter with Christ which is unique and graced (CCC, no. 1076).
 3. Sacraments celebrate and strengthen our unity and identity (CCC, no. 774).

E. How do we know that any of the sacraments really work? For example, if a person dies after receiving the Sacrament of the Anointing of the Sick, does that mean it did not work (CCC, nos. 1500-1501, 1503-1505, 1508-1509, 1520-1523)?

1. The effects of the grace we receive through the sacraments is not something that can be seen or measured.
2. Each of the sacraments is effective whether we feel it or not; it is sometimes only in looking back that

we can recognize how Christ has touched us and helped us through the sacraments.

3. The Sacrament of the Anointing of the Sick can have different effects. Sometimes Christ does bring about physical healing through that sacrament. Other times, the healing is spiritual in that it helps the person to be better prepared for death, to be at peace, and to be eager to be with the Lord.

VI. Life in Jesus Christ

The purpose of this course is to help students understand that it is only through Christ that they can fully live out God's plans for their lives. Students are to learn the moral concepts and precepts that govern the lives of Christ's disciples.

I. What Is Life in Christ?

- A. God's plan for us (CCC, nos. 302-314, 1692).
 - 1. God creates us to share eternal love and happiness with him in Heaven.
 - a. Desire and longing for God (CCC, no. 27).
 - b. Fall and promise of redemption (CCC, no. 410).
 - c. Jesus Christ fulfills this promise (CCC, nos. 456-460).
 - 2. God created us in his image and likeness (CCC, nos. 1700-1706).
 - a. The dignity of the human person (CCC, no. 1700).
 - b. Endowed with reason, intellect, and free will (CCC, nos. 1703-1706).
- B. Our response to God's plan.
 - 1. Response of love (CCC, no. 1828).
 - 2. He calls us to beatitude or joy.
 - a. The Beatitudes (CCC, no. 1716).
 - b. Effects of the Beatitudes (CCC, nos. 1718-1724).
 - c. God's gift of joy (CCC, no. 1720).
 - 3. What it means to be a follower of Christ.
 - a. Baptism and divine filiation (CCC, no. 1279).
 - b. Focused on Christ (CCC, no. 1698).
 - c. Moral life and happiness (CCC, nos. 1988ff.).

II. God Has Taught Us How to Live a New Life in Christ

- A. God rules the universe with wisdom and directs its divine fulfillment (CCC, no. 1719).
 - 1. Eternal law (CCC, nos. 1950-1951).
 - 2. Divine Providence (CCC, no. 1975).
 - 3. Natural moral law.
 - a. Reason participating in eternal law (CCC, nos. 1954-1955).
 - b. Basis for human rights and duties (CCC, no. 1956).
 - c. Found in all cultures, basis for moral rules and civil law (CCC, nos. 1958-1960).

B. Revelation.

- 1. Teachings revealed by God under the Old Covenant.
 - Context of the Ten Commandments (CCC, nos. 2052-2074).
 - Principle of interpretation (CCC, no. 2083).
- a. Ten Commandments.
 - 1) First Commandment: I am the LORD, your God; you shall not have strange gods before me.
 - a) Theological virtues: faith, hope, and charity (CCC, nos. 2087-2094).
 - b) Sins to avoid: superstition, idolatry, divination and magic, irreligion, atheism, agnosticism (CCC, nos. 2110-2132).
 - 2) Second Commandment: You shall not take the name of the LORD, your God, in vain.
 - a) Reverent speech about God (CCC, nos. 2142-2145).
 - b) Sins to avoid: blasphemy or other abuse of God's name, perjury, misusing God's name in oaths or false oaths (CCC, nos. 2146-2155).
 - 3) Third Commandment: Remember to keep holy the LORD's Day.
 - a) Meaning of Lord's Day (CCC, nos. 2168-2176).
 - b) Serious obligation to attend Mass (CCC, nos. 2180-2185).
 - c) Day of grace—rest from work (CCC, nos. 2184-2188).
 - d) Sins against Third Commandment: missing Mass on Sundays and holy days (CCC, nos. 2180-2182), failing to pray (CCC, nos. 2744-2745), failing to keep holy the Lord's Day (CCC, nos. 2184-2188).
 - 4) Fourth Commandment: Honor your father and your mother.
 - a) Obedience in the family.
 - (1) Context of Christian family (CCC, nos. 2201-2206).

- (2) Duties of family members (CCC, nos. 2214-2231).
- b) Duties of civil authority and duties of citizens (CCC, nos. 2234-2243).
- 5) Fifth Commandment: You shall not kill.
 - a) Respect human life in all its stages and situations (CCC, nos. 2258-2262).
 - b) Legitimate self-defense and the death penalty (CCC, nos. 2263-2267).
 - c) Principles regarding health, science, bodily integrity (CCC, nos. 2292-2301).
 - d) Sins against the Fifth Commandment: murder; suicide; abortion; euthanasia; embryonic stem cell research; abuse of alcohol, drugs, food, or tobacco; abuse of the body (CCC, nos. 364, 2268-2283, 2290-2291).
- 6) Sixth Commandment: You shall not commit adultery.
 - a) Vocation to chastity (CCC, nos. 2337-2350).
 - b) Offenses against chastity (CCC, nos. 2351-2359).
 - c) Christian vision of marriage—theology of the body (CCC, nos. 2360-2379).
 - d) Offenses against the dignity of marriage (CCC, nos. 2380-2391).
 - e) Natural family planning.
- 7) Seventh Commandment: You shall not steal.
 - a) Right to private property and just treatment (CCC, nos. 2401-2407).
 - b) Sins to avoid: theft, keeping something loaned or lost, the destruction of the property of others, business fraud, paying unjust wages, breaking contracts (CCC, nos. 2408-2418).
 - c) Overview of the social doctrine of the Church (CCC, nos. 2419-2449).
 - d) Economic activity and social justice (CCC, nos. 2426-2436).
 - e) Justice and solidarity among nations (CCC, nos. 2437-2442).
- 8) Eighth Commandment: You shall not bear false witness against another.
 - a) Living and witnessing truth (CCC, nos. 2468-2474).
 - b) Sins to avoid: lying, perjury, rash judgment, detraction, calumny, boasting, making fun of others (CCC, nos. 2475-2487).
 - c) Keeping secrets and confidences (CCC, no. 2489).
 - d) The responsibilities of the media and art (CCC, nos. 2493-2503).
- 9) Ninth Commandment: You shall not covet your neighbor's wife.
 - a) Respect the sanctity of marriage vows (CCC, nos. 2364-2365).
 - b) Practice modesty and purity of heart in thought, words, actions, and appearance (CCC, nos. 2517-2527).
 - c) Sins to avoid: lust and pornography (CCC, nos. 2351, 2354).
- 10) Tenth Commandment: You shall not covet your neighbor's goods.
 - a) Practice simplicity of life and trust in God (CCC, nos. 2541-2548).
 - b) Sins to avoid: envy and greed (CCC, nos. 2535-2540).
- 2. Teaching revealed by God in the New Covenant.
 - a. Two Great Commandments of Jesus (CCC, no. 2083).
 - 1) First Great Commandment relates to the first three Commandments of the Decalogue.
 - 2) Second Great Commandment relates to the rest of the Decalogue.
 - b. The grace of the Holy Spirit (CCC, nos. 1966, 2003).
 - c. The Sermon on the Mount (CCC, nos. 1966-1970).
 - 1) Beatitudes: Christ's answer to the question about happiness (CCC, nos. 1716-1723).
 - a) Blessed are the poor in spirit.
 - b) Blessed are they who mourn.
 - c) Blessed are the meek.
 - d) Blessed are the merciful.
 - e) Blessed are those who hunger and thirst for righteousness.
 - f) Blessed are the pure in heart.
 - g) Blessed are the peacemakers (CCC, nos. 2302-2317).
 - h) Blessed are those who are persecuted for righteousness' sake.
 - 2) Other teaching.
 - a) Love your enemies (CCC, no. 2844).
 - b) Absolute trust in God (CCC, nos. 2828, 2861).
 - c) Non-violence (defense of innocent) (CCC, nos. 2306, 2263-2265).

- d) Charity to others in judgment and action (CCC, nos. 1823-1827, 2478).
 - e) Avoidance of hypocrisy (CCC, no. 579).
- C. The Church: her teaching authority and responsibility.
1. The Magisterium (CCC, nos. 2030-2040, 888-892).
 2. Role of the law in Christian tradition (CCC, nos. 1950-1974).
 3. The Church as teacher of moral principles (CCC, nos. 2032-2035).
 4. Church law.
 - a. Canon law (CCC, nos. 736-738; see CCC, Glossary).
 - b. The precepts of the Church (CCC, nos. 2042-2043).
 - c. Magisterium and natural law (CCC, no. 2036).
 5. Church teaching forms one's conscience for moral decision making (CCC, nos. 1776-1782, 1795-1797).
- III. Living New Life in Christ Jesus and the Gospel Message Are the Basis for Catholic Moral Teaching**
- A. God's love and mercy through Jesus Christ (CCC, nos. 2011, 2196, 2448).
- B. Our vocation—a universal call to holiness as disciples of Jesus Christ.
1. Discipleship (CCC, nos. 520-521, 901-913).
 - a. "Love one another as I have loved you."
 - b. Discipleship—lived witness.
 - 1) Daily life and work.
 - 2) Married and unmarried.
 - 3) Service to the Church (CCC, no. 898).
 - 4) Missionary activity (CCC, nos. 904-907, 931).
 - 5) Religious movements (e.g., charismatic renewal).
 - c. The radical demands of the Gospel for all believers.
 2. New movements which involve the laity (e.g., Focolare; Communion and Liberation).
 3. Consecrated life and societies of apostolic life (CCC, nos. 914-933).
 4. Third orders and associates; life in the Spirit (CCC, nos. 825, 1694).
- C. Grace (CCC, nos. 1996-2005).
1. Definition.
 2. Types of grace.
 2. Virtue (CCC, no. 1803).
 1. Definition of virtue (CCC, no. 1803).
 2. Types of virtue (CCC, nos. 1804-1832).
 - a. Theological virtues (CCC, nos. 1812-1829).
 - b. Cardinal virtues (CCC, nos. 1804, 1810-1811).
 3. Sustaining the moral life of the Christian.
 1. Seven gifts of the Holy Spirit (CCC, nos. 1830-1831).
 2. The twelve fruits of the Holy Spirit (CCC, no. 1832).
 4. Conscience.
 1. Definition of conscience (CCC, nos. 1777-1782).
 2. Types of conscience (CCC, nos. 1785, 1790-1794).
 3. Proper formation of conscience (CCC, nos. 1783-1785).
 4. Moral responsibility of following an informed conscience (CCC, nos. 1783-1785).
 5. Freedom of conscience (CCC, no. 1782).
 5. Sacraments and prayer offer us the grace and strength to live a moral life.
 1. Baptism and Confirmation (CCC, nos. 1262-1274).
 2. Eucharist (CCC, nos. 1391-1405).
 3. Penance (CCC, nos. 1468-1484).
 4. Sacraments of Holy Orders and Matrimony (CCC, nos. 1533-1535).
 5. Prayer (CCC, nos. 2623, 2673-2677, 2700-2719).
 6. Appropriating and living the moral teaching of Jesus Christ and his Church (CCC, no. 1694).
 1. The importance of regular participation in Mass (CCC, nos. 1742, 2011, 2014, 2016).
 2. The importance of personal prayer on Jesus Christ's teachings (CCC, nos. 2014-2016).
- IV. The Reality of Sin**
- A. Original innocence (CCC, nos. 369-379).
- B. Effects of Original Sin (CCC, nos. 396-406).
- C. The reality of sin (CCC, nos. 1849-1869).
1. Definition of sins of omission and commission (CCC, no. 1853).
 2. Types of sin: mortal and venial—conditions for mortal sin (CCC, nos. 1855-1860).
 3. Sins of omission (CCC, no. 1853).
 4. Sins of commission (CCC, no. 1853).
 5. Effects of sin (CCC, nos. 1861-1864).

- 6. Capital sins (CCC, no. 1866).
- D. Scriptural images of sin (CCC, nos. 1852-1853, 1867).

V. Challenges

- A. If God created me free, doesn't that mean that I alone can decide what is right and wrong (CCC, nos. 1776-1794, 1954-1960)?
 - 1. No. The freedom God gave us is the capacity to choose what is right, true, and good and to resist temptation to sin (CCC, nos. 1730-1742); education for freedom (CCC, nos. 2207, 2223, 2228, 2526). The use of freedom to do whatever we want is a misuse of that freedom and actually lessens our freedom (CCC, no. 1742).
 - 2. Freedom is following the natural law God planted in our hearts (CCC, nos. 1954-1960).
 - 3. In reality, sinful acts diminish freedom; moral acts increase it (CCC, no. 1733).
- B. Isn't it wrong to judge other people by telling them something they are doing is wrong?
 - 1. No. We have a responsibility to each other to encourage one another to live a life free of sin. To do that, we must remember that sin is real (CCC, nos. 1849-1869) and be willing to call what is sinful "sin."
 - 2. You would warn friends against doing something that could harm them; sin harms them more than physical evil (CCC, no. 1787).
 - 3. The Church reminds us that we are to love the sinner, hate the sin (Jn 8:1-11; CCC, nos. 1465, 1846).
 - 4. The pressure in society to practice tolerance toward all, no matter what they do, is a distorted understanding of what tolerance means; moral actions must always be measured by truth (CCC, nos. 2477-2478).
 - 5. Fraternal correction is an act of charity (CCC, nos. 1793-1794).
 - 6. Objective moral judgment prevents chaos; moral relativism is a common problem today (CCC, nos. 2488-2492).
- C. Isn't it wrong for the Church to impose her views of morality on others (CCC, nos. 1949-1960)?
 - 1. The Church has the responsibility to teach everyone as persuasively as possible about what God has revealed about how people should live, act, and treat each other; fulfilling this responsibility is not the same as the Church's imposing her own views on others. In the development of public policy, the Church promotes the universal moral law and the common good, not her own ecclesiastical disciplines (CCC, nos. 1716-1724).
 - 2. Human dignity and the moral code revealed by God are universal, that is, meant for every person (CCC, no. 1700).
 - 3. All people have the ability to understand the Church's basic moral teaching because God has written the natural law on the heart of every person (CCC, nos. 1954-1960).
 - 4. If every person were to live by a relative moral code dependent on choice, this would lead to chaos and a loss of happiness.
- D. Why can't we make up our own minds and be in control over everything?
 - 1. The Church does teach that everyone can and should make up their own minds about their actions. The key is that the decision is made on the basis of an informed or educated conscience. The Church teaches us what is right and wrong to help us form our consciences correctly.
 - 2. It is always important to remember that we are finite human beings. This means we cannot know everything and we cannot be in control of everything.
 - 3. We have to remember that God knows, sees, and understands more than any of us can.
 - 4. The tragic conflicts that still exist in the world point to the imperfection of human beings (CCC, no. 2317).
 - 5. Our sinfulness can only be overcome by Christ's salvation (CCC, nos. 619-623).
- E. There's an old saying about charity beginning at home. Doesn't this mean that I don't have to worry about helping anyone else until I have enough to take care of me and my family?
 - 1. No; concern for others is always a responsibility and characteristic of a disciple of Jesus Christ.
 - 2. In the Parable of the Widow's Mite (Mk 12:38-44; Lk 20:45-21:4), Jesus teaches us that real charity is measured not by how much one gives but by the degree of generosity with which something is given or done for another.

ELECTIVES

Option A: 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, 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 for 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, and 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), the Compendium of the Catechism of the Catholic Church (Compendium), and the United States Catholic Catechism for Adults (USCCA) for various explanations of Scripture, with the intention of integrating catechesis and Scripture.

All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work. (2 Tm 3:14-17)

I. Divine Revelation: God Speaks to Us

- A. God's self-Revelation in words, deeds, covenants (CCC, nos. 50-53).
 - 1. Stages of Revelation (the history or divine plan of salvation) (CCC, nos. 54-55).
 - a. From Adam and Eve to covenant with Noah (CCC, nos. 56-58).
 - b. Succeeding covenants: Abraham, Moses, and Sinai (CCC, nos. 59-61).
 - c. Definitive stage of Revelation: in Word made flesh, Jesus Christ (CCC, nos. 65-67).
- B. Transmission of Divine Revelation (CCC, no. 74).
 - 1. Message of Christ transmitted by Apostolic Tradition (CCC, nos. 75-79).
 - a. Passed on by Apostles to bishops and their successors (CCC, nos. 75-79).
 - b. A living Tradition and a written one in Scripture (CCC, nos. 81-83).
 - c. Scripture, Tradition, Magisterium work together (Compendium, no. 17; CCC, nos. 84-85).
- C. Sacred Scripture (CCC, nos. 101-133).
 - 1. God is author—guarantees its truth about salvation (CCC, nos. 101-108).
 - 2. Word of God in words of man—literary forms—schools of biblical criticism or analysis.
 - 3. Principles of interpretation (CCC, nos. 112-114).

- 4. Canon of Scripture—forty-six books of Old Testament, twenty-seven of New (CCC, nos. 120-130).
- 5. Senses of Scripture: literal; spiritual: allegorical, moral, anagogical (CCC, nos. 115-119).
- 6. Role of Scripture in the life of the Church (CCC, nos. 131-133).
- 7. How to use the Bible.
- D. Faith is our personal and communal response to Revelation (Compendium, nos. 25-32; CCC, nos. 142-143).

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

- A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
 - 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. Book of Genesis.
 - 1. Primeval history: 1–11—creation, Adam and Eve, the fall, promise of redemption, and effects of sin told in figurative language (CCC, nos. 337, 362, 375; Compendium, nos. 51-78).
 - 2. Faith teachings in primeval history (NAB, Introduction).

3. Call of Abraham, our father in faith (Gn 11:27–25:18).
 4. Patriarchs Isaac, Jacob, Joseph in Egypt (Gn 27:19–50:26).
- C. Book of Exodus.
1. Prominence of the call and life of Moses.
 2. Divine liberation from slavery to freedom.
 3. Passover.
 4. Sinai Covenant.
- D. Leviticus, Numbers, Deuteronomy.
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. Book of Joshua, successor to Moses, begins conquest of Promised Land.
- B. Judges—God's charismatic leaders rescue Israel from enemy.
- C. Story of Ruth.

IV. Historical Books

- A. 1 and 2 Samuel.
1. Samuel anoints first King of Israel—Saul's problems.
 2. Saul and David (1 Sm 16–31)—the David stories.
 3. David as King (2 Sm 1–18)—God's covenant with House of David.
- B. 1 and 2 Kings.
1. David and Solomon ruled a united Israel and Judah.
 2. Solomon (1 Kgs 1–11)—his wisdom; builder of temple.
 3. Death of Solomon—kingdom divided by civil war.
 4. Elijah: powerful prophet opposed to idolatry.
 - 1) Elisha receives the mantle of prophecy from Elijah.
 5. Reforming Kings: Hezekiah and Josiah.
 6. Assyria overtakes Israel/Samaria in 722 BC (2 Kgs 17).
 7. Babylon takes people into exile in 586 BC (2 Kgs 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.

V. Wisdom Books

- A. Wisdom literature: a collection of practical guides to human problems and questions.
- B. The book of Job—the problem of suffering and Job's response.
- C. Psalms: prayer of God's People, and Church's prayer (CCC, nos. 2585-2589).
- D. Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach.

VI. The Prophets

- A. The purpose of prophets.
1. Interpreted signs of the times in light of covenant.
 2. Afflicted the comfortable and comforted the afflicted.
 3. Their prophesies were medicinal, meant to convert listeners to God.
- B. Isaiah (eighth 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 (sixth century BC).
1. Born of priestly family, deported to Babylon in 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: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

VII. Overview of the New Testament

- A. Gospels of Matthew, Mark, Luke, and John.
- B. Acts of the Apostles.
- C. Letters or epistles attributed to Paul, James, Peter, John, and Jude.
- D. Revelation.
- E. These twenty-seven books are authoritative for Christian life and faith.

VIII. The Gospels

- A. The word “Gospel” means Good News of salvation from sin and the gift of divine life.
 - 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, no. 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 New Testament (NT) books to be written; but Paul’s letters were written first.
 - 6. Non-canonical Gospels: what they are, and why they are not part of the NT.
- B. Matthew.
 - 1. Approximate date of composition and community/audience for which it was written.
 - 2. First two chapters contain infancy narrative—emphasis on Joseph, on the Magi, and on genealogy back to Abraham.
 - 3. Central message: Kingdom of Heaven, need for repentance to welcome the Kingdom, commission of Peter as an ecclesial emphasis.
 - 4. Message structured in five sections introduced by Christ’s discourses (to parallel the five books of the Torah).
 - 5. Passion and Resurrection narratives—majestic salvation accounts.
 - 6. Great commission—the call to evangelization.
- C. Mark.
 - 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.
 - 1. Approximate date of composition and community/audience for which it was written.
 - 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. John.
 - 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 (Jn 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 12–17).
 - 7. Caution against misusing John’s texts for anti-Semitism (*Nostra Aetate*, no. 4).

IX. Acts of the Apostles

- A. Revelation of Holy Spirit, who manifests, teaches, and guides Church.
 - 1. Catechesis on Holy Spirit (*Compendium*, nos. 136-146).
 - 2. Nine days of prayer for coming of Spirit—Mary in center of disciples.
- B. The infant Church—*communio* (Acts 2:42-47).
- C. Stories of Peter (Acts 1–12): “No other name,” Stephen, Cornelius.
- D. Stories of Paul (Acts 13–28): conversion; Jerusalem council; ministers of the Word; missionary journeys.

X. The Letters

- A. The Letter to the Romans.
 - 1. Longest and most systematic example of Paul’s thinking on the Gospel of God’s righteousness that

- saves all who believe (NAB, Introduction).
 - 2. Powerful teaching about the lordship of Christ and the 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 (*Compendium*, nos. 422-428).
 - 6. Need for preaching Gospel so people hear call to faith (Rom 14:1-21).
- B. The First Letter to the Corinthians.
- 1. Filled with information about the Church of first generation.
 - 2. Paul addresses a number of pastoral issues.
 - 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
 - a. The Eucharist—consistent with Tradition: “I received from the Lord what I also handed on to you . . .” (1 Cor 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: 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon, Hebrews, 1–2 Peter, 1–3 John, Jude.

XI. Book of Revelation

- A. This book is fundamentally about Christ’s in-breaking into history and the world’s fight against him and his followers.
- B. 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.
 - 1. In 404 verses there are 278 allusions to Old Testament—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. John on Patmos receives call from vision of Christ to help churches.
- E. John uses crisis imagery to prophesy final mysterious transformation of world at end of history, “a new heaven and a new earth” (Rev 21:1-4).

XII. Challenges

- 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 have 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 (Jn 21:25) writes that Scripture does not contain everything about Christ. The First Letter to Timothy (1 Tm 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 (AD 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.

Option B: History of the Catholic Church

Course Four presented a catechesis of the Church and the Body of Christ in history: its nature and meaning, images, marks, life and ministry, guide to moral life, and the role of prayer. This elective can supplement that catechesis on the 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 2,000 years of history and about how the Church is led and governed by the successors of the Apostles.

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

- A. The origin, foundation, and manifestation of the Church.
 - 1. Church planned by the Father (LG, no. 2; CCC, no. 759).
 - 2. Church instituted by Christ who (CCC, nos. 748, 763-766)
 - 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, nos. 767-768).
 - a. The events of the first Pentecost.
 - b. The Holy Spirit's charisms in Church's life (1 Cor 12–14).
- B. Holy Spirit inspires the Apostles' mission—great commission (Mt 28:16-20; CCC, nos. 857-860).
 - 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, nos. 857-862).

II. History of Church in Post-Apostolic Times

1. An Age of Growth amid Persecution

- A. Unique phenomenon in Roman Empire.
 - 1. Empire was 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 [catacombs]).
 - 3. Teachings of St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus sustained the faith of the persecuted Church.

- B. House liturgies—Eucharist is heart of early Christian worship.
 - 1. Transition from Last Supper to Breaking of Bread.
 - 2. Development of Liturgy of the Word and of Eucharistic Prayer.
 - 3. Descriptions in the *Didache*; St. Justin Martyr (*Liturgy of the Hours*, Vol. II, p. 694).
- 2. The Age of the Fathers of the Church
 - A. Constantine and Edict of Milan.
 - 1. Freedom of worship.
 - 2. From house liturgies to worship in public.
 - 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, nos. 76, 688).
 - 1. Influenced by Plato's philosophy through Plotinus.
 - 2. With sermons and commentaries on Scripture and sacraments.
 - a. Preaching was 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. (*N.B. 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.*)
- C. The development of the Eastern Patriarchates.
 - 1. These were located in Jerusalem, Antioch, Constantinople, and Alexandria.
 - 2. The See of Peter in Rome in relation to the Patriarchates.

- D. Church councils and doctrinal development (CCC, nos. 9, 192, 250, 884, 887, 891).
1. Church response to heresies (Arianism and Nestorianism): Nicea, AD 325; First Constantinople, 381; Ephesus, 431; Chalcedon, 451; and three later councils.
 - 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, the second in 451, and the third in 1054.
- 3. The Roman Church of the West**
- A. Collapse of Roman Empire of the West around 476.
 1. Barbarian invasions; weakened government.
 2. Political influence of popes and bishops increased.
 - 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.
 1. St. Benedict and the Benedictines.
 2. St. Columban and the Celtic monks.
 - 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.
- 4. The Church of the Middle Ages**
- A. Politics and religion.
 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.
 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 à 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.
- 5. The Crusades**
- A. Situating the Crusades.
 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).
 - B. Some results of the Crusades.
 1. Cultural and economic resurgence of Europe.
 2. Tensions between East and West.
- 6. The Renaissance: Return to Sources**
- A. Scholars.
 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.
 1. Florence and the Medicis, patrons of arts and 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.
- 7. The Call for Reform**
- A. Luther's complaints and proposals; innovations.
 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.
 1. Martin Luther (Germany).
 2. John Calvin, Huldrych Zwingli (Switzerland).
 3. Henry VIII (England).
 4. John Knox (Scotland).
 - C. Nationalism.
 1. Thirty Years' War between Catholics and

- Protestants.
- 2. *Cuius Regio—Eius Religio*—rise of state churches.
- D. Church responds at the Council of Trent.
 1. Renewal of bishops, priests, religious.
 2. Doctrinal and pastoral issues.
 - a. Role of grace and good works.
 - b. Sacrificial character of the Mass (CCC, nos. 1362-1372).
 - c. Real Presence of Christ in Eucharist—Transubstantiation (CCC, no. 1376).
 - d. Seminaries and proper formation of priests.
 - e. A universal catechism.
- E. Counter-reform.
 1. Mass of St. Pius V, Roman catechism, Jesuit education.
 2. Baroque architecture and concert-style Masses—symbolized the newfound 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.
- 8. The Age of Exploration: Church’s Missionaries Confront New Cultures**
 - A. The Americas.
 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—St. Francis Xavier.
 - D. Matteo Ricci, SJ (attempted inculturation in China).
- 9. The Age of Enlightenment**
 - A. Rationalism, scientific model, Deism—Descartes, Voltaire, Rousseau.
 - B. The French Revolution and its impact on the Church.
 - C. Post-revolutionary France saw religious revival in nineteenth century.
 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.
- 10. Vatican I**
 - A. Pope Pius IX reigned thirty-two years, 1846-1878.
 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, nos. 490-493).
 - B. The First Vatican Council.
 1. Opened December 8, 1869—306 years after Council of Trent.
 2. First discussion: Dogmatic Constitution on Faith.
 - a. Council fathers approved document *Dei Filius*.
 - b. Reason can know God—but Revelation is necessary.
 3. July 1870: infallibility of Pope defined (CCC, nos. 889-891, 2035, 2051).
 4. August 1870: Papal States occupied; pope suspended Council.
- 11. Industrial Revolution—Need for Social Justice for Workers (1878-1903)**
 - A. Industrial Revolution.
 - B. Social injustices.
 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.
 - C. Pope Leo XIII (1878-1903)—*Rerum Novarum*.
 1. Universal destination of goods of earth for all people.
 2. Subsidiarity, justice for workers, reform of capitalism (CCC, nos. 1883, 1885, 1894, 2209).
 3. Common good, private property, living wage, unions (CCC, nos. 1807, 2401, 2403, 2246, 2435).
- 12. The Church and Social Justice Teaching**
 - A. Pope Leo XIII, *Rerum Novarum*.
 - B. Pope Pius XI, *Quadragesimus Anno*.
 - C. Pope John XXIII, *Mater et Magistra, Pacem in Terris*.
 - D. Second Vatican Council, *Gaudium et Spes*.
 - E. Pope Paul VI, *Populorum Progressio, Octogesima Adveniens*.
 - F. Pope John Paul II, *Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus*.
 - G. United States Conference of Catholic Bishops, *The Challenge of Peace, Economic Justice for All*.
- 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.”
- 14. The Church and the World Wars**
- A. Pope Benedict XV and World War I—seven-point peace plan.
- B. Pope Pius XI.
1. Signed Lateran Treaty with Mussolini; broke with Mussolini in 1931.
 2. His break with Hitler—encyclical *Mit Brennender Sorge*.
- C. Pope 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.
- 15. Vatican Council II: A Pastoral Approach to the World**
- A. Pope John XXIII—his pastoral vision for the Council (see his opening speech at Council: *Gaudet Mater Ecclesia* [Rejoice, O Mother Church], October 11, 1962).
- B. The Council documents—pastoral tone and language.
- C. Pope Paul VI (1963).
1. Guided remaining sessions of Council.
 2. Implemented Council teachings.
 3. Controversy over *Humanae Vitae*.
 4. Met with Athenagoras in Istanbul.
 5. Visits to New York, Bombay, Manila, etc.
 6. Promoted synods of bishops.
 7. Succeeded by Pope John Paul I, who reigned thirty-three days.
- D. Some developments after the Council.
1. Changes in liturgy, growth of Scripture study, new look in church architecture, growth of lay involvement—parish councils, etc.
 2. Liturgical movement, work by Catholic Action, and work by Scripture scholars preceded Council and enabled its implementation.
 3. Developments in catechesis; understanding the need for both content and formation.
 4. Call to evangelization—*Evangelii Nuntiandi*.
 5. Renewal of the Eastern Churches.
- 16. Pope John Paul II: The Church Looks to the Twenty-First Century**
- A. First non-Italian pope in centuries—vigorous, dramatic, faced down Communism.
- B. Evangelizer to the world: 104 papal trips overseas, his *Dialogue of Salvation*.
- C. Teacher: numerous encyclicals, post-synodal documents, writings.
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*.
- 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.
- C. Ecumenism today: Church of the East, Oriental Orthodox, Eastern Orthodox, Protestant.
- 18. The Church in the United States**
- A. Colonial America.
1. French-speaking Catholics—Jesuit explorers, missions, martyrs.
 2. Spanish-speaking Catholics—Junipero Serra, etc.
 3. English colonial Catholics—Archbishop John Carroll.
- B. Immigrations—ethnic Catholics.
1. Second-class citizens; Church supports working class.
 2. Catholic school and hospital systems—religious orders.
 3. Parish as center of social life; patriotism gains acceptance.
- C. Church’s role in development of social justice in the United States.
1. Cardinal Gibbons and implementation of the Church teaching on workers in the late nineteenth and early twentieth century.
 2. Church support of labor unions’ fight for rights of workers.
 3. The Depression and its effects.
- D. Eastern Catholics.
1. Establishment of hierarchies.
 2. Presence today.
- E. Catholic education.

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 followers helped Catholics become members of middle and upper-middle class.
 4. Contribution of Catholic schools in modern urban settings.
- F. Late twentieth to start of twenty-first century.
1. Areas for concern.
 - 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.
 2. Reasons for hope.
 - a. Impact of the papacy of Pope John Paul II—leadership, evangelization.
 - b. Pro-life movement—adult stem cell research and benefits.
 - c. Regrowth of seminaries and new religious communities.
 - d. Influence of the *Catechism of the Catholic Church*.
 - 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.
- the truth and power of the Church's sacraments and teaching.
 2. Though the members of the Church are prone to sin, the Church herself is sinless and holy.
 3. 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.
 4. 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.
 5. 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.
 6. 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 as 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 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 she works toward that, but such work for unity cannot compromise the truth of the faith.

III. Challenges

- 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

Option C: Living as a Disciple of Jesus Christ in Society

The purpose of this course is to introduce students to the Church's social teaching. 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.

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, no. 1).

- A. Salvation and truth (CCC, no. 851).
 - 1. Redemption through the Paschal Mystery.
 - 2. Eternal life with the Triune God in heaven.
- B. Happiness in this life (CCC, no. 1718).
 - 1. Happiness is a shared communion with God.
 - a. Trinitarian *communio* is the pattern for social life (CCC, nos. 267, 738, 1693).
 - b. Witness Christ in words and actions.
 - 2. The unity of the whole human race (CCC, nos. 842, 1877).
 - a. The social nature of the human person (CCC, nos. 1878-1889, 1929).
 - b. The need for others.
 - 3. The household of faith—Church as the following:
 - a. Mystical Body of Christ (CCC, nos. 774-779, 787-796, 805-807, 872, 1123, 1396, 1548, 2003).
 - b. Family of God (CCC, no. 2790).
 - c. Community of sanctified believers (CCC, no. 824).
 - d. Teacher: forms the social conscience of society.
 - e. Listener: ecumenism.

II. Social Teaching of the Church

- A. Church always has stood for charity and justice (CCC, no. 953).
 - 1. Social teachings in Scripture.
 - a. Amos and Isaiah.
 - b. The Sermon on the Mount; Last Judgment (CCC, nos. 2153, 2262, 2336, 2605, 2830).
 - c. Communal sharing, deacons, collections for churches.
 - 2. Church's history of social concern.
 - 3. Corporal and spiritual works of mercy (CCC, no. 2447).
- B. Different types of justice (CCC, nos. 2411-2412, 1807).
 - 1. Distributive justice (CCC, nos. 2236-2411).

- 2. Legal justice.
 - 3. Commutative justice.
 - 4. Social justice (CCC, nos. 1928-1942).
- C. Social teaching in the modern era.
 - 1. Pope Leo XIII: encyclical *Rerum Novarum* in 1891.
 - 2. Social doctrine encyclicals of Popes Pius XI, John XXIII, Paul VI, and John Paul II.
 - 3. Vatican II: *Gaudium et Spes*.
 - 4. *Catechism of the Catholic Church*.
 - 5. *Compendium of the Social Doctrine of the Church*, Vatican, 2004.
 - D. Principles of Catholic social teaching from the Universal Magisterium.
 - 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, nos. 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, no. 1899).
 - 3. The perfection of the person by the common good: man is perfected not only by private goods such as food and shelter but by "common goods" such as peace and truth that come about through his life with others in community (CCC, nos. 1905-1912, 1925-1927).
 - 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 (USCCB).
 - 1. After World War I, the bishops of the United States 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.
 - a. *Brothers and Sisters to Us* (1979).
 - b. *The Challenge of Peace: God's Promise and*

Our Response (1983); *Sowing Weapons of War* (1995).

- c. *Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U.S. Economy* (1986).
- d. Statements on capital punishment: *A Good Friday Appeal to End the Death Penalty* (1999); *A Culture of Life and the Penalty of Death* (2005).

III. Major Themes of Catholic Social Teaching (CCC, nos. 1877-1948, 2196-2257)

- A. The dignity of human life.
 - 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.
 - 1. What is a family (CCC, nos. 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.
 - 1. All have right to life and to what sustains it.
 - 2. Society should foster and protect these rights.
 - 3. Responsibilities undergird human rights.
- D. Preferential option for the poor.
 - 1. Moral principle: universal destination of the goods of the earth (CCC, nos. 2402-2406).
 - 2. Goods of the earth for every human being.
 - 3. Why all need these goods (CCC, no. 2402).
 - 4. See Christ in homeless, outcast, unpopular.
 - 5. Appropriate use of wealth and other resources.
 - 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.
 - 1. God's creation plan includes work.
 - 2. Right to work in just conditions.
- F. Solidarity: individuals should work for the common good (CCC, nos. 2437-2442).
- G. Stewardship of God's creation (CCC, nos. 2415-2418).

IV. Sin and Its Social Dimensions

- A. Concept of social sin.
 - 1. Difference between "social sin" and personal sin (CCC, nos. 1868-1869).
 - a. Personal sin at the root of social sin.
 - b. Social sin stems from collective personal sins.
 - 1) Personal sin that contributes to social injustice.
 - 2) Personal choices in response to social injustice.
 - 2. Foundations for social sin.
 - 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.
 - 1. First three Commandments—relationship with God (CCC, nos. 2084-2195).
 - a. Duty and the right to freely worship God.
 - b. Societal authorities should ensure freedom of worship.
 - 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).
 - a. Fourth Commandment (CCC, nos. 2197-2257).
 - 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, ignoring of common good, non-participation in democratic society.
 - b. Fifth Commandment (CCC, nos. 2258-2330).
 - 1) Fosters a civilization of life and love.
 - 2) Dishonor human life—culture of death.
 - a) Abortion, euthanasia, physician-assisted suicide, cloning, genetic manipulation.
 - b) Teaching on capital punishment.
 - c) War (conditions for just war), conscientious objection.
 - d) Scandal.

- c. Sixth Commandment (CCC, nos. 2331-2400).
 - 1) Promote chaste life and love in society, marriage, family.
 - 2) Adultery, fornication, masturbation, homosexual acts, rape, prostitution, pornography (CCC, nos. 2351-2356).
 - d. Seventh Commandment (CCC, nos. 2401-2463).
 - 1) Just sharing of goods, qualified right to private property, just treatment of workers, 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, perpetuation of third-world poverty.
 - e. Eighth Commandment (CCC, nos. 2464-2513).
 - 1) Promote truth in society and media.
 - 2) Lies, detraction, perjury, rash judgment, violation of professional secrets.
 - 3) Seal of confession.
 - f. Ninth Commandment (CCC, nos. 2514-2533).
 - 1) Create conditions for chaste life and love.
 - 2) Media, advertising, and exploitation of lust; "adult" bookstores, Internet pornography.
 - g. Tenth Commandment (CCC, nos. 2534-2557).
 - 1) Make simplicity of life desirable.
 - 2) Cultural attitudes that idealize wealth, materialism.
- C. Social dimensions of the Beatitudes (CCC, nos. 1720-1729).
- 1. Blessed are the poor in spirit.
 - a. Choose a lifestyle that benefits those most in need.
 - b. Otherwise we will tend to materialism, selfishness, exploitation of others.
 - 2. Blessed are they who mourn.
 - a. Be compassionate to those in pain.
 - b. Loss of care for the living and defenseless.
 - 3. Blessed are the meek.
 - a. Self-discipline in the face of evil; gentleness, unselfishness.
 - b. Prone to arrogance and disrespect for others, violence.
 - 4. Blessed are the merciful.
 - a. Forgive one another. Be quick to ask forgiveness.
 - b. Holding grudges; growth in bitterness.
 - 5. Blessed are those who hunger and thirst for righteousness.
 - a. Develop a social conscience.
 - b. Indifference to mistreatment of others.
 - 6. Blessed are the pure in heart.
 - a. Work on virtues of modesty and chastity.
 - b. Lust expressed in many ways.
 - 7. Blessed are the peacemakers.
 - a. In God's will is our peace. Perform works of peace.
 - b. A divider, troublemaker, warmonger.
 - 8. Blessed are those who are persecuted for righteousness' sake.
 - 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 (Mt 22:36-40).
- ## V. Challenges
- 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.
- 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 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.

Option D: 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.

I. God's Call to Each of Us

- A. Universal call to holiness (CCC, nos. 2013-2014, 2028, 2813).
 - 1. A longing for God is inherent to the human person.
 - 2. God wants every person to know him, to love him, and to serve him.
 - 3. How we reflect Trinitarian life.
 - 4. How Christ shows us the way to discipleship.
 - 5. The ways in which God sanctifies us.
 - 6. Learning how to make a gift of oneself.
- B. The personal call.
 - 1. Our vocation from God (CCC, Glossary).
 - 2. A vocation is not the same as a job or career.
 - a. The relationship between one's work and vocation.
 - 3. Definition/description of discernment—role of Church and individual.
 - a. Divine Providence in the events of one's life.
 - b. Prayerful reflection and discernment.
 - 4. Traditionally recognized states of life (CCC, nos. 2004, 2230).
 - a. Married (CCC, no. 1535).
 - b. Committed single life (CCC, nos. 898-900, 2442).
 - c. Ordained bishop, priest, or deacon (CCC, nos. 1578, 1593).
 - d. Consecrated life (CCC, nos. 916, 933).
 - 5. Lay ecclesial movements and ministries (CCC, nos. 901-913).
 - 6. No vocation is lived in isolation (CCC, nos. 543, 804, 831, 1886, 1878-1885).
 - a. Human beings exist in relationship with others; give of oneself in order to find oneself.
 - b. There are many levels and types of relationship.

II. "Serve One Another"

- A. Teaching and example of Jesus—his commandment of love (CCC, no. 1823).

- 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, nos. 1533-1535).
 - 1. Marriage as a sacrament given to foster the good of the human family, society, and the Church (CCC, nos. 1601-1666).
 - 2. Holy Orders as a sacrament given to foster the good of the spiritual family, the Church (CCC, nos. 1536-1600).

III. Sacrament of Marriage

- A. God is author of marriage, which Jesus raised to a sacrament; it is not a purely human institution (CCC, nos. 1603, 1601).
 - 1. Book of Genesis account.
 - 2. Teaching on marriage in the New Testament (CCC, no. 1615).
 - a. Jesus' first public sign or miracle took place at a marriage (Jn 2:1-11; CCC, no. 1613).
 - b. Two shall become as one flesh; and the question on divorce (Mt 19; CCC, no. 1614).
 - c. The love of husbands and wives reflecting the love of Christ for the Church (Eph 5; CCC, no. 1616).
 - 3. Theology of the body.
- B. Christian marriage is a lifelong 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, no. 1625).
 - 1. Encouraging signs of Christ's saving work in marriage and the family.
 - a. Greater awareness of personal freedom and interpersonal relationships.
 - b. Promotes the dignity of both men and women (CCC, nos. 1646-1651).
 - c. Increased concern for responsible procreation; natural family planning (CCC, nos. 1652-1654).

- d. Education of children and extended family support (CCC, nos. 1603-1605).
 - e. Mutual self-giving within marriage and family serves as basis for responsible activity in society and in the Church.
2. Problems encountered in marriage and family life (CCC, nos. 2331-2359).
 - a. Exaggeration of the independence of the spouses to the loss of mutual dependence and becoming two in one flesh (FC, no. 6; CCC, nos. 1606-1608).
 - b. Scourge of abortion, recourse to sterilization, contraceptive mentality (CCC, nos. 2270-2274, 2370, 2399).
 - c. Cohabitation and homosexual union as a devaluation of the true meaning of marriage (CCC, nos. 2353-2359).
 - d. Growing number of divorces (CCC, nos. 1644-1645, 1649-1650).
- C. Celebration of the sacrament.
1. Marriage: a public act that requires a liturgical celebration (CCC, nos. 1621-1623).
 2. For Roman Catholics—setting for a valid marriage.
 - a. In the Latin Church the spouses 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 Matrimony.
 3. In Latin Church, the Nuptial Mass—or just the Liturgy of the Word (see *Directory for the Application of Principles and Norms on Ecumenism*, no. 159).
 4. A Catholic is encouraged to marry another Catholic (CCC, nos. 1633-1637).
 - 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 his or her faith and to raise any children they have in the Catholic faith.
- D. Preparation for receiving the sacrament (CCC, no. 1622; FC, no. 66).
1. Remote preparation begins as children, through example of parents, relatives, and other members of the community.
 2. Proximate preparation comes through education.
 - a. Need for healthy self-understanding including sexuality.
 - b. Sexuality part of our being; we relate through personhood that includes sexuality.
- c. God made man and woman with a natural complementarity (see 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.
 - 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, no. 1642).
 - i. Develop skills for living a lifelong commitment.
3. Immediate preparation.
 - 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.
 - 1) Lifelong 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, nos. 1638-1642).
1. Married couples are given the grace to love unselfishly.
 2. Also the grace to strengthen the permanent nature of their union and to appreciate the joy their union can bring (CCC, no. 1615).
 3. Couples are given the grace which strengthens them to attain eternal life (CCC, nos. 1617, 1639, 1641).
 4. When blessed with children, parents are helped to raise them in faith and love (CCC, nos. 1652-1654).
 5. Witness of faithful couples strengthens church community and the fabric of society (CCC, nos. 1655-1658).
- F. Challenges to marriage and family life (CCC, nos. 1649-1651).
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 interchurch marriages.
 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.
1. Christ teaches that a marriage lasts as long as both parties are still alive (CCC, no. 1650).
 2. When and why a civil divorce may be permitted (CCC, no. 1649).
 - 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, no. 1665).
 - 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 are 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.
 - 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, nos. 1625-1632).
 - b. Other reasons for declaration of nullity.
 - 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.
- Church (CCC, no. 1564).
- B. Historical development of the three orders of the sacrament.
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 were ordained to serve material needs of community (Acts 6:1-7).
- C. The three degrees of Holy Orders.
1. Bishop (office of sanctifying, teaching, and governing) (CCC, nos. 1555-1561).
 - 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 mitre 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.
 - 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, nos. 1562-1568).
 - a. Priest acts in the person of Christ: *in persona Christi capitis*.
 - 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:
 - 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 the Church and gives blessing of the Church (CCC, no. 1630).
 3. Deacon (CCC, nos. 1569-1571).
 - a. Ordained by bishop to be of service to him and his priests.
- A. Instituted by Christ at the Last Supper as a sign of the Lord’s abiding presence and priestly action in the

- b. Special focus of deacon is ministry of charitable service.
 - c. Assists in celebration of the divine mysteries (CCC, no. 1570).
 - 1) Minister of Baptism (CCC, no. 1256).
 - 2) Assists at the Eucharist.
 - 3) Proclaims Gospel and preaches.
 - 4) Can preside at funerals.
 - 5) Assists at and blesses marriages (CCC, no. 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.
 - 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, no. 1577).
- a. “The Church has no authority whatsoever to confer priestly ordination on women” (OS, no. 4).
 - 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.
- 1. A bishop is prepared through ministry as a priest and through a life of prayer and sacrifice.
 - 2. Remote preparation for priesthood.
 - a. As a child, there is the example of parish priests and the encouragement from family and community.
 - b. Prayer and discernment by the candidate.
 - 3. A priest is prepared through years of formation in a seminary.
 - a. Study of philosophy and theology.
 - b. Human, intellectual, spiritual, and pastoral development.
 - c. Understanding and embracing the promises he makes.
 - 1) Obedience to his bishop (CCC, no. 1567).
 - 2) The gift of celibacy; marriage renounced for the sake of the Kingdom (CCC, no. 1579).
 - 3) Priests in religious institutes must also embrace vows.
4. A transitional deacon is prepared as part of his training for priesthood (CCC, nos. 1569-1571).
5. Permanent deacons participate in a number of years of part-time preparation.
- a. Human and intellectual formation.
 - b. Spiritual and pastoral formation.
- E. Celebration of the sacrament.
- 1. Essential element of each order is the laying on of hands by the bishop and the consecratory prayer (CCC, no. 1573).
 - 2. Chrism is used in the ordination of a priest and of a bishop (CCC, no. 1574).
 - a. At the ordination of a priest, his hands are anointed with chrism.
 - b. At the ordination of a bishop, chrism is poured on his head.
 - 3. Unique elements at the ordination of each.
 - a. A bishop is presented with a ring, a crozier, and a miter.
 - b. A priest is clothed in the vestments of a priest (stole and chasuble) and then is presented with the bread and wine that will be consecrated.
 - c. A deacon is clothed in the vestments of a deacon (stole and dalmatic) and is presented with the *Book of the Gospels*, which he will proclaim.
- F. Effects of the sacrament (CCC, nos. 1581-1584).
- 1. The one ordained is marked with a permanent seal or character.
 - 2. Purpose of seal or character (CCC, nos. 1581-1584).
- V. The Consecrated Life**
- A. The work of the Spirit in the various forms of consecrated life (CCC, nos. 914-933).
- 1. Monastic life.
 - 2. The order of virgins; hermits and widows (CCC, nos. 920-924).
 - 3. Apostolic religious life (CCC, nos. 925-927).
 - 4. Secular institutes (CCC, nos. 928-929).
 - 5. Societies of apostolic life (CCC, no. 930).
 - 6. New expressions of consecrated life (CCC, nos. 931-933).

- 7. Lay ecclesial movements.
- B. The evangelical counsels: poverty, chastity, and obedience (CCC, nos. 915-916).
- C. Consecrated like Christ for the Kingdom of God.
- D. The Paschal dimension of the consecrated life.
- E. Witnesses to Christ in the world.
- F. Eschatological dimension of the consecrated life.
- G. The Virgin Mary, model of consecration and discipleship (CCC, nos. 967, 2030).

VI. Challenges

- 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 people fall 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 lifelong 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 lifelong chastity live lonely, unhappy lives?
 - 1. Some who promise lifelong 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.

Option E: 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.

I. Revelation and the Catholic Church

A. Tracing Divine Revelation through the history of salvation.

1. Divine Revelation in the Old Testament times.

- a. The Triune God is revealed in the work of Creation, which originates with the Father and is brought into being through the Word (Jesus Christ) by the power of the Holy Spirit (CCC, nos. 282, 314).
- b. God reveals himself to Abraham: the beginning of a people of faith (CCC, nos. 72, 992, 2571).
- c. In and through Abraham's descendants, he forms the People of Israel:
 - 1) Abraham's grandson, Jacob, has twelve sons whose descendants shape the twelve tribes of the People of Israel.
 - 2) "Israel" was the name given Jacob by God.
- d. God reveals himself to Moses and forms the People of Israel (CCC, nos. 62-64).
 - 1) He tells Moses about himself: "I am who am" (Ex 3:14).
 - 2) He gives the Israelites a code of both worship and morality.

2. Divine Revelation in the New Testament (CCC, nos. 65-67, 124-127, 151, 422-455).

- a. In Jesus, the Eternal Word made man, is found the fullness of Revelation.
- b. 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.
 - 1) The Annunciation to Mary (CCC, no. 494).
 - 2) Jesus' Baptism by St. John the Baptist (CCC, nos. 535-537).
 - 3) St. Peter's confession of faith at Caesarea Philippi (CCC, no. 552).
 - 4) Jesus' own proclamation of his divine Sonship (CCC, no. 590).

c. Jesus reveals the Trinity, the central mystery of faith (CCC, nos. 648-650).

- 1) Identifies himself as God's Son and addresses God as Father.
 - 2) Promises to send the Paraclete, the Holy Spirit.
 - 3) Sends the Holy Spirit upon the Apostles at Pentecost.
- ##### d. Divine Revelation ends with the death of the last Apostle (CCC, nos. 66-67).

B. Divine foundation of the Catholic Church (CCC, nos. 758-769).

1. Planned by God the Father from the beginning of time (CCC, no. 759).
2. Pre-figured in the People of Israel (CCC, nos. 761-762).
3. Divinely instituted by Jesus Christ, the Son of God and the Second Person of the Trinity (CCC, nos. 763-766).
4. Revealed by the Holy Spirit (CCC, nos. 767-768).
5. Guided, sustained, and sanctified by the Father through the Son and Holy Spirit (CCC, nos. 767-768).
6. The Church is the Body of Christ; he is our Head, we are the members of the Body (CCC, nos. 790-795).

C. The Catholic Church and Divine Revelation.

1. Jesus Christ instituted the Church on the foundation of the Apostles (CCC, nos. 857-860).
2. The Apostles were entrusted with faithfully proclaiming the Gospel and spreading the Good News Jesus Christ had entrusted to them (CCC, no. 858).
3. 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, nos. 861-862).
4. 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, nos. 84, 863-865, 1202).

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

A. An ecclesiology of communion (CCC, nos. 787-789).

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 (CIC, c. 205).
2. Members of other Christian churches and ecclesial communities are in imperfect communion with the Catholic Church (CCC, nos. 836-838).
 - 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, nos. 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 (UR, no. 3).

B. From the very beginning of the Church, there have been rifts and serious dissension (CCC, no. 817). Serious dissensions resulted in breaks from full communion with the Church.

1. Schism with some Eastern Churches.
 - a. Following the Council of Ephesus in 431.
 - 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.
 - 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.
 - a. The Schism of 1054 resulted in the establishment of the Eastern Orthodox Churches.
 - b. Contributing causes to the Schism of 1054.
 - 1) *Filioque* controversy (CCC, nos. 247-248).
 - 2) Growing cultural and political differences between East and West.
 - 3) Different forms of Church governance emerged.
 - 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.
 - 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.
 - 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.
 - 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 *filioque* (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.
 3. Ecclesial communions: Anglican (Episcopalian), Lutheran, Reformed Christian.
 - a. Who founded these various ecclesial communities and why?

- b. Common ties between the Catholic Church and these ecclesial communions.
 - 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.
 - 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.
 - 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 *sola Scriptura* (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 worldwide communion.
- C. Ecumenical efforts.
1. Ecumenism involves efforts aimed at fostering unity between the Catholic Church and other churches and Christian ecclesial communities.
 2. Ecumenical activity requires the following (CCC, no. 821):
 - a. Renewal of the Catholic Church in fidelity to her vocation.
 - b. Conversion of heart by all the faithful.
 - c. Prayer in common where appropriate.
 - d. Fraternal knowledge of each other.
 - e. Ecumenical formation of clergy and laity (knowledge of sacred theology including a historical perspective; understanding of the problems and benefits of the ecumenical movement).
 - f. Dialogue among theologians of different churches and communities.
 - g. Collaboration in activities of service to others.
3. Greater hope of restoring full communion where there is
- a. A visible continuity with the ancient Church (Apostolic Succession).
 - b. A shared understanding of interpreting revealed truth (Scripture read through the lens of Tradition), e.g., such a starting point exists with the Orthodox Churches.
 - c. Practice of the sacraments.
4. Greater obstacles continue to arise in doctrine and in praxis: e.g., ecclesial communions allowing women and non-celibate homosexuals to serve as ordained ministers.

III. The Relationship of the Catholic Church to the Jewish People

- A. The link between the Catholic Church and the Jewish people is special.
1. Pope John Paul II referred to the Jewish people as “our elder brothers.”
 2. The Jewish people were God’s special choice to be the instrument for the salvation of the world. They were the first to hear the Word of God, that is, Divine Revelation (CCC, no. 839).
- B. The relationship between the Catholic Church and the Jewish people holds a unique and special position.
1. Unlike other non-Christian religions, the Jewish faith is a response to God’s Revelation in the Old Covenant (CCC, no. 839).
 2. The patriarchs of the Jewish people—Abraham, Isaac, Jacob, and Moses—are also the ancestors in faith for members of the Catholic Church.
 3. The Jewish people are the original Chosen People of God; Christians are the new People of God (CCC, no. 840).
 4. Our Savior, Jesus Christ, was born and raised as a Jew. Mary, the Apostles, and the disciples were also Jews.
 5. The New Covenant with Jesus Christ is the fulfillment of the promises of the first Covenant between God and the Jewish people.
 6. Catholics and Jews share common elements of moral life and practice:

- a. The Decalogue is a strong part of Catholic moral teaching and tradition.
 - b. Jesus Christ drew on the Decalogue and the teaching of the prophets in his teaching on self-giving love and moral living.
- C. Fundamental differences with the Catholic Church.
- 1. The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or 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.
- 1. The Catholic Church condemns all unjust discrimination, including anti-Semitism.
 - 2. In the twentieth 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.
- 1. This dialogue has a unique character in that we share roots of faith.
 - 2. This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice.
 - 3. Aims of this dialogue include
 - a. Grow 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.
- do revere Jesus as a prophet and Mary as the Virgin Mother of Jesus.
 - 4. There are many common elements of moral life and practice between Catholics and Muslims.
 - 5. Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving, and pilgrimage as expressions of faith.
 - 6. 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 Qur'an.
 - 7. The Crusades and their lasting impact.
 - 8. The Catholic Church seeks to engage the Muslim community in dialogue to advance human solidarity.
- B. There are non-Christian religions common in the United States, including major world religions such as Hinduism and Buddhism, and others such as Sikhs, Mormons, and Bahai.
- 1. Common elements with Christianity.
 - 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:
 - 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.

IV. The Church and Other Non-Christians

- A. The Muslim people.
- 1. Monotheistic (but non-Trinitarian) faith in common with Jews and Christians.
 - 2. The Catholic Church and Muslims acknowledge God as the Creator and claim ties to the faith of Abraham.
 - 3. The Muslim people do not acknowledge God as the Father of Jesus, or Jesus Christ as the Divine Son of God, nor do they accept the Triune God, but they

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.
- 1. "All salvation comes from Christ the Head through the Church which is his Body" (CCC, no. 846).

- 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, no. 847; LG, no. 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, no. 848; LG, no. 16) and thereby bring all to Jesus Christ and to his Church (Rom 11:12, 15, 25; CCC, nos. 674, 1043).
- B. Interreligious dialogue.
1. There are many forms of interreligious dialogue.
 - 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.
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, why 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.
- D. What caused the four divisions in Christianity from the time of Ephesus, Chalcedon, the Schism of 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 meetings and dialogues with hope for movement toward unity. Positive outcomes include the following:
 - 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).

VI. Challenges

- 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.

Guidelines for the Treatment and the Interpretation of Sacred Scripture in Catechetical Texts

**Subcommittee on the Catechism
United States Conference of Catholic Bishops
November 2011**

Catechetical texts should present Sacred Scripture in conformity with the teaching of the *Catechism of the Catholic Church*. The “Christian faith is not a ‘religion of the book.’ Christianity is the religion of the ‘Word’ of God, a word which is not a written and mute word, but the Word which is incarnate and living” (CCC, 108) “Through all the words of Sacred Scripture, God speaks only one single Word, his one Utterance in whom he expresses himself completely.” (CCC, 102)

1. Sacred Scripture is inspired. “God chose certain men who, all the while he employed them in the task, made full use of their own faculties and power so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more.” (CCC, 106) Catechetical texts should, therefore, communicate an appreciation of Scripture as God’s word and recognize that human authors speak words open to deeper meaning because they speak in a living community, under God’s inspiration.
2. “The Second Vatican Council indicates three criteria for interpreting Scripture in accordance with the Spirit who inspired it” (CCC, 111)

2.1 “*Be especially attentive ‘to the content and unity of the whole Scripture’*” (CCC, 112)

2.1.1 “Different as the books which comprise it may be, Scripture is a unity by reason of the unity of God’s plan, of which Christ Jesus is the center and heart, open since his Passover.” (CCC, 112)

2.1.2 “The Old and New Testaments are to be treated and interpreted as a whole. The “New Testament lies hidden in the Old and the Old Testament is unveiled in the New.” (CCC 129; also cf. CCC 122)

2.1.3 Catechetical texts, therefore, should faithfully reflect this unity in teaching Sacred Scripture. The Old and New Testaments should be treated together.

2.2 “*Read the Scripture within ‘the living Tradition of the whole Church’*” (CCC, 113)

2.2.1 “According to a saying of the Fathers, Sacred Scripture is written principally in the Church’s heart, rather than in documents and records, for the Church carries in her Tradition the living memorial of God’s Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture...” (CCC, 113)

2.2.2 “It is the Church that believes first, and so bears, nourishes and sustains my faith” (CCC, 168)

2.2.3 The catechetical presentation of Sacred Scripture should indicate, then, the relationship between Scripture and the doctrines of the faith of the Church.

2.3 “*Be attentive to the analogy of faith*” By “analogy of faith” we mean the coherence of the truths of faith among themselves and within the whole plan of salvation” (CCC, 114). Catechetical texts need to provide a sense of this coherence.

3. There are multiple senses of Scripture:

3.1 “*The literal sense* is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: ‘All other senses of Sacred Scripture are based on the literal’” (CCC, 116). Scientific methodologies can help determine the literal sense, but should never become the focus of a catechetical text and thus obscure the other senses of Sacred Scripture. There are multiple senses of Scripture which need to be presented at the age appropriate level.

3.2 “The *spiritual sense*. Thanks to the unity of God’s plan, not only the text of Scripture, but also the realities and events about which it speaks can be signs.” (CCC, 117) Catechetical texts should recognize these spiritual meanings.

3.2.1 “The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ...” (CCC, 117)

3.2.2 “The *moral sense*. The events reported in Scripture ought to lead us to act justly...” (CCC, 117)

3.2.3 The *anagogical sense* (Greek: *anagoge*, ‘leading’) We can view realities and events in terms of their eternal significance...” (CCC, 117)

It is hoped that these Guidelines will assist both writers and publishers in determining how best to treat Sacred Scripture in the presentation of doctrinal material and especially how to present catechetical texts on Sacred Scripture itself.

The Oral Report of Archbishop Buechlein to the General Assembly of Bishops

June 19, 1997

Thank you, Bishop Pilla.

Brother bishops, observers and guests.

First I would like to mention the names of the members of the Ad Hoc Committee to Oversee the Use of the *Catechism*: Cardinal Law, Archbishops Levada and George, Bishops Wuerl, Hughes and Banks. I would also like to thank the staff of the Office for the *Catechism*: Father John Pollard and Father Tom DeVries.

Recall that the original inspiration for the *Catechism of the Catholic Church* was the perceived need for a common language in service to the unity of the faith and in the global context of cultural diversity and religious illiteracy. The publication of the *Catechism* has brought about a new moment in the Church, a moment in which our Conference has recognized an opportunity for a genuine renewal of our catechetical mission. I am here to give an account of the work our particular Committee has done thus far to contribute to that catechetical renewal.

This oral report is supported by Supplementary Document “B” with the yellow cover which was distributed earlier. It is divided into six sections. I will refer to it during this report.

Section One, [pages 1-5], logs the communication from the Ad Hoc Committee to the Body of Bishops, the Administrative Committee and the Executive Committee. It simply provides a thumbnail sketch of the milestones of the Committee’s work.

Section Two, [pages 6-8], summarizes the process the Committee has adopted to conduct the two types of reviews for which it is responsible, namely the review of individual works seeking to use the copyright for the *Catechism* and the review of catechetical series seeking conformity with the *Catechism*.

Section Three, [page 9], responds to a question concerning the confidentiality of both the respective chairs and the members of the review teams. There are two fundamental reasons for confidentiality: First, the Ad Hoc Committee itself and, as a whole, accepts the responsibility for the review of the texts. Secondly, there is the need to be free of possible lobbying by the author, editor or publisher of the catechetical series being reviewed. Our staff works closely with the publishers in dialogue over the recommended or required changes in the texts.

Section Four, [pages 10-13], provides a progress report on the objectives assigned to the Committee. I want to highlight only three points in this section.

1. On page 10 you will note that the Committee has completed the review of eighteen works which sought to use the copyright for the *Catechism*. Sixteen have been found to be consistent with the *Catechism* and have been given permission to use the copyright. The remaining two are being revised to reflect the *Catechism* more faithfully. The Committee is presently reviewing four additional works for copyright permission.
2. Thus far, five catechetical series which sought to be found in conformity with the *Catechism* have been reviewed. The Committee has five additional series in process of review. On page 11-12 are printed the titles, publishers and dates of publication of the catechetical series found to be in conformity with the

Catechism thus far. As the list continues to grow, the names of additional series will be communicated to you on a quarterly basis.

3. Because of the significant increase in the number of catechetical series seeking the review for conformity and in anticipation of many more series over the next several years, the Committee has sought the help of additional bishops to serve as chairs of review teams. The names of the bishops who agreed to assist us are listed on page 12. As a point of information, I would like to let you know that it takes the Committee, the bishop-chair, the expert reviewers and the staff approximately 400 hours to complete the review of a single catechetical series.

The Committee's experience of working closely with the publishers on the improvement of catechetical texts has been a very positive one. While at first the publishers were apprehensive, they have generally found that the review process results in catechetical texts which are more complete and more reflective of the content of the faith as expressed in the *Catechism*. In fact, several publishers have expressed their gratitude to the Committee for its assistance.

Section Five, [pages 14-16], describes a pattern of doctrinal deficiencies which the Committee has found rather common among the catechetical series we have reviewed. I want to emphasize that these deficiencies have been found in only those series which have been submitted to us and should not be generalized to all catechetical materials. While these series often treat certain doctrinal themes quite well, we have noted a relatively consistent trend of doctrinal incompleteness and imprecision:

1. **There is insufficient attention to the Trinity and the Trinitarian structure of Catholic beliefs and teachings**

Catechetical texts fail at times to present the Trinity as the central mystery of the Christian faith. The language used in referring to the Persons of the Trinity contributes at times to a lack of clarity. This is most evident in the reluctance to use "Father" for the first person of the Trinity and, at times, to substitute "Parent God" for God the Father. Particularly, the relationship between Jesus and the Father is often weak. There are times where the word "God" is placed in a sentence where one would expect to find "Father" or "God the Father" since the reference is precisely to the relationship between the first and second persons of the Trinity.

2. **There is an obscured presentation of the centrality of Christ in salvation history and an insufficient emphasis on the divinity of Christ**

Texts fall short, at times, in presenting Jesus as the culmination of the Old Testament and the fulfillment of God's plan for our salvation. The indispensable place of the Incarnation in the plan of salvation is not always sufficiently presented. Jesus the Savior is often overshadowed by Jesus the teacher, model, friend and brother. It is a question of imbalance.

Some texts do not present the mystery of the Incarnation in its fullness. Often there appears to be an imbalance in the instruction on the divinity and humanity of Jesus Christ. At times, we detect a negative undertone in speaking of the divine nature of Christ, as if divinity is equated with being "distant and unreal."

3. **Another trend is an indistinct treatment of the ecclesial context of Catholic beliefs and magisterial teachings**

Catechetical materials do not always clearly present the Church as established by Christ to continue both his presence and his mission in the world. The teaching function of the Church and its apostolic nature, as well as the role of the hierarchy and the concept of the leadership of bishops and priests in teaching the Word of God are often under-treated. The mark of unity in the Church is at times eclipsed by an emphasis on the Church's catholicity and diversity.

4. **There is an inadequate sense of a distinctively Christian anthropology**

By and large the catechetical texts do not seem to integrate the fundamental notions that human persons are by nature religious, that the desire for God is written in the human heart and that the human person is inherently spiritual and not reducible to the merely material. Neither are the texts generally clear that it is precisely in Christ that we have been created in the image and likeness of God. Nor do they emphasize that Christ has restored to us the divine image of God, an image disfigured by sin. Rather, too often the impression is left that the human person is the first principle and final end of his/her own existence.

5. **There is a trend that gives insufficient emphasis on God 's initiative in the world with a corresponding overemphasis on human action**

Texts do not adequately emphasize that human action is intended to follow upon God's action and initiative in the world. When the methodological starting point is predominately human experience, the texts leave the impression that our human initiative is the prerequisite for divine action. God's initiative at times appears subordinate to human experience and human action.

6. **We have detected an insufficient recognition of the transforming effects of grace**

The catechetical texts tend to present an inadequate understanding of grace. Rather often it is described as God's love, then not much more is said about it. That the preparation of the human person for the reception of grace is already a work of grace is not clearly presented. Grace is not generally treated as God's initiative which introduces humanity into the intimacy of Trinitarian life and makes us his adopted children and participants in his life. The texts are generally weak in treating the particular efficacy of the grace proper to the respective sacraments.

7. **We have found a pattern of inadequate presentation of the sacraments**

Catechetical texts often do not treat the sacraments within the Paschal Mystery, that is, the sacraments are not explicitly presented as the means by which we share in the new life of Christ through the outpouring of the Holy Spirit. Sacraments are often presented as important events in human life of which God becomes a part, rather than as effective signs of divine life in which humans participate. Consequently this leads to a deficient understanding of the divine action and the graced transformation that is at the heart of each of the sacraments. Particularly, the sacraments of the Eucharist and Holy Orders evidence deficiency because the texts usually do not present the character and role of the ordained minister in the life of the ecclesial community.

8. **We have seen a pattern of deficiency in the teaching on original sin and sin in general**

In general, the texts do not clearly teach that original sin is the loss of original holiness and justice, transmitted by our first parents, and that it wounds human nature in all people. Too often the texts do not address how the doctrine of original sin informs other doctrines, for example, grace, baptism, sin, and redemption.

9. **We have found a meager exposition of Christian moral life**

At times an over-emphasis on personal identity and self-respect gives the impression that these are the primary "sources" of morality. Too often the source of morality found in God's revealed law, as taught by the Church and grounded in natural law, are not adequately treated. Where texts could present the binding force of the Church's moral teaching in certain areas, often they do not. In addition, instruction on what is necessary for the formation of a correct conscience is either inadequately or even mistakenly presented.

10. **Finally, we have found an inadequate presentation of eschatology**

The eschatological aspect of Catholic doctrine is often underemphasized. The transcendent, trans-temporal and trans-historical nature of the Kingdom is not always present. The general judgment, the

concept of hell and the eschatological dimensions of the Beatitudes as well as the moral and sacramental orders are not always adequately taught.

In summary, in each of these areas of concern the Committee has presented concrete suggestions to the publishers that have made the texts more complete and more faithful to the *Catechism* in their treatment of the content of the faith. The publishers have been very cooperative in accepting the recommended and required changes and incorporating them into their texts. For this we bishops should be grateful.

Section Six of your documentation, [pages 17-24], presents a preliminary summary of the Committee's progress in its charge to study the feasibility of a national catechism or catechetical series. The various components of the feasibility study are included. While we continue to gather information, we believe that it is premature for us to give any definitive counsel to you about the advisability of undertaking the development of a national catechism or catechetical series.

One aspect of the feasibility study, however, merits attention. A few months ago we established a task force of experts to explore the development of a scope and sequence chart based on the *Catechism* to show if and how the content of the *Catechism* might be spread throughout a catechetical program according to grade levels. To see how it looks, you may want to refer to the draft chart included in the documentation, but please keep in mind that this draft has not been reviewed or had the benefit of broader consultation. There is also a sample of tentative learning objectives included for your information.

Let me now turn to a few items which are not contained in the documentation.

The Holy See has announced that the *editio typica* of the *Catechism* will be released on June 29. It will include a new Index, and will be sent to all of the bishops throughout the world.

The Holy See will provide both a list of the changes to be found in the *editio typica* and a translation of the now amended texts in a number of languages. The different episcopal conferences around the world will be asked to print a small pamphlet containing these changes which can be inserted into existing editions of the *Catechism*. Our Conference will print an addendum which includes the changes found in the *editio typica* and will make it available to those who currently own a copy of the *Catechism*.

In addition the Holy See has agreed to raise the fair use of the *Catechism* from 500 to 1,000 words, with the usual provision that the user complies with all other requirements set forth. This will allow for a greater dissemination of the text of the *Catechism* in appropriate texts.

In conclusion, I want to remind you that the Ad Hoc Committee has received an unsolicited grant of \$500,000 from Our Sunday Visitor to be given in installments of \$100,000 over a five-year period. Since we anticipate that our work will take a few more years to complete and since the Office for the *Catechism* has only been funded through 1998, we will shortly formulate a proposal for consideration by the Committee on Priorities and Plans and the Committee on Budget and Finance to extend it, using the grant from Our Sunday Visitor as the basis for its continued funding. That proposal will be presented to the Administrative Committee in September and the General Assembly in November.

If there are any comments, observations or questions, I will try to respond to them at this time.

Thank you.

Oral Report to the General Assembly of Bishops by Archbishop Alfred Hughes, Chair of the Ad Hoc Committee on the Catechism

November 10, 2003

Thank you, Bishop Gregory. The Catechism Committee requested this time on the agenda to report to our brother bishops on two important matters. The first is the *National Adult Catechism*. As many of you may remember, we had originally hoped to present that text to you at this General Assembly for your approval. However, we consider this too important an effort to rush it. Many of you have made good recommendations that we want to take very seriously. So, instead, we want to make a brief progress report to you and indicate future steps.

At the outset, I would like to thank those bishops who are serving on the Editorial Oversight Board for this significant project: Bishop Donald Wuerl, who serves as chair, Archbishop William Levada, Archbishop Daniel Buechlein, Bishop William Lori, Bishop Richard Malone and Bishop Gabino Zavala. They continue to work on this project in an exemplary manner. Bishop Wuerl had intended to make this portion of the report but he had to return to Pittsburgh to celebrate the funeral of Father Ronald Lawler who has worked so closely with Bishop Wuerl in his catechetical ministry.

You may recall that in June of 2000, the Ad Hoc Committee to Oversee the Use of the Catechism proposed that the bishops undertake the development of a national adult catechism. This proposal was enthusiastically endorsed and the Catechism Committee was given oversight of the project. During the summer of 2000, Archbishop Buechlein, who was then the chair of the Catechism Committee, established the Editorial Oversight Board to supervise and guide the development of a draft text.

The first task of the Editorial Oversight Board set for itself was the creation of a draft outline as well as the identification of the structure of the text and of an approach to how the text would be developed. In January of 2001, a consultation took place on the proposed structure and outline for the *National Adult Catechism*. Response was significantly positive. Based on the results of the consultation, the outline was finalized and the writing of a draft began in June of 2001.

Upon completion of the first draft, tentatively named the *National Adult Catechism* for identification purposes, the text was sent in May of 2002 to all U.S. bishops for a six-month consultation/review. Bishops were asked to comment on the text's approach and structure as well as its content.

A large number of the responses showed overwhelming support for both the structure and the approach of the text. Respondents to the consultation praised the desire to make the catechism both an invitation to explore the faith and a source of information about the faith.

The structure that received overwhelming support consists of a story reflective of the experience of the faith in our country, as exposition of the faith which essentially follows the outline of the *Catechism of the Catholic Church*, and finally a reflection on elements in our current culture that challenge the faith. Many of the specific comments on the content served to help reshape parts of the text. For example, the doctrinal summaries that now appear in the text came about as a result of suggestions received from the consultation of the first written draft.

Revision of the *National Adult Catechism* based on the consultation responses took place through the winter and spring of 2003. The past summer, a new draft was sent to all U.S. bishops in preparation for the possibility of presenting the text for a vote of approval at this General Assembly. However, the large number of individual suggestions submitted by the bishops over the summer proved impossible to process in time enough to be able to prepare a final draft and get it to you for your review in anticipation of this meeting. Therefore, the decision was made to postpone the presentation of the *National Adult Catechism*

until November of next year. This is necessary since the June meeting is not a business meeting.

We have decided to put the extra time to good use. Once the changes suggested in the most recent consultation have been implemented, the draft will be submitted to a thorough review by members of the Editorial Oversight Board, the draft writer, catechetical staff and a theological editor who has been asked to review the text not only to tighten theological language and see to its consistent use throughout but also to identify terms which should be clearly explained or defined in the text. The team will work to review the entire text for consistency and accuracy.

The new timeline calls for completion of all editorial tasks by March of 2004. The draft will then be reviewed again by the Bishops who serve on the Editorial Oversight Board and then by the bishops on the Catechism Committee. Once these two groups have signed off on the third, and, hopefully, final draft, the text will once again be sent to all of you next spring, allowing sufficient time for review prior to next November's meeting.

The members of the Catechism Committee are extremely grateful to Bishop Wuerl and to all the bishops who have contributed over the years to this project, not only those serving on the Editorial Board, but also all those who have taken the time to read the draft and offer comments and suggestions. We value that because we truly want this *National Adult Catechism* to be something we can all make our own and encourage people to use.

Are there any questions or comments about the *National Adult Catechism*?

The second topic on which I want to report to you concerns the state of high school catechetical materials in use in our country. More than two years ago,

Archbishop Buechlein, at that time the chair of the Catechism Committee, stood here before you to report on the study which the Catechism Committee had done concerning the feasibility of the bishops' undertaking the development of our own national catechetical series. At that time, Archbishop Buechlein reported that we had come to the conclusion that there was no need for such a series on the elementary age level. He said that publishers of catechetical materials for elementary school age children had been working with us effectively in creating good materials which authentically reflect the teaching of the Church as found in the *Catechism*. Happily, I can report that this situation continues.

You might remember that in the same report, Archbishop Buechlein said that the situation on the high school level was different. At that point, June of 2001, relatively few texts had been submitted to the Catechism Committee for conformity review and so it was hard to judge. Archbishop Buechlein said that, for this reason, the Committee had decided to reserve judgment about the need for a national series on the high school level in the hope that publishers of high school age materials might begin working more with us in the development of texts.

First, please let me make it clear that my purpose in speaking to you today is not yet to recommend that we develop a national high school series. We are still reserving judgment on that point. The June 2001 report, which, to be honest, we hoped would encourage high school publishers to submit more materials, did do exactly that. In the last two and one half years, the Catechism Committee has conducted more than twenty-five reviews of individual high school catechetical texts. Our experience in conducting these reviews has made clear to us two important points. The first is that the high school catechetical publishers continue to work with us to create high school religion texts which are in conformity to the *Catechism*. The second is that the working relationship between the Committee and some high school publishers has not yet born as much fruit as we had hoped.

If you were to have the most recent *Catechism Update* in front of you, you would quickly recognize that there are few high school texts in the conformity listing. At this point, we have not been able to grant a declaration of conformity to any one complete high school series from any of the major publishers whose texts are most frequently used in this country. Over the past two and one half years, close to two-thirds of the conformity reviews we have conducted on high school catechetical materials have ended with the judgment that the materials were not only inadequate for conformity, but also could not be amended and therefore needed to be re-written. What causes us great concern is that many of the materials found to be inadequate are still in wide use throughout the country.

You may ask: what are some examples of deficiencies we have found?

Some of the texts found to be inadequate are relativistic in their approach to the Church and to faith. Students, for instance, are easily led to believe that one religion or church is as good as another and that the Catholic Church is just one church among many equals. There is often a blurring between the Catholic Church and other Christian ecclesial communities. Our young people are not learning what it means to say that the sole Church of Christ subsists in the Catholic Church or the true ecumenical teaching of our Church.

In many of the texts, we have found that there is an effort to state clearly the doctrine and Church teaching. Unfortunately, this doctrine and Church teaching is sometimes introduced with a formula such as “Catholics believe this or that . . .” This tentative language gives the impression that the teaching is just one legitimate opinion among others rather than a matter of truth. Unfortunately, we find numerous instances of this problem. Our young people are not learning that what we know and believe is based on objective truth revealed to us by God.

The sacramental theology which our young people are being taught is also often seriously flawed. In some texts they are taught that the sacraments were

instituted over an extended period of time with the implication that they can still be changed. Often, the sacraments are presented as a way to celebrate special moments in life and not as a privileged moment of encounter with Christ. The distinctive role of the priest may be sidelined or even ignored. Our young people are sometimes being taught that it is the community who baptizes or who consecrates the Eucharist. They may be told the various ways in which Jesus is present during liturgy without a clear statement that he is present in the Eucharist in a unique and special way. They may be taught that the sacramental power to forgive sins and anoint the sick was once shared by all the faithful. In some texts, the teaching about the Church's prohibition on the question of the ordination of women is ambiguous or even misleading. In some lessons on the Sacrament of Marriage, they are being exposed to language which makes reference to partners rather than man and woman or husband and wife.

Since the Catechism Committee first identified common deficiencies in presentations on morality, there have been evident strides. Topics such as grace, sin, conscience and the formation of conscience now appear in almost every text dealing with moral issues. However, there are still some troubling concerns. For instance, there seems to be a reluctance to name premarital or extra marital intercourse as sin. The students may be encouraged to avoid premarital intercourse in order to escape consequences such as pregnancy or disease, not because such actions are sinful. Similarly, practices of virtue and goodness may be encouraged in order to make the world and one's life better. The relationship between the moral life in this world and in the life to come is often not treated. Moreover, moral teaching, like faith teaching, may be presented using tentative language, implying that morality is a matter of opinion and personal choice.

Other problems which commonly recur include a studied avoidance of revealed proper names or personal pronouns for the Persons in the Blessed Trinity.

This leads to an inaccurate understanding of the divine nature of the Persons of the Trinity as well as their unity with each other and their proper relations. Some of the texts, in trying to avoid masculine titles or pronouns for the Persons of the Trinity, speak of the Father only as God and then speak of Jesus without noting his Sonship or divinity, creating an implication that Jesus is somehow different from God or even somehow less than God. The Christology in texts may be unbalanced with an overemphasis on the humanity of Jesus at the expense of his divinity. Sometimes the treatment of the Holy Spirit is either missing or flawed. We have seen numerous instances in which the third Person of the Trinity is referred to as “the Spirit of God” or “God’s Spirit” which could suggest that the Holy Spirit is somehow less than God.

The interpretation of Sacred Scripture tends to rely almost exclusively on the historical critical method and does not generally draw on the rich patristic and spiritual interpretation in the Church. The implication is that the Scriptures are, to a large degree, merely human texts. The divine role is usually stated, but often then obscured in the way in which Scripture passages are treated. In some instances, miracles are explained away as ordinary phenomena, not of supernatural origin. We have even seen some of the miracles of Jesus explained as a result of lucky timing!

The approach to Church often overemphasizes the role of the community. The ideal Church is sometimes presented in such a way that the student would be led to believe that we should live without reference to the role of the hierarchy in the Church.

In general, the high school texts are strong in their emphasis on the social mission of the Church and the moral responsibility that Catholics have in this area. The social teaching, however, is not always grounded in the Divine initiative of the Holy Spirit or related to personal moral teaching or to eschatological realities.

This is merely a sampling of the kinds of problems that have aroused serious concerns for the bishops serving on the Ad Hoc Committee to Oversee the Use of the Catechism. I want to emphasize that the Committee members are not saying that every high school religion book is problematic, but there are a number of doctrinally deficient texts that are still being widely used supposedly to educate and form our young people in the faith. The bishop members of the Committee, Bishop Donald Wuerl, Bishop Robert Banks, Bishop Daniel DiNardo, Bishop Leonard Blair and Bishop George Lucas, as well as Archbishop Buechlein who serves as a consultant, have asked me to speak in their name in acquainting you with these grave concerns about some high school texts commonly in use today. We urge you to require, whenever possible, that catechetical texts approved for use within your diocese carry a declaration of conformity to the *Catechism*. We have also asked the Committee on Catechesis to consider the development of national doctrinal guidelines for catechetical texts on the secondary level. As you heard in Archbishop Buechlein's earlier report, that Committee has accepted that charge and is moving forward with the effort. In the meantime, we on the Catechism Committee will continue to work as best we can with high school publishers to develop catechetical materials that teach the faith accurately and completely.

I will be happy to try to respond to any questions or receive any comments.

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July 2006

On Ten Years of Conformity Reviews

Most Reverend Alfred C. Hughes

Archbishop of New Orleans

Chair, USCCB Ad Hoc Committee to Oversee the Use of the Catechism

The summer of 2006 will mark ten years since the USCCB Ad Hoc Committee to Oversee the Use of the Catechism undertook the first conformity review of catechetical materials. Such a milestone offers an appropriate moment for reflection on the process and its results. Those who have participated in this effort over the ten years know the achievements which the bishops and publishers have accomplished together. A constructive partnership has developed. Both bishops and publishers have learned a great deal and together have made a significant impact on catechetical efforts in the United States.

When the process was initially suggested and then undertaken, it is probable that many thought of it as a temporary measure to accomplish two things. One was to help the bishops assess how closely extant catechetical materials were in doctrinal conformity to the teaching of the Church as found in the *Catechism of the Catholic Church*. Secondly, the expectation was that the process would also help publishers appreciate how to use the *Catechism* as an authoritative resource in developing catechetical materials. However, as the years have progressed, bishops and publishers alike have come to recognize that a great value of the process is the bishops' direct involvement in the preparation of catechetical materials. Rather than a temporary measure, this engagement needs to be ongoing. The number of reviews taking place shows a sense of commitment to the process. During the early years, there was an average of eight to ten reviews each year. Now, the Committee is averaging thirty reviews annually. There is no reason to think that this volume will change any time soon.

After completion of the first year of conducting conformity reviews, the Catechism Committee determined that it would be helpful to identify recurring major deficiencies found in the materials reviewed. As those familiar with the history of this process know, these deficiencies included inadequate treatment on the Trinity, the divinity of Jesus Christ and his central role in salvation history, the Church and her teaching responsibility, Christian anthropology and God's saving initiative, the role and effects of grace, the Sacraments, Original Sin and sin in general, Catholic moral teaching, and eschatology. Naming these deficiencies

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proved to be a deciding moment for catechesis in this country. The recognition of specific problems in catechetical materials signaled the importance of the conformity review effort and offered guidance in the development of new catechetical materials.

The doctrinal content of catechetical materials cannot and should not be minimized. The development and use of texts and materials which communicate the doctrine of the Church in a complete and authentic, that is, correct fashion provides the best foundation for successful catechetical efforts. It is for this reason that from the onset of the conformity review process, the Committee made a decision to accept for review only those materials in which the doctrinal content appeared in the student portion of the text, series or program.

Within three or four years of conducting conformity reviews, the Committee recognized that there had been significant progress in strengthening the doctrinal content of catechetical materials, particularly with elementary materials. It was for this reason that in June of 2001, the Catechism Committee reported to the body of bishops that working with publishers of catechetical materials for elementary age students had proved so effective that the Catechism Committee saw no need for the bishops to consider developing their own catechetical series. In that same report, however, the Committee reserved judgment on the question of the bishops' developing their own high school age materials. This was for two reasons. First, at that point relatively few high school texts had been submitted for a conformity review. Second, of those which had, many were judged inadequate for consideration of a declaration of conformity.

As a result of the June 2001 report, more publishers of high school materials began submitting them to the Committee for a conformity review. The outcome was mixed. While many texts and materials received a declaration of conformity, a significant number of texts were found inadequate. Because a number of these texts were (and still are) in use in many schools and parishes, in November of 2003 the Catechism Committee made a new report to the bishops, this time on the state of some high school materials.

During the course of this report, bishops were told that some of the texts in use in high schools were relativistic in their approach to the Church and to faith. This could lead some students to believe that one religion or church is as good as another and that the Catholic Church is just one church among many equals. The report went on to state that some high school texts continue to exhibit inadequate treatment of the Trinity and that the doctrinal and moral teaching of the Church is sometimes presented in a tentative context. Other problems in some texts surfaced in the area of ecclesiology through an overemphasis on the role of the community and the Church sometimes presented as democratic or congregational in nature.

The report also alerted the bishops that in some high school texts the treatment of the Sacraments is flawed. It is not always clear that the seven Sacraments were instituted by Christ, that they are more than celebrations to mark special moments in life, and that the priest has a special role in sacramental ministry. In areas dealing with Catholic moral teaching, some texts evidenced a reluctance to name immoral behavior as sin, implied at times that moral right or wrong is a matter of personal decision, and encouraged practices of virtue and goodness primarily in order to make the world and one's life better, thus blurring the relationship between the moral life in this world and life in the world to come. Finally, bishops were told that some high school texts taught Scripture with too much reliance on one particular scientific method of interpretation which resulted in the implication that the Scriptures, to a large degree, are merely human texts. While these problems are now much less frequent in new texts submitted for conformity review, they are still common in many older texts currently in use.

The Catechism Committee continues to recognize ways to strengthen a text's conformity. When the Catechism Committee first began conducting conformity reviews, publishers were told that the review would concern only the doctrinal content and not matters of pedagogy or methodology. Gradually, the Committee recognized more clearly that some pedagogical and methodological approaches actually undermine the authentic presentation of doctrine.

For example, one common problem is a pedagogical approach designed to avoid offending non-Catholic students enrolled in Catholic schools. It became obvious to us that even though the texts and materials were presenting and explaining doctrine and morality correctly, it was done within a context which made it sound as if the doctrine was a matter of opinion and not based on truths revealed by God. Allowing doctrine or moral teaching to be understood as a matter of opinion, even if only implicitly, undermines its authentic presentation. Such an approach is even more problematic in a society in which our children and young people receive the message that each person must make up his or her own mind about what they believe and what is right and wrong.

Another methodological approach which can compromise an authentic presentation of doctrine and morals is one which relies primarily or even completely on what some call an anthropological experiential approach to catechesis, that is, one which relies too heavily on the human person and his or her own experiences. When a person's own experience becomes the foundational starting point of catechesis and sometimes also the measure against which authentic catechetical teaching is to be judged, the truth and objective reality of God's Revelation becomes blurred. God's Revelation is not subjective. The relativism common in our society can also be re-enforced through an anthropological experiential approach. Catechetical understanding can and should be enriched through reflection on human experience but it should never become the lens through which revealed faith is presented or judged. God has taken the initiative in revealing the truth about himself and his involvement in the history of salvation. He has sent his Son to redeem us. Subjectivism about Revelation leads to a relativistic teaching. Ultimately, it can undermine faith in and commitment to Christ.

There continue to be doctrinal issues with which the Catechism Committee works to strengthen the conformity of catechetical material. One area concerns Trinitarian language. The Committee is trying to develop helpful suggestions to insure that catechetical materials teach about the nature and revealed name of the First Person of the Trinity, God the Father, without losing a traditional understanding that the name God is also sometimes synonymous with God the Father. Another area involves materials which treat Church history. The Committee is developing guidelines to help publishers know how to create a text which is not merely a history, but a responsible catechetical treatment of the history of the Church.

A significant by-product of the work of the bishops on the Catechism Committee has been a renewed conviction and commitment on the part of all the bishops in this country in the oversight of catechetical teaching. Once the Catechism Committee began its work, other bishops, members of their diocesan staffs and catechetical publishers began bringing questions and concerns to the Committee which fell beyond the scope of the mandate entrusted to them. This led to the recognition of the need for a standing bishops' Committee on Catechesis, the proposal for which was approved by a vote of the bishops in 2000 and formally established in 2002.

The Catechism Committee, focused on the implementation of the *Catechism of the Catholic Church*, and the Committee on Catechesis, charged with the broader issues of catechesis, have been working to refine

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catechetical efforts so that all involved may understand better that they are meant to proclaim the faith in such a way as to lead others to want to have a personal relationship with Jesus Christ and to know the teaching of the Lord and the Church. The Committees strive to offer bishops the tools and direction they want in order to fulfill their role as the chief catechists in their dioceses. It is the aim of these Committees to ensure that catechesis be not only organized and systematic but also authentic and complete.

All the work of these two Committees takes place within the larger context of the catechetical efforts of the Church both here in the United States and throughout the world. Their work reflects the call for a new evangelization, proclaiming the teachings of Jesus Christ in the modern world in such a way as to elicit a deeper understanding and commitment to Christ on the part of believers and to bring about conversion and faith on the part of those who do not yet believe. In this work of new evangelization, the Committees work to help bishops and the faithful rely on the tools for catechesis which the universal Church has given them in the *Catechism of the Catholic Church*, the *General Directory for Catechesis* and the *Compendium of the Catechism of the Catholic Church*. In fulfillment of this mandate, these Committees have also overseen the development of the *National Directory for Catechesis* and the *United States Catholic Catechism for Adults*, tools developed by the Church in the United States to give further support and direction to catechetical efforts in this country.

It is only fair to admit that not everyone involved in catechesis agrees with the work and expectations of the bishops over the last ten years. But the vast majority of those involved in oversight or development of texts or in the day to day work of catechesis seem to appreciate more and more the work of the Catechism Committee and the Committee on Catechesis. They have come to trust the insight and direction provided. It is a reasonable hope that this collaborative work will continue to foster the renewal of catechesis and enable all involved to find the best ways, faithfully and responsibly, to hand on the faith to the present generation as well as those of the future.

Changes with *Catechism Update*

The newsletter called *Catechism Update* was first released by the Ad Hoc Committee to Oversee the Use of the Catechism in January of 1994 as a means of keeping the bishops of the United States current with news or developments regarding the *Catechism of the Catholic Church* which was formally released in English in June of that year. For three years, *Catechism Update* was released on a monthly basis. Beginning in 1997, *Catechism Update* became a quarterly publication sent to bishops, diocesan catechetical and educational leaders, and catechetical publishers. It has also been available on the Conference website.

Now that the *Catechism of the Catholic Church* has been in use for twelve years, news and developments relative to the *Catechism* occur less frequently. Consequently, the decision has been made to release *Catechism Update* only twice a year, in January and in July, rather than four times a year.

The section of *Catechism Update* which is most frequently consulted is the listing of texts and series which carry a declaration of conformity to the *Catechism*. This will still appear whenever *Catechism Update* is published. It will also be regularly updated on the Conference website (www.usccb.org/catechism/; see "List of Catechetical Texts in PDF" under "Conformity Reviews").

Sample of Catechism Update

Catechism Update

Winter 2003

Archbishop Hughes Makes Report to the General Assembly

On November 10, 2003, Archbishop Alfred Hughes, the chair of the Ad Hoc Committee to Oversee the Use of the Catechism, made an oral report to the bishops of the United States gathered in their fall General Assembly. The report had two parts. The first part was a report on the National Adult Catechism project. The second part focused on concerns members of the Committee have about some high school texts currently in use in the United States. The substance of his reports follows here.

Most Rev. Alfred Hughes
Chairman

Most Rev. Robert Banks
Most Rev. Daniel DiNardo
Most Rev. George Lucas
Most Rev. Donald Wuerl
Most Rev. Leonard Blair

Consultants:

Most Rev. Daniel Buechlein, OSB
Rev. John Pollard

National Adult Catechism

As many of you may remember, we had originally hoped to present that text to you at this General Assembly for your approval. However, we consider this too important an effort to rush it. Many of you have made good recommendations that we want to take very seriously. So, instead, we want to make a brief progress report to you and indicate future steps.

At the outset, I would like to thank those bishops who are serving on the Editorial Oversight Board for this significant project: Bishop Donald Wuerl, who serves as chair, Archbishop William Levada, Archbishop Daniel Buechlein, Bishop William Lori, Bishop Richard Malone and Bishop Gabino Zavala. They continue to work on this project in an exemplary manner. Bishop Wuerl had intended to make this portion of the report but he had to return to Pittsburgh to celebrate the funeral of Father Ronald Lawler who has worked so closely with Bishop Wuerl in his catechetical ministry.



You may recall that in June of 2000, the Ad Hoc Committee to Oversee the Use of the Catechism proposed that the bishops undertake the development of a national adult catechism. This proposal was enthusiastically endorsed and the Catechism Committee was given oversight of the project. During the summer of 2000, Archbishop Buechlein, who was then the chair of the Catechism Committee, established the Editorial Oversight Board to supervise and guide the development of a draft text.

The first task of the Editorial Oversight Board set for itself was the creation of a draft outline as well as the identification of the structure of the text and of an approach to how the text would be developed. In January of 2001, a consultation took place on the proposed structure and outline for the *National Adult Catechism*. Response was significantly positive. Based on the results of the consultation, the outline was finalized and the writing of a draft began in June of 2001.

Upon completion of the first draft, tentatively named the *National Adult Catechism* for identification purposes, the text was sent in May of 2002 to all U.S. bishops for a six-month consultation/review. Bishops were asked to comment on the text's approach and structure as well as its content.

A large number of the responses showed overwhelming support for both the structure and the approach of the text. Respondents to the consultation praised the desire to make the catechism both an invitation to explore the faith and a source of information about the faith.

The structure that received overwhelming support consists of a story reflective of the experience of the faith in our country, as exposition of the faith which essentially follows the outline of the *Catechism of the Catholic Church*, and finally a reflection on elements in our current culture that challenge the faith. Many of the specific comments on the content served to help reshape parts of the text. For example, the doctrinal summaries that now appear in the text came about as a result of suggestions received from the consultation of the first written draft.

Revision of the *National Adult Catechism* based on the consultation responses took place through the winter and spring of 2003. The past summer, a new draft was sent to all U.S. bishops in preparation for the possibility of presenting the text for a vote of approval at this General Assembly. However, the large number of individual suggestions submitted by the bishops over the summer proved impossible to process in time enough to be able to prepare a final draft and get it to you for your review in anticipation of this meeting. Therefore, the decision was made to postpone the presentation of the *National Adult Catechism* until November of next year. This is necessary since the June meeting is not a business meeting.

We have decided to put the extra time to good use. Once the changes suggested in the most recent consultation have been implemented, the draft will be submitted to a thorough review by members of the Editorial Oversight Board, the draft writer, catechetical staff and a theological editor who has been asked to review the text not only to tighten theological language and see to its consistent use throughout but also to identify terms which should be

clearly explained or defined in the text. The team will work to review the entire text for consistency and accuracy.

The new timeline calls for completion of all editorial tasks by March of 2004. The draft will then be reviewed again by the Bishops who serve on the Editorial Oversight Board and then by the bishops on the Catechism Committee. Once these two groups have signed off on the third, and, hopefully, final draft, the text will once again be sent to all of you next spring, allowing sufficient time for review prior to next November's meeting.

The members of the Catechism Committee are extremely grateful to Bishop Wuerl and to all the bishops who have contributed over the years to this project, not only those serving on the Editorial Board, but also all those who have taken the time to read the draft and offer comments and suggestions. We value that because we truly want this *National Adult Catechism* to be something we can all make our own and encourage people to use.

Concerns About Some High School Texts

The second topic on which I want to report to you concerns the state of high school catechetical materials in use in our country. More than two years ago, Archbishop Buechlein, at that time the chair of the Catechism Committee, stood here before you to report on the study which the Catechism Committee had done concerning the feasibility of the bishops' undertaking the development of our own national catechetical series. At that time, Archbishop Buechlein reported that we had come to the conclusion that there was no need for such a series on the elementary age level. He said that publishers of catechetical materials for elementary school age children had been working with us effectively in creating good materials which authentically reflect the teaching of the Church as found in the Catechism. Happily, I can report that this situation continues.

You might remember that in the same report, Archbishop Buechlein said that the situation on the high school level was different. At that point, June of 2001, relatively few texts had been submitted to the Catechism Committee for conformity review and so it was hard to judge. Archbishop Buechlein said that, for this reason, the Committee had decided to reserve judgment about the need for a national series on the high school level in the hope that publishers of high school age materials might begin working more with us in the development of texts.

First, please let me make it clear that my purpose in speaking to you today is not yet to recommend that we develop a national high school series. We are still reserving judgment on that point. The June 2001 report, which, to be honest, we hoped would encourage high school publishers to submit more materials, did do exactly that. In the last two and one half years, the Catechism Committee has conducted more than twenty-five reviews of individual high school catechetical texts. Our experience in conducting these *reviews has made clear to us two*

important points. The first is that the high school catechetical publishers continue to work with us to create high school religion texts which are in conformity to the Catechism. The second is that the working relationship between the Committee and some high school publishers has not yet born as much fruit as we had hoped.

If you were to have the most recent Catechism Update in front of you, you would quickly recognize that there are few high school texts in the conformity listing. At this point, we have not been able to grant a declaration of conformity to any one complete high school series from any of the major publishers whose texts are most frequently used in this country. Over the past two and one half years, close to two-thirds of the conformity reviews we have conducted on high school catechetical materials have ended with the judgment that the materials were not only inadequate for conformity, but also could not be amended and therefore needed to be re-written. What causes us great concern is that many of the materials found to be inadequate are still in wide use throughout the country.

You may ask: what are some examples of deficiencies we have found?

Some of the texts found to be inadequate are relativistic in their approach to the Church and to faith. Students, for instance, are easily led to believe that one religion or church is as good as another and that the Catholic Church is just one church among many equals. There is often a blurring between the Catholic Church and other Christian ecclesial communities. Our young people are not learning what it means to say that the sole Church of Christ subsists in the Catholic Church or the true ecumenical teaching of our Church.

In many of the texts, we have found that there is an effort to state clearly the doctrine and Church teaching. Unfortunately, this doctrine and Church teaching is sometimes introduced with a formula such as “Catholics believe this or that . . .” This tentative language gives the impression that the teaching is just one legitimate opinion among others rather than a matter of truth. Unfortunately, we find numerous instances of this problem. Our young people are not learning that what we know and believe is based on objective truth revealed to us by God.

The sacramental theology which our young people are being taught is also often seriously flawed. In some texts they are taught that the sacraments were instituted over an extended period of time with the implication that they can still be changed. Often, the sacraments are presented as a way to celebrate special moments in life and not as a privileged moment of encounter with Christ. The distinctive role of the priest may be sidelined or even ignored. Our young people are sometimes being taught that it is the community who baptizes or who confects the Eucharist. They may be told the various ways in which Jesus is present during liturgy without a clear statement that he is present in the Eucharist in a unique and special way. They may be taught that the sacramental power to forgive sins and anoint the sick was once shared by all the faithful. In some texts, the teaching about the Church’s prohibition on the question of the ordination of women is ambiguous or even misleading. In some lessons on the Sacrament of Marriage, they are being exposed to language which makes reference to partners rather than man and woman or husband and wife.

Since the Catechism Committee first identified common deficiencies in presentations on morality, there have been evident strides. Topics such as grace, sin, conscience and the formation of conscience now appear in almost every text dealing with moral issues. However, there are still some troubling concerns. For instance, there seems to be a reluctance to name premarital or extra marital intercourse as sin. The students may be encouraged to avoid premarital intercourse in order to escape consequences such as pregnancy or disease, not because such actions are sinful. Similarly, practices of virtue and goodness may be encouraged in order to make the world and one's life better. The relationship between the moral life in this world and in the life to come is often not treated. Moreover, moral teaching, like faith teaching, may be presented using tentative language, implying that morality is a matter of opinion and personal choice.

Other problems which commonly recur include a studied avoidance of revealed proper names or personal pronouns for the Persons in the Blessed Trinity. This leads to an inaccurate understanding of the divine nature of the Persons of the Trinity as well as their unity with each other and their proper relations. Some of the texts, in trying to avoid masculine titles or pronouns for the Persons of the Trinity, speak of the Father only as God and then speak of Jesus without noting his Sonship or divinity, creating an implication that Jesus is somehow different from God or even somehow less than God. The Christology in texts may be unbalanced with an overemphasis on the humanity of Jesus at the expense of his divinity. Sometimes the treatment of the Holy Spirit is either missing or flawed. We have seen numerous instances in which the third Person of the Trinity is referred to as "the Spirit of God" or "God's Spirit" which could suggest that the Holy Spirit is somehow less than God.

The interpretation of Sacred Scripture tends to rely almost exclusively on the historical critical method and does not generally draw on the rich patristic and spiritual interpretation in the Church. The implication is that the Scriptures are, to a large degree, merely human texts. The divine role is usually stated, but often then obscured in the way in which Scripture passages are treated. In some instances, miracles are explained away as ordinary phenomena, not of supernatural origin. We have even seen some of the miracles of Jesus explained as a result of lucky timing!

The approach to Church often overemphasizes the role of the community. The ideal Church is sometimes presented in such a way that the student would be led to believe that we should live without reference to the role of the hierarchy in the Church.

In general, the high school texts are strong in their emphasis on the social mission of the Church and the moral responsibility that Catholics have in this area. The social teaching, however, is not always grounded in the Divine initiative of the Holy Spirit or related to personal moral teaching or to eschatological realities.

This is merely a sampling of the kinds of problems that have aroused serious concerns for the bishops serving on the Ad Hoc Committee to Oversee the Use of the Catechism. I want to emphasize that the Committee members are not saying that every high school religion book is problematic, but there are a number of doctrinally deficient texts that are still being widely used supposedly to educate and form our young people in the faith. The bishop members of the Committee, Bishop Donald Wuerl, Bishop Robert Banks, Bishop Daniel DiNardo, Bishop Leonard Blair and Bishop George Lucas, as well as Archbishop Buechlein who serves as a consultant, have asked me to speak in their name in acquainting you with these grave concerns about some high school texts commonly in use today. We urge you to require, whenever possible, that catechetical texts approved for use within your diocese carry a declaration of conformity to the Catechism. We have also asked the Committee on Catechesis to consider the development of national doctrinal guidelines for catechetical texts on the secondary level. As you heard in Archbishop Buechlein’s earlier report, that Committee has accepted that charge and is moving forward with the effort. In the meantime, we on the Catechism Committee will continue to work as best we can with high school publishers to develop catechetical materials that teach the faith accurately and completely.



Suggestions for Reading Conformity Listing:

Verify copyright date—an edition in use may not be an edition found to be in conformity.

Verify title and edition—e.g., a School text may carry a conformity declaration while its Parish counterpart does not.

ST= student text TM= teacher manual CM= catechist manual
BL=bilingual S=School P=Parish S/P= single edition applicable to both
S&P= two separate editions, both found to be in conformity

Conformity Listing of Catechetical Texts and Series

As of December 1, 2003 the following texts and series have been found to be in conformity with the *Catechism of the Catholic Church*.

Apostolate for Family Consecration		
Consecration in Truth ©2001	STs, doctrinal content of TMs	1-8
The Apostolate's Family Catechism ©2003	ST,	1-12
Ave Maria Press		
Catholic Social Teaching: Learning and Living Justice ©2001	ST	high school
Encountering Jesus in the New Testament © 2003	ST	high school
Our Sacramental Life: Living and Worshiping in Christ © 2003	ST	high school
Send Out Your Spirit © 2003	ST, doctrinal content of TM	high school sac. prep.
The Church: Our Story ©1999	ST	high school
Your Life in Christ: Foundations of Catholic Morality ©2001	ST	high school
Benziger		
Benziger Family Life ©2001 (3rd printing or later)	STs	K-8
Christ Jesus, The Way!, S&P © 2003	STs, doctrinal content of CM and TMs	K-6
Come Follow Me, S/P ©1998	STs, doctrinal content of TMs	K-8
Share the Joy ©1997	STs, doctrinal content of TMs	K-6
Brightstar Publishing		
Light of the World ©1996(TM/1-3) ©1997(4-6)	student booklets, doctrinal content of TMs	ages 9-13
C.R. Publications		
Catholicism Series ©1996-1997	STs, doctrinal content of TMs	high school
Foundation for the Family		
The New Corinthians Curriculum ©1996	teacher curriculum guide, parent-to-child guide	K-8
Harcourt Religion Publishers		
Call to Faith, P ©2005	ST	1-6
Celebrating Our Faith: Confirmation ©2000	ST, doctrinal content of TM	sacramental prep.
Celebrating Our Faith: Reconciliation & Eucharist ©2000	English STs, BL STs, doctrinal content of TMs	sacramental prep.
Celebrating Our Faith: Reconciliation & Eucharist, Level II ©2002	English ST, BL ST, doctrinal content of TM	sacramental prep.
Growing in Love ©2001	STs (3-8), student lessons (K-2)	K-8
Journey Through the Old Testament ©2002	ST	high school
Walking By Faith, S/P ©1999	STs, doctrinal content of TMs	K-6
Ignatius Press		
Faith and Life © 1984-1987	STs, doctrinal content of TMs	1-8
Faith and Life © 2002 (grades 1-2), © 2003 (grades 3-8)	STs, doctrinal content of TMs	1-2, 3-8
Image of God © 1986-1993	STs, doctrinal content of TMs and resource books	K-8, Confirmation, Mass Books
Leaflet Missal Company		
Project Genesis ©1997	STs, doctrinal content of TMs	K-8
Legionaries of Christ		
The Treasure of My Catholic Faith © 2003	ST	1-6
Friends of Jesus © 2003	ST	7-9
Witnesses of Christ © 2003	ST	10-12
Loyola Press		
Christ Our Life, S/P ©1997(P TM©1999)	STs, doctrinal content of TMs	K-8
Christ Our Life, S/P ©1997/2002(P TM©1999)	STs, doctrinal content of TMs	K-8
Christ Our Life: Confirmed in the Spirit©1997(P TM©1999)	STs, doctrinal content of TMs	sacramental prep.
Finding God: Our Response to God's Gifts, P ©2005	STs, doctrinal content of CMs	1-6
Knowing Our Catholic Faith: Beliefs & Traditions ©2000	student worktexts	1-8

Midwest Theological Forum		
Introduction to Catholicism © 2003	ST	high school
Our Moral Life In Christ © 2003	ST	high school
Our Sunday Visitor		
Catholic Vision of Love © 1996, revised edition	STs, doctrinal content of TMs	5-8
Pauline Books & Media		
Be Sealed ©1998	ST, doctrinal content of TM	sacramental prep.
Jesus Brings Us Life ©1996	ST, doctrinal content of TMs	sacramental prep.
Priory Press		
Dominican Series © 2000	STs, doctrinal content of TMs	high school
RCL ♦ Resources for Christian Living		
Eucharist © 2003	ST, doctrinal content of TM	sacramental prep.
Eucharistía © 2003	ST, doctrinal content of TM	sacramental prep.
Faith First ©2000, 2001 (TM, 3rd printing)	STs, doctrinal content of TMs	K-6
Faith First Junior High ©2001	STs, doctrinal content of TMs	junior high
Nuestra Identidad Católica ©1998	student workbooks	1-8
Our Catholic Identity ©1998	student workbooks	1-8
Reconciliation © 2003	ST, doctrinal content of TM	sacramental prep.
Reconciliación © 2003	ST, doctrinal content of TM	sacramental prep.
Understanding the Catechism ©1999	4 STs	high school
Sadlier (William H. Sadlier, Inc.)		
Acercadote a La Fe/Coming to Faith ©1999	BL STs,doctrinal content of 1-6 TMs	K-6
Coming to Faith/Keystone Edition, S ©1998 & P ©1999	STs, doctrinal content of TMs	K-6
Faith and Witness Program, S & P ©1998-1999	STs, doctrinal content of TMs	junior high
One Faith, One Lord © 2003	English ST, BL ST, doctrinal content of English and BL TMs	junior high
Sacrament Program: First Reconciliation & Eucharist©2000	English STs, BL STs, doctrinal content of TMs and director's guide	sacramental prep.
Sadlier We Believe , S & P © 2004	STs, doctrinal content of TMs	K-6
The Spirit Sets Us Free: Confirmation Prep for Youth©2000	English ST, BL ST, doctrinal content of English and BL TMs	sacramental prep.
St. Maron's Publications		
Faith of the Mountain ©2000	STs, doctrinal content of TMs	1-8
St. Mary's Press		
Living Justice and Peace © 2002	ST	high school
The Catholic Faith Handbook for Youth ©2003	ST	high school
Written on Our Hearts (Old Testament) ©2002	ST	high school
Silver Burdett Ginn		
Blest Are We, P © 2002, S © 2004	STs, doctrinal content of CM and TMs	1-6
Blest Are We Junior High, P © 2003, S © 2005	STs, doctrinal content of CM and TMs	7-8
The Gift of Eucharist ©2000	ST, doctrinal content of TM	sacramental prep.
The Gift of Reconciliation ©2000	ST, doctrinal content of TM	sacramental prep.
This Is Our Faith, S ©1998	STs, doctrinal content of TMs	K-8
Vietnamese Catechetical Committee		
The Spirit Sets Us Free: Confirmation Prep for Youth ©2001	BL Vietnamese/English ST	sacramental prep.

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[List of catechetical texts found in conformity with the Catechism of the Catholic Church](#)

[Criteria and Applicability – Clarification on Conformity of Catechetical Materials](#)

[Guidelines for the Treatment and the Interpretation of Sacred Scripture in Catechetical Texts](#)

Procedures for Publishers
[Submitting Catechetical Series for Conformity Review](#)
An informative listing of procedures and steps for publishers who wish to submit a catechetical series to the Subcommittee on the Catechism for review as to its conformity to the Catechism of the Catholic Church.

Protocol:
[Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church](#)
Includes a reformatted version of the Protocol (i.e., including all the text but without the columned boxes used for evaluation) by which catechetical materials voluntarily submitted to the Subcommittee on the Catechism are judged to be in conformity with the Catechism of the Catholic Church.

Secondary Level Protocol Part I:
[Protocol Instrument for Review of Secondary Level – Introduction and Part I](#)

Secondary Level Protocol Part II:
[Core Course I – The Revelation of Jesus Christ in Scripture](#)

- [Core Course II – Who is Jesus Christ?](#)
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