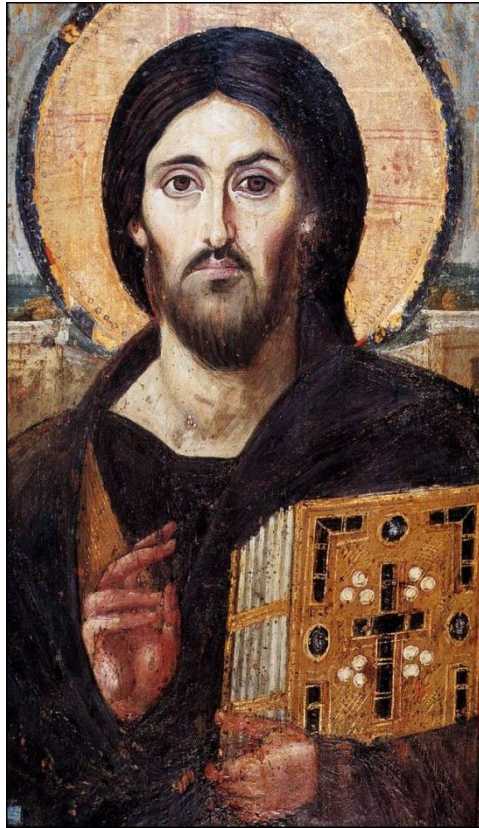


DIOCESE OF BIRMINGHAM



Religious Education
Standards and Benchmarks
Grades Pre-K – 8th

Office of Religious Education – 2014



Sancta Maria, Mater Dei, ora pro nobis!



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PART ONE

Religious Education

Standards and Benchmarks

Arranged by Topic

With Content Standards, Rationale, and

Performance Standards

GRADES PRE-K — 8

I. SCRIPTURE

Content Standard

Students in the Diocese of Birmingham will understand Sacred Scripture as Salvation history, God's written manifestation of his love for us. The Old Testament lays the foundations for the fullness of God's Truth manifested in the person of Jesus Christ in the New Testament. Sacred Scripture, along with Sacred Tradition, handed down to us from the Apostles comprise Divine Revelation.

Rationale

All Scripture is the inspired Word of God. "The Church has always venerated the Scriptures as well as the Body of the Lord: both nourish and govern the whole Christian life" (CCC 141). Since Jesus is the Word of God made flesh, study of the Word is essential for Christian life. God's Word is the source of all Revelation, as written in Scripture and contained in the Tradition of the Church.

"Ignorance of Scripture is ignorance of Christ Jesus." (St. Jerome)

Performance Standards

1. Students will know that Sacred Scripture is the "Speech of God as it is put down in writing under the breath of the Holy Spirit" (CCC 81).
 - a. Students will know that tradition and Sacred Scripture are bound closely together and communicate one with the other, for both of them flow out of the same divine wellspring and come together to form one thing – Divine Revelation (CCC 80).
2. Students will know that the Old and New Testaments together show the fulfillment of God's plan for our salvation (CCC 140).
3. Students will understand that the Gospels are the "heart of Scripture" because they are our principal source for the life and teachings of Jesus (CCC 125).
4. Students will know that there is power in the Word of God; power that serves the Church as her support, as well as her members; as strength for their faith, food for their soul, and a lasting font of eternal life (CCC 131).

Religious Education Standards and Benchmarks - Scripture

By the end of the Pre-K-Kindergarten program, students will be able to:

1. Know that the Bible is a special book about God.
2. Know that Bible stories tell us about creation, our loving God, and the birth of Jesus.

By the end of Grade 1, students will be able to:

1. Know that the Bible shares God's Word with us.
2. Retell the Bible stories of creation, the life of Jesus, and the Easter story.
3. Understand that Bible stories teach us the truth about God and how we are to live.
4. Know that God speaks to us through the Bible.

By the end of Grade 2, students will be able to:

1. Tell that the Bible is made up of two sections: The Old Testament (before Jesus' birth) and the New Testament (after Jesus' birth).
2. Recognize that the readings at Mass come from both the Old and New Testaments in the Bible.
3. Recall selected Bible stories from the Old Testament, and forgiveness and miracle stories about Jesus from the New Testament.
4. Know about the Ten Commandments and how we received them, and relate how they help us love God and others.
5. Know that the Gospels are part of the New Testament and are about the life and teachings of Jesus.
6. Retell the story of Passover and the Last Supper.
7. Know that the four Gospel writers are Matthew, Mark, Luke, and John.

By the end of Grade 3, students will be able to:

1. Describe the Old Testament as writings about God's relationship with his chosen people, the Israelites.
2. Describe the New Testament as writings about Jesus, our Savior, who shows us how to live and love God.
3. Identify that the Psalms are special Old Testament prayers of praise, thanksgiving, petition, and sorrow.
4. Identify that the Psalms are often set to music and are sung at Mass.
5. Retell the scriptural story of Jesus' Passion, Death, Resurrection, and Ascension.
6. Recognize that we can be close to Jesus when we read, study, or pray with Scripture reverently and attentively.
7. Recognize that parables are stories Jesus used to teach about the Kingdom of God and be able to give examples.

Religious Education Standards and Benchmarks - Scripture

By the end of Grade 4, students will be able to:

Students should have access to a Bible as a religion text in this and all subsequent grade levels.

1. Know that the Bible is a collection of books, which are organized into chapters and verses.
2. Locate various Scripture references in their individual Bible.
3. Understand that through the life and teachings of Jesus, we know how God wants us to live.
4. Know the names of the books of the Bible, which contain the Old Testament stories they are familiar with, such as: Creation, Noah, Moses, and the Israelites, etc.
5. Know that the Ten Commandments represent God's covenant with the Israelites and their promise to keep God's laws.
6. Locate on a map where Jesus was born (Bethlehem), where he grew up (Nazareth), and where he died (Jerusalem).
7. Identify the major sections of the New Testament as the Gospels, the Acts of the Apostles, Paul's Letters, and Revelation, and be able to briefly describe each of them.

By the end of Grade 5, students will be able to:

1. Be familiar with the New Testament scriptural foundations for the sacraments of Initiation (Baptism, Eucharist, Confirmation).
2. Be familiar with the New Testament scriptural foundations for the sacraments of Healing: (Reconciliation, Anointing of the Sick), and Service: (Holy Orders, Matrimony).
3. Know that the Pentateuch refers to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), also known as the Law or the Torah by the Jews today.
4. Read and participate in a guided discussion of weekly Scripture readings, especially the Gospels, according to the liturgical year.
5. Understand that listening to and reading the Scriptures attentively and prayerfully is necessary for them to receive what God wishes to communicate to them through his Word.

By the end of Grade 6, students will be able to:

1. Understand Salvation history as God's loving plan for our redemption through the Old Testament, fulfilled by Christ, and carried out through the Church today.
2. Know the basic elements of the story of salvation history:
 - a. God made everything, the visible and the invisible, and he declared everything he made to be good.
 - b. God made human beings out of love, in his own image, and to participate in his life.
 - c. Some of the angels rebelled against God. Our first parents, after Satan's temptation, also sinned against God, lost their original holiness and justice, and now all people inherit the result of their rebellion, the state of original sin.
 - d. From the time of the Fall on, God promised salvation to his people. He specially chose the people of Israel, and through covenants and prophets, gradually revealed his plan of salvation.
 - e. Mary received the Word of the Lord spoken to her by the angel Gabriel, her "Fiat," and she

Religious Education Standards and Benchmarks - Scripture

- became the Mother of God.
- f. The eternal Son of God became flesh - the Incarnation. "Through Christ Jesus God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross" (Colossians 1:24).
 - g. Jesus established his Church as his family on earth, the kingdom of God, and his own Body. The Church communicates God's mysteries, the sacraments, by which God gives us his grace.
 - h. The Communion of Saints is a union of the saints in heaven and those on earth.
 - i. Christ will come again in glory to judge the living and the dead and his kingdom will have no end, in the life everlasting, when "God will be all in all." (1 Cor 15:28)
3. Know that it is important to know the Old Testament because Jesus read, studied, and prayed with it.
 4. Appreciate that the Old Testament helps us to understand Jesus and his promises as well as understand our Jewish heritage.
 5. Be familiar with the types of books that make up the Old Testament; the Law, the historical Books, the Wisdom Books, and the Prophetic Books; and be able to briefly describe them.
 6. Be familiar with the names of all the books of the Bible.
 7. Know that the creation stories in Genesis teach the truth about our origins: that God is the source and the Creator of everything, that each person is made in his image, and that because of the disobedience of our first parents all human beings lost the state of original holiness and justice and now inherit a state of original sin.
 8. Know that the Bible is the Word of God because it is inspired; that is, God guided the authors of Scripture to write those truths he wanted to teach in the authors' own words.
 9. Understand that a covenant is a sacred and loving relationship which God enters into with his people and to which he is always faithful. The first covenant was made with our first parents, Adam and Eve (Gen. 2:15-17), then with Noah (Gen. 9:8-11), Abraham (Gen. 17:3-13), and Moses (Ex. 24:3-8). Today our covenant with God is in Christ through our Baptism.
 10. Be familiar with some of the principal Old Testament Scripture passages that speak of the Messiah who would save the Israelites: the Messiah who is Jesus (Is. 9:5, Zec. 9:9, Ez. 34:23, Mi. 5:1).
 11. Identify some of the principal Old Testament prophets (Isaiah, Ezekiel, Jeremiah, Amos) and their message to God's people.
 12. Understand that the Jewish people celebrate Passover to remember the night when their homes were "passed over" by the angel of death and God released them from slavery in Egypt.
 13. Understand that Jesus celebrated the Passover with his disciples the night before he died and gave it new meaning; Jesus himself was the new Passover Lamb whose sacrifice saved the world. Through his sacrifice, we are set free from sin and death.

By the end of Grade 7, students will be able to:

1. Know that "Gospel" means "Good News." The Gospels are the four accounts of the life and teachings of Jesus and "are the heart of all the Scriptures" (CCC 125).
2. Know that the Gospels of Matthew, Mark, and Luke are similar, and, therefore, called the synoptic gospels while the Gospel of John has a different, more reflective style and contains some additional stories.

Religious Education Standards and Benchmarks - Scripture

3. Understand that the gospels are not simple biographies of Jesus, but are more like different portraits of him. Even though each gospel writer chose different stories to emphasize, all the gospels have the same message: Jesus is the Messiah, Son of God, who revealed the Father's love for us and saved us.
4. Know that Jesus' whole life and ministry took place in the land of Israel, also called the Holy Land, and be able to identify important sites mentioned in the gospels, i.e., Nazareth, Galilee, Jerusalem, etc.
5. Realize that prayerful and attentive Scripture reading, especially of the New Testament, has the power to transform us and to assist us in the struggle to live the faithful Christian life.
6. Understand that the question that Jesus asks Peter, "Who do you say that I am?" must be answered by every Christian in order to develop a mature faith.

By the end of Grade 8, students will be able to:

1. Know that the Acts of the Apostles, which follows the gospels, describes the foundation, growth, and struggles of the early Church.
2. Understand that the Letters of Paul and the other apostles (also known as the Epistles) apply Christ's message and teachings to the lives and circumstances of many of the early Christian communities.
3. Recall that the Beatitudes, found in the Gospels of Matthew and Luke, are the set of directives for all Christians that build on the Commandments, show us how to be happy, and help to lead us to eternal life.
4. Understand that the corporal and spiritual works of mercy, which are taught in the Old Testament and in the Gospels, are important examples of loving service to others in which all followers of Christ must participate to gain eternal life.
5. Understand that the descent of the Holy Spirit on the disciples at Pentecost marks the birth of the Church, as described in Acts 2:1-4.
6. Know that the gifts of the Holy Spirit are rooted in the Messianic prophecy of Isaiah 11:1-2 and belong, in their fullness, to Christ.
7. Learn that the fruits of the Holy Spirit are the benefits of leading a grace-filled Christian life as explained in Gal. 5:22-23.
8. Know that the last book of the Bible, the Book of Revelation, also called the Apocalypse, is a poetic and symbolic work that describes the end times and encourages Christians to embrace the cross and look to the coming of Christ at the end of the world.
9. Understand and be able to explain the divine authorship of the Scriptures.
10. Defend that 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. (CCC 106, 110)
11. Explain that "Interpretation of the inspired Scriptures must be attentive above all to what God wants to reveal through the sacred authors for our salvation." therefore, scripture is to be read and interpreted within the Sacred Tradition of the whole Church. (CCC 109-119; 137-37)

II. CREED

Content Standard

Students in the Diocese of Birmingham will understand the teachings of the Catholic Faith as derived from Sacred Tradition and Sacred Scripture. Students will demonstrate a willingness to accept, profess, and practice the faith that has been handed on to them in the Apostle's Creed.

Rationale

The Church in her doctrine, life, and worship perpetuates and transmits to every generation all that she is and all that she believes (**DV8**). There is an organic connection between our spiritual life and our dogmas. Dogmas are lights along our path of faith; they illuminate it and make it secure (**CCC89**). "Faith seeks understanding" (**St. Anselm**). A more penetrating knowledge will in turn call forth a greater faith, increasingly set afire by love (**CCC 158**).

*He decreed statutes from Jacob and established the law in Israel which he commanded our forefathers to teach their children, even the children yet to be born, and they in turn would tell their children (**Psalms 78**).*

Performance Standards

1. Students will recognize God is One in Three Persons (CCC 202).
2. Students will know the Triune God is omnipotent, unconditionally loving, and ultimately knowable in this world only by faith (CCC 268).
3. Students will recognize God the Father as the Creator of everything seen and unseen (CCC 190).
4. Students will recognize Jesus as the Second Divine Person of the Trinity, made incarnate, and born of the Virgin Mary, for the redemption of mankind (CCC 190).
5. Students will understand that the Paschal Mystery is the Passion, Death, Resurrection, and Ascension of Jesus. It accomplished God's saving plan for mankind and is at the center of the "Good News" all Christians are to proclaim to the world (CCC 571).
6. Students will recognize the Holy Spirit as the Third Divine Person who is sent by the Father and the Son for our sanctification and to guide the Church on earth (CCC 190).
7. Students will know that Jesus sent his followers into all the world to preach the Gospel and draw people into the life of grace, forming the Body of Christ, the Church. (CCC 838)
8. Students will understand that we believe that just as Christ is truly risen from the dead and lives forever, so after death the righteous will also live forever and will be raised up on the last day (CCC 989).

By the end of the Pre-K-Kindergarten program, students will be able to:

1. Identify God as the Creator through the beauty of nature.
2. Understand that God loves them through being loved by others, especially within the family.
3. Identify all things as gifts from God.
4. Identify God as Trinity of persons - Father, Son, and Holy Spirit - by making the Sign of the Cross.
5. Tell that Mary is Jesus' mother and that Joseph is Jesus' earthly foster father.
6. Know that we love and honor Mary in a special way.
7. Tell why Christmas and Easter are special times in our Church.
8. Demonstrate that the church building is a sacred place where we must act appropriately.
9. Know that our parish community is like a family.

By the end of Grade 1, students will be able to:

1. Tell that God always was, is, and will always be.
2. Recognize that God is the Creator of all things.
3. Understand that God's greatest gift to us is life.
4. Understand that God wants us to do good and avoid evil.
5. Realize that doing good and being kind pleases God.
6. Know that Jesus showed us how to live.
7. Identify Christmas as Jesus' birthday on earth.
8. Know that Jesus died on the cross for our sins but rose to life again on Easter Sunday.
9. Identify Advent as the time of preparation for Christmas and Lent as preparation for Holy Week and Easter.
10. Know that Mary is the Mother of Jesus, and our mother, too.
11. Tell that the church is a sacred place where the People of God gather.
12. Identify saints as people who lived holy lives.

By the end of Grade 2, students will be able to:

1. Tell that we know that God is a Trinity of three Persons: the Trinity: God the Father, God the Son (Jesus Christ), and God the Holy Spirit.
2. Describe the Holy Spirit as our helper sent to us by God to always live in our hearts.
3. Know that grace is the gift of God's life in us.
4. Tell that sin is choosing to do wrong, displeases God, and hurts others, and us.
5. Know that God the Father loves us even when we have sinned.
6. Know that original sin is the result of the sin of Adam and Eve and that all people are in need of God's grace.
7. Understand that mortal sin breaks our friendship with God.
8. Understand that venial sin hurts our friendship with God.
9. Identify the Life, death, and Resurrection of Jesus as the source of the forgiveness of sins and our salvation.

Religious Education Standards and Benchmarks - Creed

10. Understand that we receive the Body and Blood of Jesus when we receive the Holy Eucharist.
11. Know that at Mass we gather to listen to God's Word, celebrate what Jesus has done for us, and receive his gift of the Eucharist, his Body and Blood.
12. Understand that Mary is the model for all Christians because she was always close to God and said "yes" to God with faith and trust.
13. Know that the Feast of All Saints (Nov. 1) celebrates all people who belong to the Communion of Saints.

By the end of Grade 3, students will be able to:

1. Understand that God always loves us and is faithful to us.
2. Identify that God is the Holy Trinity—one God who is Father, Son and Holy Spirit.
3. Know that God reveals himself to us through Scripture and Tradition.
4. Know the Holy Spirit guides the Church on earth today.
5. Identify the marks of the Church as one, holy, catholic, and apostolic.
6. Describe the events of the Triduum: the Last Supper, Jesus' suffering, death, burial, and the Resurrection.
7. Discuss the Church's teachings on Heaven, Hell, and Purgatory.
8. Recognize Mary as the Mother of God and Mother of the Church.
9. Know that we become a members of the Communion of Saints through Baptism.

By the end of Grade 4, students will be able to:

1. Relate that God is good, that he is the author of all creation, and that all creation is therefore good.
2. Know that God created us in his image with the ability to think, make choices, and love.
3. Identify God the Father as the Creator of heaven and earth.
4. Identify Jesus as God's Son, our Savior, who came to reveal the Father to us and teach us how to live.
5. Identify the Holy Spirit as the Third Person of the Trinity, sent by the Father and the Son, to dwell within us and help us always choose the good.
6. Know that evil entered the world through the sin of our first parents.
7. Recognize that temptation is a struggle for everyone, but God's grace is always present to help us choose the good.
8. Understand that all sin hurts the whole Body of Christ and us, but God's grace, especially in the sacrament of Penance/Reconciliation, heals us and restores us to God's friendship.
9. Identify Mary as the Immaculate Conception saved from sin at the moment of her creation in her mother's womb.
10. Know that Mary never sinned throughout her life and so is the Church's example of perfect obedience, faith, and love of God.
11. Know that the Assumption celebrates Mary being taken up to heaven, body and soul, at the end of her earthly life.
12. Know that the Church was instituted by Christ.
13. Describe the Communion of Saints as the baptized on earth, the saints in heaven, and those in purgatory preparing for heaven.

14. Recite the Apostles' Creed and explain its meaning and importance.

By the end of Grade 5, students will be able to:

1. Know that the mystery of the Trinity is the core of our faith, and it is source of all other mysteries of faith.
2. Know that Jesus was the Messiah long awaited by the Israelites as the Redeemer of God's People.
3. Tell that Jesus was conceived in the womb of the Virgin Mary by the power of the Holy Spirit.
4. Know that the Church was founded on Pentecost through the descent of the Holy Spirit upon the disciples and the Virgin Mary.
5. Understand that Mary, under the title of Our Lady of Guadalupe, is honored as patroness of all of the Americas.
6. Distinguish between Christian and non-Christian.
7. Explain that the purpose of the Christian life is to know, love, and serve God and to live forever with him in heaven.
8. Know that we respect and care for our bodies because they are temples of the Holy Spirit.
9. Relate that the Church celebrates the presence and actions of Christ through the seven sacraments.
10. Identify the Church as one in the fullness of her teaching, holy in her faith, Catholic in her universality, and apostolic in her founding and continuity.

By the end of Grade 6, students will be able to:

1. Understand that God the Father sent his Son Jesus to be our Savior because of his great love for us.
2. Recognize that faith is a gift from God, strengthened through the presence of the Holy Spirit in our lives.
3. Know that the Lord calls us to struggle to overcome evil throughout our lives by help of sacramental grace.
4. Understand that the Bible is the inspired Word of God.
5. Relate that Jesus is God's Word made Flesh.
6. Understand that God has been faithful to us throughout history.
7. Tell that the Creed is our statement of belief as Christians.
8. Know that our Christian heritage is rooted in many signs and symbols of the Old Testament.
9. Identify Mary as the "Mother of God" and as the "Mother of the Church."
10. Recognize the holiness and fidelity of the great figures of the Old Testament.

By the end of Grade 7, students will be able to:

1. Describe the Paschal Mystery as the Passion, Death, Resurrection, and Ascension of Jesus.
2. Know the four reasons for the Incarnation, why the Son of God became man (CCC 457-460):
 - a. To reconcile us with God (1 John 4:10; 4:14; 3:5)
 - b. To have us learn of God's infinite love (1 John 4:9; John 3:16)
 - c. To be our model of holiness (Matthew 11:29; John 14:6; John 15:12)
 - d. To make us "partakers of the divine nature" (2 Peter 1:4)

Religious Education Standards and Benchmarks - Creed

3. Know that the persons of the Holy Trinity are distinct, yet equal in nature and divinity.
4. Understand that through the Sacraments of Initiation - Baptism, Confirmation, and Eucharist -we are called and sent forth to continue Jesus' ministry in the world.
5. Explain the role of the apostles before and after the Death and Resurrection of Jesus.
6. Identify the unique origin and fullness of the Catholic Church rooted in Jesus' commissioning of Peter as head of the apostles and the one who presides over the Church in love.
7. Know that Christian faith is a personal response, through grace, to Jesus' invitation and requires a relationship with him that grows and matures.
8. Know that after death we will be judged by the Lord according to our deeds and our love.
9. Identify some of the key differences between the Catholic Church and various Protestant denominations.
10. Explain that Mary is the Virgin Mother of Jesus and remained as such her whole life, so that with her whole being she was "Handmaiden of the Lord."
11. Know that saints who died for their faith are called martyrs.
12. Identify the Church as the People of God.

By the end of Grade 8, students will be able to:

1. Discuss the personal implications of believing in Jesus as Savior and following his teachings.
2. Recognize the Feast of the Ascension as Jesus' return to the Father in heaven and our pledge of bodily entrance into heaven (i.e., the resurrection of the body).
3. Explain that Catholic beliefs and practices are rooted in Scripture and Tradition.
4. Know that the Magisterium (the pope and bishops) is the office of the Church that gives definitive and authoritative teaching on matters of faith and morals.
5. Recite the Apostles Creed and explain its meaning and importance.
6. Understand that we offer prayers and Masses for those who have died, who may have to undergo the temporary purification of purgatory before entering the eternal joy of heaven, to both honor their memory and benefit them on their journey to the Lord.
7. Explain the reality and possibility of eternal death, which Christ calls "hell," and understand that the principal punishment of hell consists of eternal separation from God, in whom is all happiness.
8. Know that the Church is made up of clergy, laity, and those in consecrated life.
9. Discuss the courage and faith of Mary's "Yes" to the Angel Gabriel's announcement and what her example means to us.
10. Recognize that as baptized Christians and members of the Communion of Saints, we intercede in prayer on behalf of those who have died.
11. Discuss the hope and goal of all humanity as heaven. It is the communication of eternal life and love with God, the angels, and saints, and is the fulfillment of the deepest human longings, the state of supreme definitive happiness.
12. Recall that the Assumption of the Blessed Virgin Mary refers to her being taken up body and soul into heaven after her life on earth, following the example of her son Jesus and anticipating the resurrection of all members of the Body of Christ.

III. LITURGY AND SACRAMENTS

Content Standard

Students in the Diocese of Birmingham will recognize that the transforming power of God’s grace is lived through the Mass and the sacraments. They will know that sacraments are effective signs, instituted by Christ, and entrusted to the Church, by which God’s grace is given to us through the work of the Holy Spirit. They will know that the Holy Spirit works through the seven sacraments to help us live holy lives.

Rationale

Christ invites us to be in union with him through the sacraments. We respond to Christ’s invitation for spiritual nourishment because of our basic need for sanctification, purification, forgiveness, healing, and strength. Sacraments touch all stages and key moments of Christian life. Most importantly, because God has made us for himself and we belong to him (St. Augustine), Christ’s Body and Blood transform us into his image, thereby enabling the Church to become the sacrament of Christ.

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread, and to the prayers. (Acts 2:42)

Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of people. (CCC 1074 -Pope St. John Paul II, Catechesi Tradendae, n. 23)

The Christian is the eighth sacrament-the only sacrament that the non-believer will ever receive (Pope St. John XXIII)

Performance Standards

1. By Confirmation age, students will understand that the seven sacraments "are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us" (CCC 1131) by the working of the Holy Spirit.
2. Students will know that Christ gave the Church the Eucharist to show his constant and enduring love for us.
3. Students will realize that the Mass is central to the communal and personal lives of Catholics because it makes present the very act of redemption, which Jesus accomplished in his life, death and Resurrection. (CCC 1067, 1140, 1141, 1323-1327, 1382-1396, 1401-1405).
4. Students will develop an awareness of the sacramentality of everyday life; i.e., the presence of Christ in one another, in all creation, and in all that we do (CCC 337- 344).
5. Students will have a working knowledge of the blessings, devotions, signs, symbols, and sacramentals of the Catholic faith (CCC 1146-1162).
6. Students will know and understand the significance of liturgical seasons and feasts of the Church (CCC 1163-1199).

By the end of the Pre-K-Kindergarten program, students will be able to:

1. Tell that we celebrate together as a Church family by attending Sunday Mass.
2. Demonstrate appropriate and respectful behavior during liturgy.
3. Understand that through Baptism we become children of God.
4. Know that we say we are sorry when we have done something wrong and we forgive one another.
5. Understand that all creation is good.
6. Understand that God's love is shown to us through the love of our families and friends.
7. Respect the fact that God gave each of us different talents.
8. Identify Advent as a time to prepare for Christmas – the Birth of Jesus.
9. Identify Lent as a time to prepare for Easter – the Resurrection of Jesus.

By the end of Grade 1, students will be able to:

1. Know that Jesus shares himself with us in a special way during the Mass.
2. Know that Communion is Jesus.
3. Know that Baptism is a celebration of becoming a member of the Catholic Christian family, called the Church.
4. Identify the Baptismal font, holy water, candle, and white garment as signs of the new life with Jesus.
5. Understand that we prepare for Penance/Reconciliation by forgiving others and by saying we are sorry.
6. Understand that the church building is the place where our parish family gathers to celebrate Mass.
7. Know that we show signs of respect, including genuflecting and bowing, because Jesus is really present in our church building, specifically in the tabernacle.
8. Recognize the liturgical colors match the liturgical seasons: Advent, Christmas, Lent, and Easter.
9. Understand that Holy Days are special days, other than Sundays, when we come together to celebrate Mass.

By the end of Grade 2, students will be able to:

1. Actively participate in the Mass.
2. Know that during the Last Supper (Holy Thursday) Jesus changed the bread and wine into his Body and Blood.
3. Know that the Last Supper was the first Mass that Jesus celebrated with the Apostles the night before he died.
4. Understand that the Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow Jesus.
5. Recognize that the Mass has two main parts: Liturgy of the Word and Liturgy of the Eucharist.
6. Know that through the sacraments, Jesus shares his divine life with us, which is called grace.
7. Recognize that Baptism is the first sacrament.
8. Know that when we choose to do wrong and fail to do good, we have sinned against God whom we should love above all things.
9. Know that through the sacrament of Penance/Reconciliation, we express sorrow for our sins, receive

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God's forgiveness through the priest, and are reconciled with God and the people of the Church.

10. Know the Act of Contrition by heart.
11. Know that everyone must receive the sacrament of Penance/Reconciliation before receiving First Communion.
12. Know that the priest acts in the person of Jesus when he celebrates the sacraments of Reconciliation and Eucharist.
13. Receive the sacrament of Penance/Reconciliation.
14. Receive First Communion.

By the end of Grade 3, students will be able to:

1. Understand that the Eucharist, the Real Presence of Christ, is the center of our Catholic faith.
2. Know that we gather at Mass to listen to God's Word and to receive Jesus so that we can bring Christ's love to the world.
3. Recognize and name the sacred vessels, books, vestments, baptismal font, altar, lectern, and tabernacle that are used in worship.
4. Understand the significance of each of the liturgical seasons.
5. Know that the bread and wine are changed into the Real Presence of Jesus during the Liturgy of the Eucharist.
6. Understand that after First Communion, all Catholics have the privilege and duty to attend Mass every Sunday and on Holy Days of Obligation.
7. Identify Baptism, Confirmation, and Eucharist as sacraments of Initiation.
8. Realize that Jesus heals and forgives through the sacraments of Penance/Reconciliation, and Anointing of the Sick.
9. Participate in the stations of the cross.
10. Understand that on Good Friday, we remember that Jesus suffered and died to forgive our sins and to give us eternal happiness in heaven.

By the end of Grade 4, students will be able to:

1. Know that Mass is also known as the celebration of the Eucharist.
2. Know the order of the Introductory Rites and the Liturgy of the Word.
3. Know that during the Penitential Rite (at the beginning of Mass) is not the same as the Sacrament of Reconciliation; however, we humbly acknowledge our sins in our hearts, ask for mercy, and accept God's pardon.
4. Know that the sacrament of Reconciliation (Penance) is given to us by Jesus and that, in it, we ask for and receive forgiveness of our sins from God through the priest.
5. Help plan and participate in liturgical celebrations.
6. Identify Matrimony and Holy Orders as sacraments of Service (vocation).
7. Know that Christ sent the Holy Spirit who guides us through grace and helps us to lead holy lives.
8. Recognize that we follow God's laws to show our love for creation and our appreciation of God's gifts.

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9. Understand that Epiphany, Jesus' revelation to the world at the Magi's visit, at his Baptism, and at the wedding feast at Cana (CCC 528), symbolizes Jesus' mission to the whole world.
10. Discuss the Liturgical Year, which begins with the First Sunday of Advent, and identify the ways we celebrate seasons and major feasts.

By the end of Grade 5, students will be able to:

1. Understand that we are members of the Church, the Body of Christ, and of a parish community.
2. Know the effects of the grace of Matrimony: Christ enables a man and a woman to be united in a covenant of love and through their willingness to welcome, nurture, and educate in the faith the children sent to them by God.
3. Know that the Paschal Mystery refers to Christ's suffering, death, Resurrection, and Ascension.
4. Define sacrament as an outward sign of an inward grace (God's life), given to us by Christ.
5. Understand that sacraments are sacred moments in which Christ shares his life with us and by which we become visible signs of God's presence to others.
6. List and know the meaning of the signs and symbols of each sacrament.
7. Know the effects of Baptism: we are cleansed from original sin, we receive sanctifying grace, and we are reborn as children of God and members of Christ's Body, the Church.
8. Recognize that Eucharist is the center of Catholic life and understand the effects of the Eucharist: It nourishes us with the Body and Blood of Christ, unites us more deeply with Christ and his Church, transforms us and reconciles us in Christ's love, and empowers us to serve God and one another.
9. Know that the sacrament of Confirmation imparts the fullness of the gifts of the Spirit first received at Baptism.
10. Know the effects of the grace of Penance/Reconciliation: the forgiveness of sins, reconciliation with God and the Church, and the strengthening of the resolve to do good and avoid sin in the future.
11. Know the effects of the grace of Anointing of the Sick: strengthening, consolation, courage in the face of illness, union with Christ's suffering on the cross, and the spiritual and physical healing in the way that God wills.
12. Know the effects of the grace of Holy Orders: chosen men are configured to Christ in order to lead the Church to holiness by teaching, sanctifying, and shepherding God's flock.
13. Identify that the Triduum, which is celebrated from Holy Thursday evening through Evening Prayer on Easter Sunday, is the most sacred time of the liturgical year.
14. Understand that Baptism, Confirmation, and Holy Orders may only be received once because through them, the Holy Spirit confers an indelible spiritual seal on the soul.
15. Understand the significance of the Liturgical seasons: Advent, Christmas, Easter Triduum, Easter, and Ordinary Time.

By the end of Grade 6, students will be able to:

1. Know that the Order of the Mass includes the Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, and Concluding Rite.

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2. Know that listening to the Words of Scripture attentively and receiving the Eucharist reverently during Mass helps us to become more Christ-like.
3. Explain the link between the Jewish Passover, the Last Supper, and the Celebration of the Mass.
4. Explain the difference between sacraments and sacramentals.
5. Know that the Church's liturgy has retained certain integral elements of the worship of the Old Covenant and adopted the following: reading the Old Testament, praying the Psalms, and above all, recalling the events of salvation history.
6. Recognize that the struggles and the triumphs of our ancestors in faith helped to deepen their relationship with God.
7. Identify the Feast of the Epiphany of Jesus as the public manifestation of Jesus as the Promised One for Israel and the Gentiles.
8. Explain why Easter is the most important Christian feast and discuss some of the symbols associated with it (Paschal candle, lamb, Easter lily, etc.).
9. Understand that the Paschal Mystery is celebrated at every Mass.
10. Know that it is a serious obligation for Catholics to attend Mass every Sunday.

By the end of Grade 7, students will be able to:

1. Know that during the Penitential Rite (within the Introductory Rite at Mass) we acknowledge our sins and ask for God's mercy.
2. Know that the Lectionary is the official book of sacramental readings, arranged in a three-year cycle, used during the Liturgy of the Word.
3. Know that within the Liturgy of the Eucharist, we offer thanks and praise with Jesus to the Father.
4. Participate actively and reverently in the celebration of the Mass through proper gestures, responses, and songs.
5. List, understand, and define the signs and symbols of the Funeral Rite, e.g., pall, paschal candle, incense, and sprinkling of holy water.
6. Express that the Mass of Christian Burial (Funeral Liturgy) celebrates the triumph of Christ's victory of life over death.
7. Know that in the sacrament of Holy Orders, the three degrees of ordination are: deacon, priest, and bishop.
8. Know that sacraments are special encounters with Jesus at key points in our journey of life, and that Jesus continues to care for us and give us his life through the sacraments.
9. Know that human life is changed at death but not ended, and that our whole person, body and soul, will rise again.
10. Understand that the Liturgical Year begins with the First Week of Advent.

By the end of Grade 8, students will be able to:

1. Know that Jesus instituted the Eucharist, which is the source and summit of Catholic life, worship, and unity.

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2. Identify the principal parts of the Mass: Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, and Concluding Rite.
3. Know that Sunday is the Sabbath, Lord's Day, set aside for worship, family and rest, and that Catholics have a serious obligation to attend Mass every Sunday.
4. Know that throughout history, Catholics have expressed faith and worship through sacred art: song, painting, drama, architecture, literature, and prayer.
5. Understand that the sacraments strengthen our faith, hope, and love and empower us to participate in the mission of the Church.
6. Know that, the Rite of Christian Initiation of Adults (RCIA) is the formation period for those adults who wish to receive the Sacraments of Initiation and become full members of the Catholic Church. Those being formed belong to the catechumenate.
7. Know that the sacrament of Confirmation imparts the fullness of the gifts of the Holy Spirit, first received at Baptism.
8. Understand the effects of the Councils of Trent and Vatican II on the prayers and actions of the Mass and on the celebration of the sacraments.

IV. CHRISTIAN MORALITY

Content Standard

Students of the Diocese of Birmingham will understand that God graciously created all people to “share in his own blessed life.” Through his only Son, Jesus, he invites us to become his adopted children. As God’s children, we are called to be perfect as our heavenly Father is perfect (Matthew 5:48), to show forth his goodness, truth, and beauty by the way we live our lives. The foundations for living moral lives are: moral law, God’s grace, and a well-formed conscience (CCC 1785).

Rationale

Our moral life flows from Christ’s presence within us. Because it is life in the Son of God, his examples, teachings, and commandments are to be followed. The way of Christ “leads to life”; a contrary way “leads to destruction.” Catechesis must reveal in all clarity the joys and demands of the way of Christ, who is “the way and the truth and the life” (Jn.14:6) (CCC 1696-7).

The demands of the Law are written in their hearts, while their consciences also bear witness, approving those choices that are good, and denouncing those that are evil. (Rom 2:14-16)

For to me, to live is Christ. (Phil 1:21)

Performance Standards

1. Students will know the foundations of Catholic teachings from Scripture, Tradition, and the Liturgy of the Church. This is a “catechesis of grace by which we are saved and our works bear fruit for eternal life” (CCC 1697).
2. Students will understand the true dignity of the human person comes from our being made in the image of God, called in Baptism by God to a vocation of beatitude, freedom, virtue, and mercy. This includes “a catechesis of the Christian virtues of faith, hope, and charity,” generously inspired by the example of the saints (CCC 1697).
3. Students will understand that rebellion is a rejection of Baptismal promises and a choosing of evil, vice, and sin, requiring a catechesis of sin and forgiveness, by which we know the truth about ourselves and God, whose mercy makes us whole (CCC 1697).
4. Students will learn that conscience is a gift from God, which must be formed and aided by grace, in order to recognize the objective difference between good and evil, judging an act moral or immoral. The formation of conscience includes a catechesis of the Holy Spirit, the interior Master of Life, together with a catechesis of human (cardinal) virtues, which attract us to the beauty of doing good (CCC 1697).
5. Students will understand that Life in Christ includes following the Commandments, Beatitudes, and the Precepts of the Catholic Church. This is an ecclesial catechesis by which the “Christian life can grow, develop, and be communicated through the Church” (CCC 1697).

By the end of the Pre-K-Kindergarten program, students will be able to:

1. Understand that we are good because we are created in God's image and likeness.
2. Learn through stories of Jesus how to love others in their families and class.
3. Learn to talk about God.
4. Learn to say "I'm sorry" when we have not been nice to others.

By the end of Grade 1, students will be able to:

1. Learn the difference between right from wrong.
2. Know that the Holy Spirit helps them to make good decisions in their everyday lives.
3. Know that Jesus is God, and also the Son of God.
4. Be familiar with stories of Jesus' healing and forgiveness of sinners
5. Understand that when we do not act in a caring way with others, we should ask for forgiveness from those we have hurt and from God.
6. Participate in prayers of forgiveness, thanksgiving, and petition.

By the end of Grade 2, students will be able to:

1. Understand that the Ten Commandments reveal what is right and just.
2. Know that the great commandment of Jesus: "Love God with all your heart, mind, and all your soul, and love your neighbor as you love yourself" summarizes the Ten Commandments.
3. Examine their consciences in the light of the Ten Commandments.
4. Know that the sacrifice of Jesus on the cross and his resurrection are re-presented in the Mass, that they are the source of the forgiveness of our sins, and that they open us up to new life as God's children.
5. Know that sin is choosing to do wrong, that it displeases God, and hurts us as well as others.
6. Know that when we sin and we are sorry for what we have done, we can always be forgiven. With the help of God's grace and the sacrament of Reconciliation, we can begin again to follow Jesus and do what is right.

By the end of Grade 3, students will be able to:

1. Use their time and talents to help others.
2. Know that following the Ten Commandments leads to a happy life with God and helps us respect the dignity of each person.
3. Know that we respond to God's love by performing Spiritual and Corporal Works of Mercy.
4. Examine their thoughts, words, and deeds in light of Jesus' Law of Love.
5. Recognize that the power of good and God's grace is stronger than evil.
6. Review the steps and the rite of the sacrament of Reconciliation.
7. Celebrate the seasons of Advent and Lent as a time to strengthen the positive moral habits of prayer and sacrifice and receive the sacrament of Reconciliation.

By the end of Grade 4, students will be able to:

1. Know that Jesus is our role model for the Christian life.
2. Know that our conscience is an inner voice, aided by grace, which helps us to choose what is right.
3. Define mortal and venial sins.
4. Know that prayer helps us in times of temptation.
5. Know that living the Beatitudes helps form Christian attitudes and actions.
6. Understand that grace is a sharing in God's own life and that by receiving God's life we are enabled to live the Christian life.
7. List the Ten Commandments.
8. Respect all life as a gift from God.
9. Recognize and respect that all people are made in the image and likeness of God.

By the end of Grade 5, students will be able to:

1. Know that a parable is a story told by Jesus to help them understand how to respond to God's call live holy lives.
2. Know that virtues are good spiritual habits.
3. Learn that faith, hope, and charity are the theological virtues given to us by God at Baptism to help us live the Christian life.
4. Understand that sin has personal and social consequences; when we sin, we weaken our friendship with God and with the Church.
5. Learn that the elements of the sacrament of Penance/Reconciliation are: contrition, confession, absolution, and penance.
6. Develop the ability to examine their consciences, in light of the Ten Commandments, using an appropriate Examination of Conscience when necessary.
7. Know that they must respect their bodies because they are temples of the Holy Spirit.
8. Develop respect for all human life as a gift from God, made in his image and likeness.

By the end of Grade 6, students will be able to:

1. Articulate the role of the Old Testament prophets, and their message of God's justice and mercy in the formation of God's chosen people.
2. Recognize the Old Testament Hebrew experiences of faithfulness, sin, and reconciliation prefigure our Christian moral life today.
3. Recognize an occasion of sin as any person, place, or object, which may lead people away from the Lord, away from living a holy life.
4. Recognize that conversion is turning away from sin and toward life in Christ.
5. Recognize that the obedience of the Old Testament leaders can guide them in making their own moral decisions.
6. Know that God and his goodness always prevail over sin and evil.
7. Know that they can call upon the Holy Spirit to help them to do what is right, even in difficult times.

Religious Education Standards and Benchmarks – Christian Morality

8. Identify that many aspects of popular culture, including some magazines, video games, television, music, and the Internet, etc., are contrary to the teachings of Jesus Christ and the Ten Commandments.
9. Demonstrate that, by their words and actions, they respect life and the basic human rights of all people, rights that flow from our dignity as God's creatures (CCC 1930).
10. Learn that habits of selfishness and moral weakness lead to sin.
11. Understand that they are to be chaste and pure in thoughts, words, and actions, both with themselves and with others.

By the end of Grade 7, students will be able to:

1. Identify Jesus as God as well as truly human in all ways but sin, and determine to follow his example of obedience to God's will.
2. Know that we should respect others and ourselves because of the presence of Christ in each one of us.
3. Understand that good moral decision-making is possible with the assistance of God's grace and is based on the Ten Commandments, the Beatitudes, and teachings of the Church.
4. Name and discuss the meaning of the theological virtues (faith, hope, charity) and the cardinal virtues (prudence, justice, fortitude, and temperance).
5. Understand that Christ's invitation to "...take up your cross and follow Me." (Mt. 16:24) demands rejecting destructive secular values and acting in truth and integrity.
6. Understand and recognize that the Church has the authority to provide moral teaching and direction through the Magisterium: The pope and the bishops in communion with him.
7. Practice an examination of conscience by reflecting on their personal and social responsibilities.
8. Know that prayer, grace, and self-discipline help to overcome temptation.
9. Understand that sexuality is a gift, that its expression is reserved for those who are married, and that in marriage a husband and wife grow in loving union together, open to the gift of children as the Lord provides.

By the end of Grade 8, students will be able to:

1. Know that salvation has been merited for us by Jesus in the Paschal Mystery, i.e., the Passion, Death, Resurrection, and Ascension.
2. Learn and practice the theological virtues of faith, hope, and charity.
3. Review the importance and the need for frequent reception of the sacrament of Penance/Reconciliation.
4. Understand the universal call to holiness as exemplified in the lives of the saints.
5. Appreciate that the frequent reception of the Eucharist is the primary source of grace needed to faithfully live out the Christian life.
6. Know the existence of an objective moral law binding on all human beings. The law of God within us, known by human reason, is called the natural law.
7. Recognize that through the sacrament of Confirmation, they receive special sacramental grace to deepen their witness to Christ in their daily lives.
8. Learn the practice and use of the Gifts of the Holy Spirit.

Religious Education Standards and Benchmarks – Christian Morality

9. Appreciate the obligation to promote the Christian principles of social justice, especially respect for life, in their community and society at large.
10. Know that the Precepts of the Church remind us of our Christian duties so that we might grow in holiness.
11. Understand that sexual desires are good and are given by God to be properly expressed in marriage.
12. Realize that God calls each person to live chastely and purely and that is wrong to misuse their sexuality by looking at pornography or turning to self-gratifying fantasies.

V. PRAYER AND SPIRITUALITY

Content Standard

Students in the Diocese of Birmingham will learn about and participate in prayer as an integral part of their daily Christian life. They will develop the ability to pray through the presentation and experience of a variety of prayer forms, through which they will grow in their personal relationship with God (CCC: 2558- 2857, 487-511, 721-726, 829, 963-975, 1691-1696, 1704-1715, 2045, 2742-2745).

Rationale

Prayer, at its most basic level, is talking with God, while spirituality is our way of being in relationship with God. Prayer opens our hearts to God's presence creating a 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 (CCC 2565). Spirituality is the thread that weaves its way through all that we believe, profess, celebrate, and respond to in life (CCC: 2562-2565).

At every opportunity pray in the spirit, using prayers and petitions of every sort. (Ephesians 6:18)

So we give the name of spiritual exercise to any process which makes the soul ready and able to rid itself of all irregular attachments; so that, once rid of them, it may look for and discover how God wills it to regulate its life. (Spiritual Exercises, St. Ignatius Loyola)

Performance Standards

1. Students will understand that prayer is a dialogue that takes place between God and man, a living relationship of the children of God with their Father, his Son Jesus Christ, and with the Holy Spirit (CCC 2565, 2653).
2. Students will know that prayer is a personal relationship with God expressed in these specific forms revealed in Scripture: blessing and adoration, contrition, intercession, petition, praise and thanksgiving (CCC 2565).
3. Students will develop the means of communicating the three major expressions of prayer: vocal, meditative, and contemplative (CCC 2699).
4. Students will realize that prayer is both a gift of grace from God and an active response on their part (CCC 2725).
5. Students will understand that through prayer every Christian works for the coming of the Kingdom (CCC 2632).
6. Students will meditate on the Word of God in personal prayer, practice it in liturgical prayer, and internalize it at all times so that they might bear fruit in a new life in Christ (CCC 2688).

By the end of the Pre-K-Kindergarten program, students will be able to:

1. Recite and demonstrate the Sign of the Cross.
2. Recite a mealtime prayer and explain its purpose.
3. Tell how and when we pray.
4. Participate in formal prayers such as the Lord's Prayer, Hail Mary, and Glory Be.
5. Participate in simple examples of spontaneous prayer.
6. Demonstrate appropriate and respectful participation during Mass and/or prayer.
7. Identify that God is everywhere.
8. Recognize that God loves them.
9. Relate that all things are a gift from God.
10. Understand that they are a unique and special creation of God.

By the end of Grade 1, students will be able to:

1. Recite the Lord's Prayer, Hail Mary, and Glory Be.
2. Participate in an age-appropriate Stations of the Cross during Lent.
3. Participate in Mass prayerfully.
4. Prepare and assume different roles in communal prayer.
5. Share reasons why and when they pray.
6. Realize through active participation in a variety of prayer forms that God is present in their lives in a special way.
7. Know that silence helps enter into and attend to God's presence in prayer.
8. Tell ways that God shows love for them.
9. Realize how they experience the love of Jesus in their lives.
10. Know that they can pray alone; however, that the church building is a sacred place for prayer.
11. Understand that they belong to their family and God's family, the Church.

By the end of Grade 2, students will be able to:

1. Recite an Act of Contrition.
2. Participate in the rosary.
3. Describe how prayer is important to their relationship with God.
4. Compose a personal prayer.
5. Know that the Lord's Prayer, the Our Father, was given to us by Jesus.
6. Know that God hears their prayers.
7. Express their love for Jesus and Jesus' love for them through the reception of the sacraments of Reconciliation and Eucharist.
8. Participate in a guided examination of conscience.
9. Know that we can ask Mary and the saints to pray for us, especially in times of need or temptation.
10. Describe that we gather as a Catholic family at Mass to celebrate the Life, Death, and Resurrection of Jesus.

Religious Education Standards and Benchmarks – Prayer and Spirituality

11. Indicate that the sacrament of Penance/Reconciliation is a way to say we are sorry for our sins and to receive God's forgiveness.
12. Know that the Mass is our greatest prayer.
13. Understand that Jesus is our model of love and goodness.
14. Respect our lives and the lives of others as gifts from God.
15. Name and thank God for the gifts that he has given them.

By the end of Grade 3, students will be able to:

1. Identify the meaning of the Stations of the Cross.
2. Prepare and assume different roles in communal prayer experiences in the classroom.
3. Compose prayers for different occasions and needs.
4. Offer their own morning and evening prayers to include personal needs and needs of others.
5. Understand the importance of both communal and personal prayer.
6. Learn how to pray the rosary.
7. Participate in an examination of conscience.
8. Observe each of the liturgical seasons with an understanding of their significance.
9. Show how God takes care of them and is always faithful to them.
10. Develop a deeper devotion to Mary and the saints.
11. Study the lives of the saints and understand the Communion of Saints as the life of the Church.
12. Know that Christians forgive those who hurt them, bear wrongs patiently, and pray for those both living and dead.
13. Respect all life as a gift from God.
14. Recognize and respect that all people are made in the image and likeness of God.

By the end of Grade 4, students will be able to:

1. Recite the Apostles' Creed and explain its meaning and importance.
2. Tell the meaning of the Act of Contrition.
3. Define prayer; and identify the four basic categories of prayer (praise, petition, thanksgiving, and contrition), and give examples of each.
4. Describe the difference between public and private prayer.
5. Prepare for and assume different roles in communal prayer services and in the Mass.
6. Describe and participate in different kinds of prayers and devotions (Feast of Saints, Stations of the Cross).
7. Show a desire to follow Jesus by making prayer a part of daily life.
8. Recite a spontaneous prayer.

By the end of Grade 5, students will be able to:

1. Participate in guided meditative prayer based on Gospel stories, such as the Rosary.
2. Pray the litany of the saints.

Religious Education Standards and Benchmarks – Prayer and Spirituality

3. Understand the role of Mary and the saints as our intercessors before the Lord.
4. Discuss what prayer means to them and why it is important in their lives.
5. Examine Jesus as the model for prayer in the Gospel.
6. Discuss difficulties in prayer and strategies to overcome them.
7. Explore how sacramentals (holy water, blessed palms, candles, ashes, rosary, medals, scapulars, crucifixes, images, statues, etc.) help enhance their spiritual lives.
8. Perform a personal examination of conscience.

By the end of Grade 6, students will be able to:

1. Discuss the importance of perseverance in prayer to overcome difficulties.
2. Recognize saints as witnesses of faith whose example they can emulate (CCC 2683).
3. Know that the Psalms, rooted in the Judaic community, were prayed by Christ and are used today as personal and communal prayer.
4. Know that God's covenant with us, beginning with Abraham, calls each person to a life of prayer in communion with him and continues with each person in prayer to renew them in God's likeness.
5. Deepen their understanding and appreciation of the Rosary and other Marian Devotions, and be able to name and explain the Mysteries of the Rosary (Joyful, Luminous, Sorrowful, Glorious).
6. Understand and practice the Church's traditions of Lenten devotions and penance.
7. List and explain the Corporal and Spiritual Works of Mercy.

By the end of Grade 7, students will be able to:

1. Understand that Jesus is our role model of prayer.
2. Explain the meaning of the seven petitions in the Lord's Prayer and understand that this is a compilation of the Gospel message.
3. Discuss how trust in God is the basis for prayers of petition.
4. Understand and practice the Church's Advent tradition of the waiting and longing for the coming of the Lord.
5. Understand and practice the Church's Lenten tradition of prayer, fasting, and almsgiving in preparation for the celebration of the Paschal Mystery.
6. Identify the Beatitudes and understand them as the pattern of the Christian way of life.
7. Reflect more deeply on their personal relationship with the Lord.
8. Learn that the rosary is the epitome of the Gospel expressing devotion to Jesus through Mary.
9. Explain and appreciate the role of Eucharistic spirituality and devotion, such as Eucharistic Adoration, Eucharistic Benediction, and visits to the Blessed Sacrament.
10. Understand the importance of weekly participation in the Sunday Mass as the foundation of Catholic spirituality and prayer.

By the end of Grade 8, students will be able to:

1. Take leadership roles in working with students at other grade levels in preparing and directing a communal prayer service or liturgy.
2. Evaluate their practice of personal prayer and describe how they will make changes to strengthen their prayer lives.
3. Explain and use various expressions of prayer (vocal, meditative, and contemplative).
4. Discuss how prayer can deepen their appreciation of the gifts of the Holy Spirit in their lives.
5. Review how prayer inspired men and women of faith in the Scriptures.
6. Identify and explain each of the Theological Virtues (faith, hope, and charity).
7. Explain and practice the Moral (Cardinal) Virtues (Prudence, Justice, Temperance, and Fortitude) in order to strengthen their spiritual lives.
8. Pray for an open and generous response to God's call in their lives and future vocations.
9. Pray the rosary using all 4 sets of Mysteries as the basis for meditating on the life and mission of Christ.

VI. COMMUNITY AND SERVICE

Content Standard

Students in the Diocese of Birmingham will understand that they are created in the image and likeness of the Triune God, and are therefore called to live like him in a loving communion of persons. They will appreciate that the communal love of the Holy Trinity is the source of human community and that of the Church, the Body of Christ. They will learn that by virtue of their Baptism into Christ, who came to serve, and not be served, they too, are responsible to live a life of service. This service encompasses life in the various communities to which they belong: family, school, parish, diocese, civic, national, and global.

Rationale

The human vocation is to embody the image of God by being transformed into the image of Jesus (CCC 1877). Since Jesus' life was, and continues to be, one of service, "For the Son of Man did come not to be served but to serve and to give his life as a ransom for many" (Mk. 10:45), so our lives are for service. Service to others is also a response to our human and Baptismal vocations (CCC 1879). Because the human virtues are rooted in the theological virtues, they are the foundation of Christian moral activity and service. Thus, Christian service to others is concretely realized by sharing the gifts of faith, hope, and love.

By faith, man freely commits his entire self to God. Service of and witness to faith are necessary for salvation. "Faith apart from works is dead." (James 2:26) (CCC 1814-1816).

Hope inspires us to do the Father's will. Hope enables us to persevere. It purifies our activity, sustains us in trial, keeps us from discouragement, and preserves us from selfishness (CCC 1820 – 1821).

Love is the source and the goal of Christian practice. In his new commandment (Jn.15:12), Jesus asks us to love as he does, even our enemies, to make ourselves the neighbors of all people, & to love the poor as Christ himself (CCC 1825).

Performance Standards

1. Students will learn that "Christ chose to be born and grow up in the bosom of the holy family of Joseph and Mary. From the beginning, the core of the Church was often constituted by those who had become believers 'together with all their household.'... These families were islands of Christian life in an unbelieving world" (CCC 1655).
2. Students will understand that the home is the first school of Christian life and "a school for human enrichment. Here one learns endurance and the joy of work, fraternal love, generous—even repeated—forgiveness, and, above all, divine worship in prayer and the offering of one's life" (CCC 1657).
3. Students will understand how each member of the Catholic community is called by Baptism to live out the mission of the Church. The Holy Spirit is "the principal agent of the whole of the Church's mission...the mission of Christ, who was sent to evangelize the poor" (CCC 852).
4. Students will appreciate that Mary, by completely adhering "to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit is the Church's model of faith and charity" (CCC 967).
5. Students will recognize the contributions of the saints throughout the ages, by prayer and service, to the well-being of all members of society, especially the poor.
6. Students will understand that community service is prayer, faith, and love in action.

By the end of the Pre-K-Kindergarten program, students will be able to:

1. Talk about how we belong to a family just as Jesus did.
2. Recognize the responsibility to care for God's creation.
3. Share ways they can help others in their families, and class, and neighborhood.
4. Discuss Bible stories that show how people help others.
5. Know that Jesus wants us to care about others.
6. Act out stories about Mary's willingness to say "Yes" to what God asked her to do.
7. Demonstrate respect and reverence for the Bible as a holy book.

By the end of Grade 1, students will be able to:

1. Discuss how they became members of the Church community through Baptism.
2. Listen to stories of saints who served the needs of the poor.
3. Recognize ways adults and children serve the needs of others in their families and at school.
4. Discuss the creation story to show ways to appreciate and care for the gifts of creation.
5. Recognize that God gives us gifts and talents to share with others.

By the end of Grade 2, students will be able to:

1. Learn that Mary became the Mother of God through the Annunciation.
2. Realize that once they have received First Communion, they participate more fully as members of the Christian community.
3. Be familiar with Gospel stories where Jesus and his followers demonstrate love and service to others.
4. Read Gospel stories showing love for others in action.
5. Plan and participate in a service activity.
6. Discuss ways people in our parish provide a life of service to others.

By the end of Grade 3, students will be able to:

1. Understand that loving their neighbor means sharing their gifts and talents with others and respecting the rights of each person, made in the image and likeness of God.
2. Know that they can bring hope and comfort to others by their kind words and actions.
3. Appreciate the gifts God has given them and their responsibility to use them.
4. Learn how to become a peacemaker in their family and with their classmates.
5. Give examples of how their parish community reaches out in service to others.
6. Become familiar with the ways clergy and religious serve the Christian community.
7. Know that the lives of the saints show us how to follow Jesus.
8. Tell about a saint who is a model of service.
9. Describe Mary as the perfect disciple of Jesus.
10. Begin to understand the concept of stewardship as a response to God's many gifts to us.

Religious Education Standards and Benchmarks – Community and Service

11. Describe the people who make up the Church community, the Body of Christ: the pope (the bishop of Rome and successor of St. Peter), the clergy (bishops, priests, and deacons), men and women religious, and lay people, married and single.
12. Recognize that the Church continues Jesus' ministries of community, word, worship, and service.
13. Know that God loves and respects us so much he wants to have us help him in his work.

By the end of Grade 4, students will be able to:

1. Learn, through the Visitation, Mary's example of how to willingly respond to God's call to help others.
2. Demonstrate that as members of the Church we are called to be examples of Jesus' love to others.
3. Identify and discuss ways of imitating how Jesus showed love for others.
4. Discuss how we can live out Jesus' Great Commandment, "To love God above all things and love your neighbor as yourself."
5. Learn that in contrast to the practices of the world, Jesus' community lives in a spirit of selflessness and love, and are marked by a spirit of humility and service.
6. Understand that the Christian family is the basic unit of the church community and needs to be respected and cared for.
7. Define responsible stewardship as care of personal belongings, public property, and God's creation.
8. Demonstrate respect for all creation, especially living things.

By the end of Grade 5, students will be able to:

1. Relate Mary's sensitivity to the needs of others at the Wedding Feast of Cana to God's call to each person to look to Jesus for help and to serve others.
2. Study the words and actions of Jesus at the Last Supper (especially in John 13-18) as a model of the Christian understanding of community and service.
3. Discuss how the Eucharist is the source and goal of our Christian life.
4. Study the vocations of Matrimony, Holy Orders, and Religious Life as they relate to Jesus' call to service.
5. As part of the Baptismal commitment, understand that Christian laypersons are called to bring Christ to the world through the way they live their lives and do their work.
6. Research how Jesus' identification of himself with the "least of my brothers" (Matt 7.25) is lived out through parish and diocesan outreach programs to the poor and suffering.
7. Identify examples of God working through his people to build his Kingdom of justice, peace, and mercy on earth.

By the end of Grade 6, students will be able to:

1. Demonstrate respect for and cooperation with leaders within the community.
2. Demonstrate respect for those being served because Christ resides in all people.
3. Recognize the works of leadership and service of Old Testament figures.
4. Discuss ways in which individuals, families, and parish communities can more fully live out Jesus' mandate to welcome the stranger.

Religious Education Standards and Benchmarks – Community and Service

5. Examine how love and justice are lived through the observance of the Ten Commandments.
6. Participate in prudent community service supporting life issues and care for the poor and the environment.
7. Recognize the importance of respecting the dignity of all people, especially the physically and emotionally challenged.
8. Research the contribution of Christian art and music to the Church and the world.
9. Discuss how the diverse cultural experiences of our faith strengthen and enrich our Universal Church.
10. Identify sin and selfishness as the cause of injustice, locally, nationally, and globally.

By the end of Grade 7, students will be able to:

1. Know that as Mary brought Jesus into the world at the Nativity, and we bring Christ to the world through acts of love and service.
2. Know that the pope and the bishops are the authentic teachers endowed with the authority of Christ to guard and preach the faith to believers and to guide us to put it into practice.
3. Know the Spiritual and Corporal Works of Mercy and identify how they are examples of putting faith into action.
4. Discuss the difficulties and challenges in today's culture for bringing hope and love to those who suffer in body and spirit.
5. Identify men and women who have responded to God's call to holiness through their service to others, looking particularly at examples from the lives of the saints.
6. Understand that it is only with the gift of Christ's grace and practice of the Theological and Cardinal Virtues, that they become true witnesses of Christ.
7. Practice living responsibly as stewards of God's creation, respecting life, themselves, and their environment by willingly sharing their time and God-given talents with the school, parish, and community.
8. Work together for peace and justice by cooperatively choosing and completing a service project.

By the end of Grade 8, students will be able to:

1. Know that the power of the Holy Spirit is exemplified in the life, work, and witness of the saints.
2. Understand that faith, which flows from prayer, must be lived through good works.
3. Exercise the Corporal and Spiritual Works of Mercy.
4. Discuss how Jesus' example of forgiveness and healing in the Gospels are a sign of hope and a mandate to imitate him.
5. Understand that the Church has a special mission to the poor and continually fulfills this call through the activities of local and global organizations.
6. Know that ecumenism is the work to promote unity among all Christians.
7. Practice leadership and the sharing of responsibilities by planning and carrying out service projects.
8. Know that the strengthening from the Holy Spirit, imparted through the sacrament of Confirmation, enables them to live a life of Christian witness and service.

Religious Education Standards and Benchmarks – Community and Service

9. Know that in the midst of conflict and evil, God raises up men and women of faith who work for peace, justice, and human dignity to further the Kingdom of God on earth.
10. Evaluate issues of homelessness, hunger, poverty, and illiteracy in their local, national, and international communities, and discuss how Christians can and do respond to these tragic problems.

VII. VOCATIONS

Content Standard

Each year, students should be taught the Church's teaching on vocations as an independent session or incorporated into a daily lesson plan. The grade-specific standards will familiarize students with the variety of vocations to which God calls his people, and will gradually encourage them to be more open to listening and more active in discerning God's call in their own lives.

Rationale

From the moment of our baptism, God has a special plan for each of us. God calls us to life in Christ, in order that, with Christ, we may offer our whole life in love of God and our neighbor. At our Confirmation, God strengthens and increases that the life of the Holy Spirit within us, so that we will have the inspiration and strength to respond to God's call.

Each person's vocation is the calling or destiny God has given us in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness (CCC 1, 358, 1700). Christ calls the faithful to perfection and holiness (CCC 825). The vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God's will (CCC 898). Priestly, religious, and diaconal vocations are dedicated to the service of the Church as the universal sacrament of Salvation (873, 931).

Love is the fundamental and innate vocation of every human being (CCC 2392).

Performance Standards

1. Students will learn that each person's vocation is not so much what they choose to do but what they have been chosen for by God.
2. Students will know that, though each person is called to follow God according to his personal vocation, all are called to live lives of holiness and to remain in loving friendship with God forever.
3. Students will know that God loves each person completely and that he calls each person to follow him according to his special plan for their lives.
4. Students will reflect on the great dignity which God has given them, made in the image of God and reborn in Christ through baptism.
5. Students will discover that God gifts his people differently so that all may contribute their various talents and charisms in order to reach out in love and service to others and to build up the Church, the Body of Christ.
6. Students will be able to recognize the different states of life to which God calls his people - the married life, the single life, the consecrated life, the permanent diaconate, and the ministerial priesthood.

By the end of the Pre-K-Kindergarten program, students will be able to:

1. Recognize that God knows and loves each person.
2. Know that from the moment of Baptism, God calls each person to follow him by following his special plan.
3. Know that God calls some people to be married and to be parents.
4. Know that God calls some people not to be married.
5. Know that God calls some men to be priests.
6. Know that God calls some women and men to be religious sisters and brothers.

By the end of Grade 1, students will be able to:

1. Recognize that God calls each person by name and has a special plan for his or her life.
2. Know that each person is invited to a personal friendship with Jesus.
3. Know that God calls some people to be married.
4. Know that God calls some people to remain single.
5. Know that God calls some people to the priesthood.
6. Know that God calls some people to the religious life (sisters and brothers).

By the end of Grade 2, students will be able to:

1. Recognize that God loves each one of us personally.
2. Know that we are called to be holy and to love God in return.
3. Know a call from God is called a vocation and that this special plan for our lives will bring the greatest joy and peace.
4. Know that God calls some people to be married.
5. Know that God calls some people to remain single.
6. Know that God calls some people to the priesthood.
7. Know that God calls some people to the religious life (sisters and brothers).

By the end of Grade 3, students will be able to:

1. Recognize that God has given each person unique gifts and talents and that he means for us to use these gifts in service of others and in building His kingdom.
2. Know that God calls us to be holy as he is holy - to open our hearts to his love, and to love him in return.
3. Know that God calls some people to be married.
4. Know that God calls some people to remain single.
5. Know that God calls some people to the priesthood.
6. Know that God calls some people to the religious life (sisters and brothers).

By the end of Grade 4, students will be able to:

1. Develop their friendship with Jesus through daily prayer.
2. Look to Jesus as the model for happy and holy living.
3. Imitate Jesus by living lives of love, service, and sacrifice for others in obedience to and with trust in God our Father.
4. Recognize that each human life is sacred, each person is specially created by God and is called to remain with him forever (CCC 2258)
5. Know that from the moment of Baptism God calls each person to a vocation, a special plan for life.
6. Know that God calls some people to be married.
7. Know that God calls some people to remain single.
8. Know that God calls some people to the priesthood.
9. Know that God calls some people to the religious life (sisters and brothers).

By the end of Grade 5, students will be able to:

1. Recognize that each human life is sacred, each person is specially created by God and is called to remain with him forever (CCC 2258)
2. Know that from the moment of Baptism God calls each person to a vocation, a special plan for life.
3. Pray to discern God's vocation for their lives.
4. Respond to God's love for us by showing love to others.
5. Seek the prayers and advice of others (parents, teachers, priests, religious, etc.) in discerning their own vocations.
6. Know that discovering God's will for their lives is a gradual process that happens day by day.
7. Know that God calls some people to be married.
8. Know that God calls some people to remain single.
9. Know that God calls some people to the priesthood.
10. Know that God calls some people to the religious life (sisters and brothers).

By the end of Grade 6, students will be able to:

1. Know that each person's vocation is not so much what they choose to do but what they have been chosen for by God.
2. Know that God gives personal gifts and talents to different people in different ways that all people may share with one another what they have received so that all may be enriched. (CCC 1937)
3. Know that through their baptism into Christ they share in Christ's offices as priest, prophet, and king (CCC 783-786)
4. Know that following the example of Christ and his Apostles the Church ordains only men who have have been specially called by God to serve his Church in the ministerial priesthood (CCC 1577).
5. Know that the Church "gives thanks for all the manifestations of the feminine 'genius' which have appeared in the course of history... and for all the charisms which the Holy Spirit distributes to women in the history of the People of God." (Pope St. John Paul II, *Mulieris Dignatatem* 31).

Religious Education Standards and Benchmarks – Vocations

6. Know that all are called to a life of holiness and that “our great dignity derives from baptism, which is accessible to all.” (Pope Francis, *Evangelii Gaudium* 104)
7. Know that Christ calls some people to follow him in the married life.
8. Know that Christ calls some people to follow him in the single life
9. Know that Christ calls some people to follow him in the consecrated life (sisters and brothers).
10. Know that Christ calls some men to follow him and to serve as deacons in his Church.
11. Know that Christ calls some men to follow him and to serve as ordained priests in his Church.

By the end of Grade 7, students will be able to:

1. Recognize that God reveals their personal vocations through the deepest desires of their hearts, through the circumstances of life, and through conversations with people they trust.
2. Turn to quiet prayer to listen to God’s voice to discover that the desires of their hearts ultimately come from him.
3. Know that by following God’s call they will find the greatest personal joy and fulfillment.
4. Know that a personal vocation is the means by which we draw closer to God.
5. Know that a vocation is not just meant for the individual who is called but is for loving and serving others and building up God’s Church.
6. Ask God for the grace to serve God in their vocations with undivided hearts.
7. Know that Christ calls some people to follow him in the married life.
8. Know that Christ calls some people to follow him in the single life
9. Know that Christ calls some people to follow him in the consecrated life (sisters and brothers).
10. Know that Christ calls some men to follow him and to serve as deacons in his Church.
11. Know that Christ calls some men to follow him and to serve as ordained priests in his Church.

By the end of Grade 8, students will be able to:

1. Recognize the need to pray each day to know their personal vocations, to discover God’s plan for their lives.
2. Distinguish discerning their God-given vocations from other activities, such as making life plans or picking a job.
3. Ask themselves to honestly answer probing questions, such as:
 - a. What does God want from me?
 - b. How does God want me to use the gifts that he has given me?
 - c. How is God calling me to serve him by serving my neighbor?
 - d. What plan does God have for my life that will bring me the most joy and fulfillment?
4. Know that planning and organizing the details of life should follow after discovering (discerning) God’s personal call for their lives.
5. Know that Christ calls some people to follow him in the married life.
6. Know that Christ calls some people to follow him in the single life

Religious Education Standards and Benchmarks – Vocations

7. Know that Christ calls some people to follow him in the consecrated life (sisters and brothers).
8. Know that Christ calls some men to follow him and to serve as deacons in his Church.
9. Know that Christ calls some men to follow him and to serve as ordained priests in his Church.

VIII. ESSENTIAL PRAYERS AND FORMULAS OF FAITH

Introduction

At each grade level, students in the Diocese of Birmingham will gradually be introduced to and will be familiar with some of the essential prayers and doctrinal formulas which have come down to us as a part of our Catholic Tradition. These prayers and formulas will help to form a solid foundation for growing in a loving and prayerful relationship with God and in a life of service to our neighbor.

The appendices in the latter portion of this document provide the texts of these prayers (Appendix 1) and doctrinal formulas (Appendix 2) for easy reference.

The mystery of the faith requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer. (CCC 2558)

By the end of the Pre-K-Kindergarten program, students will be familiar with:

1. The Sign of the Cross
2. Genuflection before the Blessed Sacrament
3. The Morning Offering for Young Children

By the end of the Grade 1, students will be familiar with:

1. Our Father
2. Hail Mary
3. Glory Be
4. The Prayer before Meals
5. The Prayer to our Guardian Angels

By the end of the Grade 2, students will be familiar with:

1. The Act of Contrition
2. The Great Commandment (The Two Commandments of Love)
3. The Golden Rule

By the end of the Grade 3, students will be familiar with:

1. The Stations of the Cross
2. Hail Holy Queen
3. The Rosary

By the end of the Grade 4, students will be familiar with:

1. The Apostles' Creed
2. The Ten Commandments
3. Angelus

By the end of the Grade 5, students will be familiar with:

1. The Nicene Creed
2. Prayer to the Holy Spirit
3. Prayer to St. Michael the Archangel

By the end of the Grade 6, students will be familiar with:

1. Memorare
2. Holy Days of Obligation

By the end of the Grade 7, students will be familiar with:

1. The Beatitudes
2. The Three Theological Virtues
3. The Four Cardinal Virtues
4. The Spiritual Works of Mercy
5. The Corporal Works of Mercy

By the end of the Grade 8, students will be familiar with:

1. The Morning Offering
2. The Seven Gifts of the Holy Spirit
3. The Twelve Fruits of the Holy Spirit
4. The Precepts of the Church
5. The Four Last Things

PART TWO

Religious Education

Standards and Benchmarks

Arranged by Grade Level

With Content Standards, Rationale, and

Performance Standards

GRADES PRE-K — 8

PRE-K – KINDERGARTEN COMPETENCIES

1. Scripture

1. Know that the Bible is a special book about God.
2. Know that Bible stories tell us about creation, our loving God, and the birth of Jesus.

2. Creed

1. Identify God as the Creator through the beauty of nature.
2. Understand that God loves them through being loved by others, especially within the family.
3. Identify all things as gifts from God.
4. Identify God as Trinity of persons - Father, Son, and Holy Spirit - by making the Sign of the Cross.
5. Tell that Mary is Jesus' mother and that Joseph is Jesus' earthly foster father.
6. Know that we love and honor Mary in a special way.
7. Tell why Christmas and Easter are special times in our Church.
8. Demonstrate that the church building is a sacred place where we must act appropriately.
9. Know that our parish community is like a family.

3. Liturgy and Sacraments

1. Tell that we celebrate together as a Church family by attending Sunday Mass.
2. Demonstrate appropriate and respectful behavior during liturgy.
3. Understand that through Baptism we become children of God.
4. Know that we say we are sorry when we have done something wrong and we forgive one another.
5. Understand that all creation is good.
6. Understand that God's love is shown to us through the love of our families and friends.
7. Respect the fact that God gave each of us different talents.
8. Identify Advent as a time to prepare for Christmas – the Birth of Jesus.
9. Identify Lent as a time to prepare for Easter – the Resurrection of Jesus.

4. Christian Morality

1. Understand that we are good because we are created in God's image and likeness.
2. Learn through stories of Jesus how to love others in their families and class.
3. Learn to talk about God.
4. Learn to say "I'm sorry" when we have not been nice to others.

5. Prayer & Spirituality

1. Recite and demonstrate the Sign of the Cross.
2. Recite a mealtime prayer and explain its purpose.
3. Tell how and when we pray.

4. Participate in formal prayers such as the Lord's Prayer, Hail Mary, and Glory Be.
5. Participate in simple examples of spontaneous prayer.
6. Demonstrate appropriate and respectful participation during Mass and/or prayer.
7. Identify that God is everywhere.
8. Recognize that God loves them.
9. Relate that all things are a gift from God.
10. Understand that they are a unique and special creation of God.

6. Community & Service

1. Talk about how we belong to a family just as Jesus did.
2. Recognize the responsibility to care for God's creation.
3. Share ways they can help others in their families, and class, and neighborhood.
4. Discuss Bible stories that show how people help others.
5. Know that Jesus wants us to care about others.
6. Act out stories about Mary's willingness to say "Yes" to what God asked her to do.
7. Demonstrate respect and reverence for the Bible as a holy book.

7. Vocations

1. Recognize that God knows and loves each person.
2. Know that from the moment of Baptism, God calls each person to follow him by following his special plan.
3. Know that God calls some people to be married and to be parents.
4. Know that God calls some people not to be married.
5. Know that God calls some men to be priests.
6. Know that God calls some women and men to be religious sisters and brothers.

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. The Sign of the Cross
2. Genuflection before the Blessed Sacrament
3. The Morning Offering for Young Children

GRADE ONE COMPETENCIES

1. Scripture

1. Know that the Bible shares God's Word with us.
2. Retell the Bible stories of creation, the life of Jesus, and the Easter story.
3. Understand that Bible stories teach us the truth about God and how we are to live.
4. Know that God speaks to us through the Bible.

2. Creed

1. Tell that God always is and will always be, and he is a Trinity of persons - Father, Son, and Holy Spirit.
2. Recognize that God is the Creator of all things, the visible world and the invisible world, the angels.
3. Understand that God's greatest gift to us is life and that grace is the gift of God's life in us.
4. Understand that God wants us to do good and avoid evil.
5. Realize that doing good and being kind pleases God.
6. Know that Jesus showed us how to live.
7. Identify Christmas as Jesus' birthday on earth.
8. Know that Jesus died on the cross for our sins but rose to life again on Easter Sunday.
9. Identify Advent as the time of preparation for Christmas and Lent as preparation for Holy Week and Easter.
10. Know that Mary is the Mother of Jesus, and our mother, too.
11. Tell that the church is a sacred place where the People of God gather.
12. Identify saints as people who lived holy lives.

3. Liturgy and Sacraments

1. Know that Jesus shares himself with us in a special way during the Mass.
2. Know that Communion is Jesus.
3. Know that Baptism is a celebration of becoming a member of the Catholic Christian family, called the Church.
4. Identify the Baptismal font, holy water, candle, and white garment as signs of the new life with Jesus.
5. Understand that we prepare for Penance/Reconciliation by forgiving others and by saying we are sorry.
6. Understand that the church building is the place where our parish family gathers to celebrate Mass.
7. Know that we show signs of respect, including genuflecting and bowing, because Jesus is really present in our church building, specifically in the tabernacle.
8. Recognize the liturgical colors match the liturgical seasons: Advent, Christmas, Lent, and Easter.
9. Understand that Holy Days are special days, other than Sundays, when we come together to celebrate Mass.

4. Christian Morality

1. Learn the difference between right and wrong.
2. Know that the Holy Spirit helps them to make good decisions in their everyday lives.
3. Know that Jesus is God, and also the Son of God.
4. Be familiar with stories of Jesus' healing and forgiveness of sinners
5. Understand that when we do not act in a caring way with others, we should ask for forgiveness from those we have hurt and from God.
6. Participate in prayers of forgiveness, thanksgiving, and petition.

5. Prayer & Spirituality

1. Recite the Lord's Prayer, Hail Mary, and Glory Be.
2. Participate in an age-appropriate Stations of the Cross during Lent.
3. Participate in Mass prayerfully.
4. Prepare and assume different roles in communal prayer.
5. Share reasons why and when they pray.
6. Realize through active participation in a variety of prayer forms that God is present in their lives in a special way.
7. Know that silence helps enter into and attend to God's presence in prayer.
8. Tell ways that God shows love for them.
9. Realize how they experience the love of Jesus in their lives.
10. Know that they can pray alone; however, that the church building is a sacred place for prayer.
11. Understand that they belong to their family and God's family, the Church.

6. Community & Service

1. Discuss how they became members of the Church community through Baptism.
2. Listen to stories of saints who served the needs of the poor.
3. Recognize ways adults and children serve the needs of others in their families and at school.
4. Discuss the creation story to show ways to appreciate and care for the gifts of creation.
5. Recognize that God gives us gifts and talents to share with others.

7. Vocations

1. Recognize that God calls each person by name and has a special plan for his or her life.
2. Know that each person is invited to a personal friendship with Jesus.
3. Know that God calls some people to be married.
4. Know that God calls some people to remain single.
5. Know that God calls some people to the priesthood.
6. Know that God calls some people to the religious life (sisters and brothers).

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. Our Father
2. Hail Mary
3. Glory Be
4. The Prayer before Meals
5. The Prayer to our Guardian Angels

GRADE TWO COMPETENCIES

1. Scripture

1. Tell that the Bible is made up of two sections: The Old Testament (before Jesus' birth) and the New Testament (after Jesus' birth).
2. Recognize that the readings at Mass come from both the Old and New Testaments in the Bible.
3. Recall selected Bible stories from the Old Testament, and forgiveness and miracle stories about Jesus from the New Testament.
4. Know about the Ten Commandments and how we received them, and relate how they help us love God and others.
5. Know that the Gospels are part of the New Testament and are about the life and teachings of Jesus.
6. Retell the story of Passover and the Last Supper.
7. Know that the four Gospel writers are Matthew, Mark, Luke, and John.

2. Creed

1. Tell that we know that God is a Trinity of three Persons: the Trinity: God the Father, God the Son (Jesus Christ), and God the Holy Spirit.
2. Describe the Holy Spirit as our helper sent to us by God to always live in our hearts.
3. Know that grace is the gift of God's life in us.
4. Tell that sin is choosing to do wrong, displeases God, and hurts others, and us.
5. Know that God the Father loves us even when we have sinned.
6. Know that original sin is the result of the sin of Adam and Eve and that all people are in need of God's grace.
7. Understand that mortal sin breaks our friendship with God.
8. Understand that venial sin hurts our friendship with God.
9. Identify the Life, death, and Resurrection of Jesus as the source of the forgiveness of sins and our salvation.
10. Understand that we receive the Body and Blood of Jesus when we receive the Holy Eucharist.
11. Know that at Mass we gather to listen to God's Word, celebrate what Jesus has done for us, and receive his gift of the Eucharist, his Body and Blood.
12. Understand that Mary is the model for all Christians because she was always close to God and said "yes" to God with faith and trust.
13. Know that the Feast of All Saints (Nov. 1) celebrates all people who belong to the Communion of Saints.

3. Liturgy and Sacraments

1. Actively participate in the Mass.
2. Know that during the Last Supper (Holy Thursday) Jesus changed the bread and wine into his Body and Blood.

3. Know that the Last Supper was the first Mass that Jesus celebrated with the Apostles the night before he died.
4. Understand that the Eucharist, which is the Real Presence of Jesus, nourishes and strengthens us to follow Jesus.
5. Recognize that the Mass has two main parts: Liturgy of the Word and Liturgy of the Eucharist.
6. Know that through the sacraments, Jesus shares his divine life with us, which is called grace.
7. Recognize that Baptism is the first sacrament.
8. Know that when we choose to do wrong and fail to do good, we have sinned against God whom we should love above all things.
9. Know that through the sacrament of Penance/Reconciliation, we express sorrow for our sins, receive God's forgiveness through the priest, and are reconciled with God and the people of the Church.
10. Know the Act of Contrition by heart.
11. Know that everyone must receive the sacrament of Penance/Reconciliation before receiving First Communion.
12. Know that the priest acts in the person of Jesus when he celebrates the sacraments of Reconciliation and Eucharist.
13. Receive the sacrament of Penance/Reconciliation.
14. Receive First Communion.

4. Christian Morality

1. Understand that the Ten Commandments reveal what is right and just.
2. Know that the great commandment of Jesus: "Love God with all your heart, mind, and all your soul, and love your neighbor as you love yourself" summarizes the Ten Commandments.
3. Examine their consciences in the light of the Ten Commandments.
4. Know that the sacrifice of Jesus on the cross and his resurrection are re-presented in the Mass, that they are the source of the forgiveness of our sins, and that they open us up to new life as God's children.
5. Know that sin is choosing to do wrong, that it displeases God, and hurts us as well as others.
6. Know that when we sin and we are sorry for what we have done, we can always be forgiven. With the help of God's grace and the sacrament of Reconciliation, we can begin again to follow Jesus and do what is right.

5. Prayer & Spirituality

1. Recite an Act of Contrition.
2. Participate in the rosary.
3. Describe how prayer is important to their relationship with God.
4. Compose a personal prayer.
5. Know that the Lord's Prayer, the Our Father, was given to us by Jesus.
6. Know that God hears their prayers.
7. Express their love for Jesus and Jesus' love for them through the reception of the sacraments of Reconciliation and Eucharist.

8. Participate in a guided examination of conscience.
9. Know that we can ask Mary and the saints to pray for us, especially in times of need or temptation.
10. Describe that we gather as a Catholic family at Mass to celebrate the Life, Death, and Resurrection of Jesus.
11. Indicate that the sacrament of Penance/Reconciliation is a way to say we are sorry for our sins and to receive God's forgiveness.
12. Know that the Mass is our greatest prayer.
13. Understand that Jesus is our model of love and goodness.
14. Respect our lives and the lives of others as gifts from God.
15. Name and thank God for the gifts that he has given them.

6. Community & Service

1. Learn that Mary became the Mother of God through the Annunciation.
2. Realize that once they have received First Communion, they participate more fully as members of the Christian community.
3. Be familiar with Gospel stories where Jesus and his followers demonstrate love and service to others.
4. Read Gospel stories showing love for others in action.
5. Plan and participate in a service activity.
6. Discuss ways people in our parish provide a life of service to others.

7. Vocations

1. Recognize that God loves each one of us personally.
2. Know that we are called to be holy and to love God in return.
3. Know a call from God is called a vocation and that this special plan for our lives will bring the greatest joy and peace.
4. Know that God calls some people to be married.
5. Know that God calls some people to remain single.
6. Know that God calls some people to the priesthood.
7. Know that God calls some people to the religious life (sisters and brothers).

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. The Act of Contrition
2. The Great Commandment (The Two Commandments of Love)
3. The Golden Rule

GRADE THREE COMPETENCIES

1. Scripture

1. Describe the Old Testament as writings about God's relationship with his chosen people, the Israelites.
2. Describe the New Testament as writings about Jesus, our Savior, who shows us how to live and love God.
3. Identify that the Psalms are special Old Testament prayers of praise, thanksgiving, petition, and sorrow.
4. Identify that the Psalms are often set to music and are sung at Mass.
5. Retell the scriptural story of Jesus' Passion, Death, Resurrection, and Ascension.
6. Recognize that we can be close to Jesus when we read, study, or pray with Scripture reverently and attentively.
7. Recognize that parables are stories Jesus used to teach about the Kingdom of God and be able to give examples.

2. Creed

1. Understand that God always loves us and is faithful to us.
2. Identify that God is the Holy Trinity—one God who is Father, Son and Holy Spirit.
3. Know that God reveals himself to us through Scripture and Tradition.
4. Know the Holy Spirit guides the Church on earth today.
5. Identify the marks of the Church as one, holy, catholic, and apostolic.
6. Describe the events of the Triduum: the Last Supper, Jesus' suffering, death, burial, and the Resurrection.
7. Discuss the Church's teachings on Heaven, Hell, and Purgatory.
8. Recognize Mary as the Mother of God and Mother of the Church.
9. Know that we become a members of the Communion of Saints through Baptism.

3. Liturgy and Sacraments

1. Understand that the Eucharist, the Real Presence of Christ, is the center of our Catholic faith.
2. Know that we gather at Mass to listen to God's Word and to receive Jesus so that we can bring Christ's love to the world.
3. Recognize and name the sacred vessels, books, vestments, baptismal font, altar, lectern, and tabernacle that are used in worship.
4. Understand the significance of each of the liturgical seasons.
5. Know that the bread and wine are changed into the Real Presence of Jesus during the Liturgy of the Eucharist.
6. Understand that after First Communion, all Catholics have the privilege and duty to attend Mass every Sunday and on Holy Days of Obligation.
7. Identify Baptism, Confirmation, and Eucharist as sacraments of Initiation.

8. Realize that Jesus heals and forgives through the sacraments of Penance/Reconciliation, and Anointing of the Sick.
9. Participate in the stations of the cross.
10. Understand that on Good Friday, we remember that Jesus suffered and died to forgive our sins and to give us eternal happiness in heaven.

4. Christian Morality

1. Use their time and talents to help others.
2. Know that following the Ten Commandments leads to a happy life with God and helps us respect the dignity of each person.
3. Know that we respond to God's love by performing Spiritual and Corporal Works of Mercy.
4. Examine their thoughts, words, and deeds in light of Jesus' Law of Love.
5. Recognize that the power of good and God's grace is stronger than evil.
6. Review the steps and the rite of the sacrament of Reconciliation.
7. Celebrate the seasons of Advent and Lent as a time to strengthen the positive moral habits of prayer and sacrifice and receive the sacrament of Reconciliation.

5. Prayer & Spirituality

1. Identify the meaning of the Stations of the Cross.
2. Prepare and assume different roles in communal prayer experiences in the classroom.
3. Compose prayers for different occasions and needs.
4. Offer their own morning and evening prayers to include personal needs and needs of others.
5. Understand the importance of both communal and personal prayer.
6. Learn how to pray the rosary.
7. Participate in an examination of conscience.
8. Observe each of the liturgical seasons with an understanding of their significance.
9. Show how God takes care of them and is always faithful to them.
10. Develop a deeper devotion to Mary and the saints.
11. Study the lives of the saints and understand the Communion of Saints as the life of the Church.
12. Know that Christians forgive those who hurt them, bear wrongs patiently, & pray for both the living & dead.
13. Respect all life as a gift from God.
14. Recognize and respect that all people are made in the image and likeness of God.

6. Community & Service

1. Understand that loving their neighbor means sharing their gifts and talents with others and respecting the rights of each person, made in the image and likeness of God.
2. Know that they can bring hope and comfort to others by their kind words and actions.
3. Appreciate the gifts God has given them and their responsibility to use them.

Religious Education Standards and Benchmarks – Grade Three

4. Learn how to become a peacemaker in their family and with their classmates.
5. Give examples of how their parish community reaches out in service to others.
6. Become familiar with the ways clergy and religious serve the Christian community.
7. Know that the lives of the saints show us how to follow Jesus.
8. Tell about a saint who is a model of service.
9. Describe Mary as the perfect disciple of Jesus.
10. Begin to understand the concept of stewardship as a response to God's many gifts to us.
11. Describe the people who make up the Church community, the Body of Christ: the pope (the bishop of Rome and successor of St. Peter), the clergy (bishops, priests, and deacons), men and women religious, and lay people, married and single.
12. Recognize that the Church continues Jesus' ministries of community, word, worship, and service.
13. Know that God loves and respects us so much he wants to have us help him in his work.

7. Vocations

1. Recognize that God has given each person unique gifts and talents and that he means for us to use these gifts in service of others and in building His kingdom.
2. Know that God calls us to be holy as he is holy - to open our hearts to his love, and to love him in return.
3. Know that God calls some people to be married.
4. Know that God calls some people to remain single.
5. Know that God calls some people to the priesthood.
6. Know that God calls some people to the religious life (sisters and brothers).

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. Hail Holy Queen
2. The Rosary

GRADE FOUR COMPETENCIES

Students should have access to a Bible as a religion text in this and all subsequent grade levels.

1. Scripture

1. Know that the Bible is a collection of books, which are organized into chapters and verses.
2. Locate various Scripture references in their individual Bible.
3. Understand that through the life and teachings of Jesus, we know how God wants us to live.
4. Know the names of the books of the Bible, which contain the Old Testament stories they are familiar with, such as: Creation, Noah, Moses, and the Israelites, etc.
5. Know that the Ten Commandments represent God's covenant with the Israelites and their promise to keep God's laws.
6. Locate on a map where Jesus was born (Bethlehem), where he grew up (Nazareth), and where he died (Jerusalem).
7. Identify the major sections of the New Testament as the Gospels, the Acts of the Apostles, Paul's Letters, and Revelation, and be able to briefly describe each of them.

2. Creed

1. Relate that God is good, that he is the author of all creation, and that all creation is therefore good.
2. Know that God created us in his image with the ability to think, make choices, and love.
3. Identify God the Father as the Creator of heaven and earth.
4. Identify Jesus as God's Son, our Savior, who came to reveal the Father to us and teach us how to live.
5. Identify the Holy Spirit as the Third Person of the Trinity, sent by the Father and the Son, to dwell within us and help us always choose the good.
6. Know that evil entered the world through the sin of our first parents.
7. Recognize that temptation is a struggle for everyone, but God's grace is always present to help us choose the good.
8. Understand that all sin hurts the whole Body of Christ and us, but God's grace, especially in the sacrament of Penance/Reconciliation, heals us and restores us to God's friendship.
9. Identify Mary as the Immaculate Conception saved from sin at the moment of her creation in her mother's womb.
10. Know that Mary never sinned throughout her life and so is the Church's example of perfect obedience, faith, and love of God.
11. Know that the Assumption celebrates Mary being taken up to heaven, body and soul, at the end of her earthly life.
12. Know that the Church was instituted by Christ.
13. Describe the Communion of Saints as the baptized on earth, the saints in heaven, and those in purgatory preparing for heaven.
14. Recite the Apostles' Creed and explain its meaning and importance.

3. Liturgy and Sacraments

1. Know that Mass is also known as the celebration of the Eucharist.
2. Know the order of the Introductory Rites and the Liturgy of the Word.
3. Know that during the Penitential Rite (at the beginning of Mass) is not the same as the Sacrament of Reconciliation; however, we humbly acknowledge our sins in our hearts, ask for mercy, and accept God's pardon.
4. Know that the sacrament of Reconciliation (Penance) is given to us by Jesus and that, in it, we ask for and receive forgiveness of our sins from God through the priest.
5. Help plan and participate in liturgical celebrations.
6. Identify Matrimony and Holy Orders as sacraments of Service (vocation).
7. Know that Christ sent the Holy Spirit who guides us through grace and helps us to lead holy lives.
8. Recognize that we follow God's laws to show our love for creation and our appreciation of God's gifts.
9. Understand that Epiphany symbolizes Jesus' mission to the whole world. (CCC 528)
10. Discuss the Liturgical Year, which begins with the First Sunday of Advent, and identify the ways we celebrate seasons and major feasts.

4. Christian Morality

1. Know that Jesus is our role model for the Christian life.
2. Know that our conscience is an inner voice, aided by grace, which helps us to choose what is right.
3. Define mortal and venial sins.
4. Know that prayer helps us in times of temptation.
5. Know that living the Beatitudes helps form Christian attitudes and actions.
6. Understand that grace is a sharing in God's own life and that by receiving God's life we are enabled to live the Christian life.
7. List the Ten Commandments.
8. Respect all life as a gift from God.
9. Recognize and respect that all people are made in the image and likeness of God.

5. Prayer & Spirituality

1. Recite the Apostles' Creed and explain its meaning and importance.
2. Tell the meaning of the Act of Contrition.
3. Define prayer; and identify the four basic categories of prayer (praise, petition, thanksgiving, and contrition), and give examples of each.
4. Describe the difference between public and private prayer.
5. Prepare for and assume different roles in communal prayer services and in the Mass.
6. Describe and participate in different kinds of prayers and devotions (Feast of Saints, Stations of the Cross).
7. Show a desire to follow Jesus by making prayer a part of daily life.
8. Recite a spontaneous prayer.

6. Community & Service

1. Learn, through the Visitation, Mary's example of how to willingly respond to God's call to help others.
2. Demonstrate that as members of the Church we are called to be examples of Jesus' love to others.
3. Identify and discuss ways of imitating how Jesus showed love for others.
4. Discuss how we can live out Jesus' Great Commandment, "To love God above all things and love your neighbor as yourself."
5. Learn that in contrast to the practices of the world, Jesus' community lives in a spirit of selflessness and love, and are marked by a spirit of humility and service.
6. Understand that the Christian family is the basic unit of the church community and needs to be respected and cared for.
7. Define responsible stewardship as care of personal belongings, public property, and God's creation.
8. Demonstrate respect for all creation, especially living things.

7. Vocations

1. Develop their friendship with Jesus through daily prayer.
2. Look to Jesus as the model for happy and holy living.
3. Imitate Jesus by living lives of love, service, and sacrifice for others in obedience to and with trust in God our Father.
4. Recognize that each human life is sacred, each person is specially created by God and is called to remain with him forever (CCC 2258)
5. Know that from the moment of Baptism God calls each person to a vocation, a special plan for life.
6. Know that God calls some people to be married.
7. Know that God calls some people to remain single.
8. Know that God calls some people to the priesthood.
9. Know that God calls some people to the religious life (sisters and brothers). Know that God calls some people to be married.
10. Know that God calls some people to remain single.
11. Know that God calls some people to the priesthood.
12. Know that God calls some people to the religious life (sisters and brothers).

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. The Apostles' Creed
2. The Ten Commandments
3. Angelus

GRADE FIVE COMPETENCIES

1. Scripture

1. Be familiar with the New Testament scriptural foundations for the sacraments of Initiation (Baptism, Eucharist, Confirmation).
2. Be familiar with the New Testament scriptural foundations for the sacraments of Healing: (Reconciliation, Anointing of the Sick), and Service: (Holy Orders, Matrimony).
3. Know that the Pentateuch refers to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), also known as the Law or the Torah by the Jews today.
4. Read and participate in a guided discussion of weekly Scripture readings, especially the Gospels, according to the liturgical year.
5. Understand that listening to and reading the Scriptures attentively and prayerfully is necessary for them to receive what God wishes to communicate to them through his Word.

2. Creed

1. Know that the mystery of the Trinity is the core of our faith, and it is source of all other mysteries of faith.
2. Know that Jesus was the Messiah long awaited by the Israelites as the Redeemer of God's People.
3. Tell that Jesus was conceived in the womb of the Virgin Mary by the power of the Holy Spirit.
4. Know that the Church was founded on Pentecost through the descent of the Holy Spirit upon the disciples and the Virgin Mary.
5. Understand that Mary, under the title of Our Lady of Guadalupe, is honored as patroness of the Americas.
6. Distinguish between Christian and non-Christian.
7. Explain that the purpose of the Christian life is to know, love, and serve God and to live forever with him in heaven.
8. Know that we respect and care for our bodies because they are temples of the Holy Spirit.
9. Relate that the Church celebrates the presence and actions of Christ through the seven sacraments.
10. Identify the Church as one in the fullness of her teaching, holy in her faith, Catholic in her universality, and apostolic in her founding and continuity.

3. Liturgy and Sacraments

1. Understand that we are members of the Church, the Body of Christ, and of a parish community.
2. Know the effects of the grace of Matrimony: Christ enables a man and a woman to be united in a covenant of love and through their willingness to welcome, nurture, and educate in the faith the children sent to them by God.
3. Know that the Paschal Mystery refers to Christ's suffering, death, Resurrection, and Ascension.
4. Define sacrament as an outward sign of an inward grace (God's life), given to us by Christ.

5. Understand that sacraments are sacred moments in which Christ shares his life with us and by which we become visible signs of God's presence to others.
6. List and know the meaning of the signs and symbols of each sacrament.
7. Know the effects of Baptism: we are cleansed from original sin, we receive sanctifying grace, and we are reborn as children of God and members of Christ's Body, the Church.
8. Recognize that Eucharist is the center of Catholic life and understand the effects of the Eucharist: It nourishes us with the Body and Blood of Christ, unites us more deeply with Christ and his Church, transforms us and reconciles us in Christ's love, and empowers us to serve God and one another.
9. Know that the sacrament of Confirmation imparts the fullness of the gifts of the Spirit first received at Baptism.
10. Know the effects of the grace of Penance/Reconciliation: the forgiveness of sins, reconciliation with God and the Church, and the strengthening of the resolve to do good and avoid sin in the future.
11. Know the effects of the grace of Anointing of the Sick: strengthening, consolation, courage in the face of illness, union with Christ's suffering on the cross, and the spiritual and physical healing in the way that God wills.
12. Know the effects of the grace of Holy Orders: chosen men are configured to Christ in order to lead the Church to holiness by teaching, sanctifying, and shepherding God's flock.
13. Identify that the Triduum, which is celebrated from Holy Thursday evening through Evening Prayer on Easter Sunday, is the most sacred time of the liturgical year.
14. Understand that Baptism, Confirmation, and Holy Orders may only be received once because through them, the Holy Spirit confers an indelible spiritual seal on the soul.
15. Understand the significance of the Liturgical seasons: Advent, Christmas, Easter Triduum, Easter, and Ordinary Time.

4. Christian Morality

1. Know that a parable is a story told by Jesus that can help people understand how to respond to God's call live holy lives.
2. Know that virtues are good spiritual habits.
3. Learn that faith, hope, and charity are the theological virtues given to us by God at Baptism to help us live the Christian life.
4. Understand that sin has personal and social consequences; when we sin, we weaken our friendship with God and with the Church.
5. Learn that the elements of the sacrament of Penance/Reconciliation are: contrition, confession, absolution, and penance.
6. Develop the ability to examine their consciences, in light of the Ten Commandments, using an appropriate Examination of Conscience when necessary.
7. Know that they must respect their bodies because they are temples of the Holy Spirit.
8. Develop respect for all human life as a gift from God, made in his image and likeness.

5. Prayer & Spirituality

1. Participate in guided meditative prayer based on Gospel stories, such as the Rosary.
2. Pray the litany of the saints.
3. Understand the role of Mary and the saints as our intercessors before the Lord.
4. Discuss what prayer means to them and why it is important in their lives.
5. Examine Jesus as the model for prayer in the Gospel.
6. Discuss difficulties in prayer and strategies to overcome them.
7. Explore how sacramentals (holy water, blessed palms, candles, ashes, rosary, medals, scapulars, crucifixes, images, statues, etc.) help enhance their spiritual lives.
8. Perform a personal examination of conscience.

6. Community & Service

1. Relate Mary's sensitivity to the needs of others at the Wedding Feast of Cana to God's call to each person to look to Jesus for help and to serve others.
2. Study the words and actions of Jesus at the Last Supper (especially in John 13-18) as a model of the Christian understanding of community and service.
3. Discuss how the Eucharist is the source and goal of our Christian life.
4. Study the vocations of Matrimony, Holy Orders, and Religious Life as they relate to Jesus' call to service.
5. As part of the Baptismal commitment, understand that Christian laypersons are called to bring Christ to the world through the way they live their lives and do their work.
6. Research how Jesus' identification of himself with the "least of my brothers" (Matt 7.25) is lived out through parish and diocesan outreach programs to the poor and suffering.
7. Identify examples of God working through his people to build his Kingdom of justice, peace, and mercy on earth.

7. Vocations

1. Recognize that each human life is sacred, each person is specially created by God and is called to remain with him forever (CCC 2258)
2. Know that from the moment of Baptism God calls each person to a vocation, a special plan for life.
3. Pray to discern God's vocation for their lives.
4. Respond to God's love for us by showing love to others.
5. Seek the prayers and advice of others (parents, teachers, priests, religious, etc.) in discerning their own vocations.
6. Know that discovering God's will for their lives is a gradual process that happens day by day.
7. Know that God calls some people to be married.
8. Know that God calls some people to remain single.
9. Know that God calls some people to the priesthood.
10. Know that God calls some people to the religious life (sisters and brothers).

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. The Nicene Creed
2. Prayer to the Holy Spirit
3. Prayer to St. Michael the Archangel

GRADE SIX COMPETENCIES

1. Scripture

1. Understand Salvation history as God's loving plan for our redemption through the Old Testament, fulfilled by Christ, and carried out through the Church today.
2. Know the basic elements of the story of salvation history:
 - a. God made everything, the visible and the invisible, and he declared everything he made to be good.
 - b. God made human beings out of love, in his own image, and to participate in his life.
 - c. Some of the angels rebelled against God. Our first parents, after Satan's temptation, also sinned against God, lost their original holiness and justice, and now all people inherit the result of their rebellion, the state of original sin.
 - d. From the time of the Fall on, God promised salvation to his people. He specially chose the people of Israel, and through covenants and prophets, gradually revealed his plan of salvation.
 - e. Mary received the Word of the Lord spoken to her by the angel Gabriel, her "Fiat," and she became the Mother of God.
 - f. The eternal Son of God became flesh - the Incarnation. "Through Christ Jesus God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross" (Colossians 1:24).
 - g. Jesus established his Church as his family on earth, the kingdom of God, and his own Body. The Church communicates God's mysteries, the sacraments, by which God gives us his grace.
 - h. The Communion of Saints is a union of the saints in heaven and those on earth.
 - i. Christ will come again in glory to judge the living and the dead and his kingdom will have no end, in the life everlasting, when "God will be all in all." (1 Cor 15:28)
3. Know that it is important to know the Old Testament because Jesus read, studied, and prayed with it.
4. Appreciate that the Old Testament helps us to understand Jesus and his promises as well as understand our Jewish heritage.
5. Be familiar with the types of books that make up the Old Testament; the Law, the historical Books, the Wisdom Books, and the Prophetic Books; and be able to briefly describe them.
6. Be familiar with the names of all the books of the Bible.
7. Know that the creation stories in Genesis teach the truth about our origins: that God is the source and the Creator of everything, that each person is made in his image, and that because of the disobedience of our first parents all human beings lost the state of original holiness and justice and now inherit a state of original sin.
8. Know that the Bible is the Word of God because it is inspired; that is, God guided the authors of Scripture to write those truths he wanted to teach in the authors' own words.
9. Understand that a covenant is a sacred and loving relationship which God enters into with his people and to which he is always faithful. The first covenant was made with our first parents, Adam and Eve (Gen. 2:15-17), then with Noah (Gen. 9:8-11), Abraham (Gen. 17:3-13), and Moses (Ex. 24:3-8). Today our covenant with God is in Christ through our Baptism.

10. Be familiar with some of the principal Old Testament Scripture passages that speak of the Messiah who would save the Israelites: the Messiah who is Jesus (Is. 9:5, Zec. 9:9, Ez. 34:23, Mi. 5:1).
11. Identify some of the principal Old Testament prophets (Isaiah, Ezekiel, Jeremiah, Amos) and their message to God's people.
12. Understand that the Jewish people celebrate Passover to remember the night when their homes were "passed over" by the angel of death and God released them from slavery in Egypt.
13. Understand that Jesus celebrated the Passover with his disciples the night before he died and gave it new meaning; Jesus himself was the new Passover Lamb whose sacrifice saved the world. Through his sacrifice, we are set free from sin and death.

2. Creed

1. Understand that God the Father sent his Son Jesus to be our Savior because of his great love for us.
2. Recognize that faith is a gift from God, strengthened through the presence of the Holy Spirit in our lives.
3. Know that the Lord calls us to struggle to overcome evil throughout our lives by help of sacramental grace.
4. Understand that the Bible is the inspired Word of God.
5. Relate that Jesus is God's Word made Flesh.
6. Understand that God has been faithful to us throughout history.
7. Tell that the Creed is our statement of belief as Christians.
8. Know that our Christian heritage is rooted in many signs and symbols of the Old Testament.
9. Identify Mary as the "Mother of God" and as the "Mother of the Church."
10. Recognize the holiness and fidelity of the great figures of the Old Testament.

3. Liturgy and Sacraments

1. Know that the Order of the Mass includes the Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, and Concluding Rite.
2. Know that listening to the Words of Scripture attentively and receiving the Eucharist reverently during Mass helps us to become more Christ-like.
3. Explain the link between the Jewish Passover, the Last Supper, and the Celebration of the Mass.
4. Explain the difference between sacraments and sacramentals.
5. Know that the Church's liturgy has retained certain integral elements of the worship of the Old Covenant and adopted the following: reading the Old Testament, praying the Psalms, and above all, recalling the events of salvation history.
6. Recognize that the struggles and the triumphs of our ancestors in faith helped to deepen their relationship with God.
7. Identify the Feast of the Epiphany of Jesus as the public manifestation of Jesus as the Promised One for Israel and the Gentiles.
8. Explain why Easter is the most important Christian feast and discuss some of the symbols associated with it (Paschal candle, lamb, Easter lily, etc.).

9. Understand that the Paschal Mystery is celebrated at every Mass.
10. Know that it is a serious obligation for Catholics to attend Mass every Sunday.

4. Christian Morality

1. Articulate the role of the Old Testament prophets, and their message of God’s justice and mercy in the formation of God’s chosen people.
2. Recognize the Old Testament Hebrew experiences of faithfulness, sin, and reconciliation prefigure our Christian moral life today.
3. Recognize an occasion of sin as any person, place, or object, which may lead people away from the Lord, away from living a holy life.
4. Recognize that conversion is turning away from sin and toward life in Christ.
5. Recognize that the obedience of the Old Testament leaders can guide them in making their own moral decisions.
6. Know that God and his goodness always prevail over sin and evil.
7. Know that they can call upon the Holy Spirit to help them to do what is right, even in difficult times.
8. Identify that many aspects of popular culture, including some magazines, video games, television, music, and the Internet, etc., are contrary to the teachings of Jesus Christ and the Ten Commandments.
9. Demonstrate that, by their words and actions, they respect life and the basic human rights of all people, rights that flow from our dignity as God’s creatures (CCC 1930).
10. Learn that habits of selfishness and moral weakness lead to sin.
11. Understand that they are to be chaste and pure in thoughts, words, and actions, both with themselves and with others.

5. Prayer & Spirituality

1. Discuss the importance of perseverance in prayer to overcome difficulties.
2. Recognize saints as witnesses of faith whose example they can emulate (CCC 2683).
3. Know that the Psalms, rooted in the Judaic community, were prayed by Christ and are used today as personal and communal prayer.
4. Know that God's covenant with us, beginning with Abraham, calls each person to a life of prayer in communion with him and continues with each person in prayer to renew them in God's likeness
5. Deepen their understanding and appreciation of the Rosary and other Marian Devotions, and be able to name and explain the Mysteries of the Rosary (Joyful, Luminous, Sorrowful, Glorious).
6. Understand and practice the Church's traditions of Lenten devotions and penance.
7. List and explain the Corporal and Spiritual Works of Mercy.

6. Community & Service

1. Demonstrate respect for and cooperation with leaders within the community.
2. Demonstrate respect for those being served because Christ resides in all people.
3. Recognize the works of leadership and service of Old Testament figures.

4. Discuss ways in which individuals, families, and parish communities can more fully live out Jesus' mandate to welcome the stranger.
5. Examine how love and justice are lived through the observance of the Ten Commandments.
6. Participate in prudent community service supporting life issues and care for the poor and the environment.
7. Recognize the importance of respecting the dignity of all people, especially the physically and emotionally challenged.
8. Research the contribution of Christian art and music to the Church and the world.
9. Discuss how the diverse cultural experiences of our faith strengthen and enrich our Universal Church.
10. Identify sin and selfishness as the cause of injustice, locally, nationally, and globally.

7. Vocations

1. Know that each person's vocation is not so much what they choose to do but what they have been chosen for by God.
2. Know that God gives personal gifts and talents to different people in different ways that all people may share with one another what they have received so that all may be enriched. (CCC 1937)
3. Know that through their baptism into Christ they share in Christ's offices as priest, prophet, and king (CCC 783-786)
4. Know that following the example of Christ and his Apostles the Church ordains only men who have been specially called by God to serve his Church in the ministerial priesthood (CCC 1577).
5. Know that the Church "gives thanks for all the manifestations of the feminine 'genius' which have appeared in the course of history... and for all the charisms which the Holy Spirit distributes to women in the history of the People of God." (Pope St. John Paul II, *Mulieris Dignitatem* 31).
6. Know that all are called to a life of holiness and that "our great dignity derives from baptism, which is accessible to all." (Pope Francis, *Evangelii Gaudium* 104)
7. Know that Christ calls some people to follow him in the married life.
8. Know that Christ calls some people to follow him in the single life
9. Know that Christ calls some people to follow him in the consecrated life (sisters and brothers).
10. Know that Christ calls some men to follow him and to serve as deacons in his Church.
11. Know that Christ calls some men to follow him and to serve as ordained priests in his Church.

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. Memorare
2. Holy Days of Obligation

GRADE SEVEN COMPETENCIES

1. Scripture

1. Know that "Gospel" means "Good News." The Gospels are the four accounts of the life and teachings of Jesus and "are the heart of all the Scriptures" (CCC 125).
2. Know that the Gospels of Matthew, Mark, and Luke are similar, and, therefore, called the synoptic gospels while the Gospel of John has a different, more reflective style and contains some additional stories.
3. Understand that the gospels are not simple biographies of Jesus, but are more like different portraits of him. Even though each gospel writer chose different stories to emphasize, all the gospels have the same message: Jesus is the Messiah, Son of God, who revealed the Father's love for us and saved us.
4. Know that Jesus' whole life and ministry took place in the land of Israel, also called the Holy Land, and be able to identify important sites mentioned in the gospels, i.e., Nazareth, Galilee, Jerusalem, etc.
5. Realize that prayerful and attentive Scripture reading, especially of the New Testament, has the power to transform us and to assist us in the struggle to live the faithful Christian life.
6. Understand that the question that Jesus asks Peter, "Who do you say that I am?" must be answered by every Christian in order to develop a mature faith.

2. Creed

1. Describe the Paschal Mystery as the Passion, Death, Resurrection, and Ascension of Jesus.
2. Know the four reasons for the Incarnation, why the Son of God became man (CCC 457-460):
 - a. To reconcile us with God (1 John 4:10; 4:14; 3:5)
 - b. To have us learn of God's infinite love (1 John 4:9; John 3:16)
 - c. To be our model of holiness (Matthew 11:29; John 14:6; John 15:12)
 - d. To make us "partakers of the divine nature" (2 Peter 1:4)
3. Know that the persons of the Holy Trinity are distinct, yet equal in nature and divinity.
4. Understand that through the Sacraments of Initiation - Baptism, Confirmation, and Eucharist -we are called and sent forth to continue Jesus' ministry in the world.
5. Explain the role of the apostles before and after the Death and Resurrection of Jesus.
6. Identify the unique origin and fullness of the Catholic Church rooted in Jesus' commissioning of Peter as head of the apostles and the one who presides over the Church in love.
7. Know that Christian faith is a personal response, through grace, to Jesus' invitation and requires a relationship with him that grows and matures.
8. Know that after death we will be judged by the Lord according to our deeds and our love.
9. Identify some of the key differences between the Catholic Church and various Protestant denominations.
10. Explain that Mary is the Virgin Mother of Jesus and remained as such her whole life, so that with her whole being she was "Handmaiden of the Lord."
11. Know that saints who died for their faith are called martyrs.
12. Identify the Church as the People of God.

3. Liturgy and Sacraments

1. Know that during the Penitential Rite (within the Introductory Rite at Mass) we acknowledge our sins and ask for God's mercy.
2. Know that the Lectionary is the official book of sacramental readings, arranged in a three-year cycle, used during the Liturgy of the Word.
3. Know that within the Liturgy of the Eucharist, we offer thanks and praise with Jesus to the Father.
4. Participate actively and reverently in the celebration of the Mass through proper gestures, responses, and songs.
5. List, understand, and define the signs and symbols of the Funeral Rite, e.g., pall, paschal candle, incense, and sprinkling of holy water.
6. Express that the Mass of Christian Burial (Funeral Liturgy) celebrates the triumph of Christ's victory of life over death.
7. Know that in the sacrament of Holy Orders, the three degrees of ordination are: deacon, priest, and bishop.
8. Know that sacraments are special encounters with Jesus at key points in our journey of life, and that Jesus continues to care for us and give us his life through the sacraments.
9. Know that human life is changed at death but not ended, and that our whole person, body and soul, will rise again.
10. Understand that the Liturgical Year begins with the First Week of Advent.

4. Christian Morality

1. Identify Jesus as God as well as truly human in all ways but sin, and determine to follow his example of obedience to God's will.
2. Know that we should respect others and ourselves because of the presence of Christ in each one of us.
3. Understand that good moral decision-making is possible with the assistance of God's grace and is based on the Ten Commandments, the Beatitudes, and teachings of the Church.
4. Name and discuss the meaning of the theological virtues (faith, hope, charity) and the cardinal virtues (prudence, justice, fortitude, and temperance).
5. Understand that Christ's invitation to "...take up your cross and follow Me." (Mt. 16:24) demands rejecting destructive secular values and acting in truth and integrity.
6. Understand and recognize that the Church has the authority to provide moral teaching and direction through the Magisterium: The pope and the bishops in communion with him.
7. Practice an examination of conscience by reflecting on their personal and social responsibilities.
8. Know that prayer, grace, and self-discipline help to overcome temptation.
9. Understand that sexuality is a gift, that its expression is reserved for those who are married, and that in marriage a husband and wife grow in loving union together, open to the gift of children as the Lord provides.

5. Prayer & Spirituality

1. Understand that Jesus is our role model of prayer.
2. Explain the meaning of the seven petitions in the Lord's Prayer and understand that this is a compilation of the Gospel message.
3. Discuss how trust in God is the basis for prayers of petition.
4. Understand and practice the Church's Advent tradition of the waiting and longing for the coming of the Lord.
5. Understand and practice the Church's Lenten tradition of prayer, fasting, and almsgiving in preparation for the celebration of the Paschal Mystery.
6. Identify the Beatitudes and understand them as the pattern of the Christian way of life.
7. Reflect more deeply on their personal relationship with the Lord.
8. Learn that the rosary is the epitome of the Gospel expressing devotion to Jesus through Mary.
9. Explain and appreciate the role of Eucharistic spirituality and devotion, such as Eucharistic Adoration, Eucharistic Benediction, and visits to the Blessed Sacrament.
10. Understand the importance of weekly participation in the Sunday Mass as the foundation of Catholic spirituality and prayer.

6. Community & Service

1. Know that as Mary brought Jesus into the world at the Nativity, and we bring Christ to the world through acts of love and service.
2. Know that the pope and the bishops are the authentic teachers endowed with the authority of Christ to guard and preach the faith to believers and to guide us to put it into practice.
3. Know the Spiritual and Corporal Works of Mercy and identify how they are examples of putting faith into action.
4. Discuss the difficulties and challenges in today's culture for bringing hope and love to those who suffer in body and spirit.
5. Identify men and women who have responded to God's call to holiness through their service to others, looking particularly at examples from the lives of the saints.
6. Understand that it is only with the gift of Christ's grace and practice of the Theological and Cardinal Virtues, that they become true witnesses of Christ.
7. Practice living responsibly as stewards of God's creation, respecting life, themselves, and their environment by willingly sharing their time and God-given talents with the school, parish, and community.
8. Work together for peace and justice by cooperatively choosing and completing a service project.

7. Vocations

1. Recognize that God reveals their personal vocations through the deepest desires of their hearts, through the circumstances of life, and through conversations with people they trust.

2. Turn to quiet prayer to listen to God’s voice to discover that the desires of their hearts ultimately come from him.
3. Know that by following God’s call they will find the greatest personal joy and fulfillment.
4. Know that a personal vocation is the means by which we draw closer to God.
5. Know that a vocation is not just meant for the individual who is called but is for loving and serving others and building up God’s Church.
6. Ask God for the grace to serve God in their vocations with undivided hearts.
7. Know that Christ calls some people to follow him in the married life.
8. Know that Christ calls some people to follow him in the single life
9. Know that Christ calls some people to follow him in the consecrated life (sisters and brothers).
10. Know that Christ calls some men to follow him and to serve as deacons in his Church.
11. Know that Christ calls some men to follow him and to serve as ordained priests in his Church.

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. The Beatitudes
2. The Three Theological Virtues
3. The Four Cardinal Virtues
4. The Spiritual Works of Mercy
5. The Corporal Works of Mercy

GRADE EIGHT COMPETENCIES

1. Scripture

1. Know that the Acts of the Apostles, which follows the gospels, describes the foundation, growth, and struggles of the early Church.
2. Understand that the Letters of Paul and the other apostles (also known as the Epistles) apply Christ's message and teachings to the lives and circumstances of many of the early Christian communities.
3. Recall that the Beatitudes, found in the Gospels of Matthew and Luke, are the set of directives for all Christians that build on the Commandments, show us how to be happy, and help to lead us to eternal life.
4. Understand that the corporal and spiritual works of mercy, which are taught in the Old Testament and in the Gospels, are important examples of loving service to others in which all followers of Christ must participate to gain eternal life. (Tob. 4:5-11, Is. 58:6-7, Mt. 6:2-4; 25:31-46, Lk. 3:11; 11:41, Heb. 13:3, Jas. 5:15-18 1 Jn. 3:17)
5. Understand that the descent of the Holy Spirit on the disciples at Pentecost marks the birth of the Church, as described in Acts 2:1-4.
6. Know that the gifts of the Holy Spirit are rooted in the Messianic prophecy of Isaiah 11:1-2 and belong, in their fullness, to Christ.
7. Learn that the fruits of the Holy Spirit are the benefits of leading a grace-filled Christian life as explained in Gal. 5:22-23.
8. Know that the last book of the Bible, the Book of Revelation, also called the Apocalypse, is a poetic and symbolic work that describes the end times and encourages Christians to embrace the cross and look to the coming of Christ at the end of the world.
9. Understand and be able to explain the divine authorship of the Scriptures. (CCC 105)
10. Defend that 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. (CCC 106, 110)
11. Explain that "Interpretation of the inspired Scriptures must be attentive above all to what God wants to reveal through the sacred authors for our salvation." therefore, scripture is to be read and interpreted within the Sacred Tradition of the whole Church. (CCC 109-119; 137-37)

2. Creed

1. Discuss the personal implications of believing in Jesus as Savior and following his teachings.
2. Recognize the Feast of the Ascension as Jesus' return to the Father in heaven and our pledge of bodily entrance into heaven (i.e., the resurrection of the body).
3. Explain that Catholic beliefs and practices are rooted in Scripture and Tradition.
4. Know that the Magisterium (the pope and bishops) is the office of the Church that gives definitive and authoritative teaching on matters of faith and morals.
5. Recite the Apostles Creed and explain its meaning and importance.

6. Understand that we offer prayers and Masses for those who have died, who may have to undergo the temporary purification of purgatory before entering the eternal joy of heaven, to both honor their memory and benefit them on their journey to the Lord.
7. Explain the reality and possibility of eternal death, which Christ calls "hell," and understand that the principal punishment of hell consists of eternal separation from God, in whom is all happiness.
8. Know that the Church is made up of clergy, laity, and those in consecrated life.
9. Discuss the courage and faith of Mary's "Yes" to the Angel Gabriel's announcement and what her example means to us.
10. Recognize that as baptized Christians and members of the Communion of Saints, we intercede in prayer on behalf of those who have died.
11. Understand that God's providential grace and love shapes and guides the Church, even through the times of conflict in Church history, including the Great Schism, the Protestant Reformation, and other events.
12. Know the importance of the missionary activity of religious orders in the growth of the Church.
13. Realize that although the Church exists in the world and is affected by it, the Holy Spirit always guides, sanctifies, and protects it.
14. Discuss the hope and goal of all humanity as heaven. It is the communication of eternal life and love with God, the angels, and saints, and is the fulfillment of the deepest human longings, the state of supreme definitive happiness.
15. Recall that the Assumption of the Blessed Virgin Mary refers to her being taken up body and soul into heaven after her life on earth, following the example of her son Jesus and anticipating the resurrection of all members of the Body of Christ.

3. Liturgy and Sacraments

1. Know that Jesus instituted the Eucharist, which is the source and summit of Catholic life, worship, and unity.
2. Identify the principal parts of the Mass: Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, and Concluding Rite.
3. Know that Sunday is the Sabbath, the Lord's Day, set aside for worship, family and rest, and that Catholics have a serious obligation to attend Mass every Sunday.
4. Know that throughout history, Catholics have expressed faith and worship through sacred art: song, painting, drama, architecture, literature, and prayer.
5. Understand that the sacraments strengthen our faith, hope, and love and empower us to participate in the mission of the Church.
6. Know that, the Rite of Christian Initiation of Adults (RCIA) is the formation period for those adults who wish to receive the Sacraments of Initiation and become full members of the Catholic Church. Those being formed belong to the catechumenate.
7. Know that the sacrament of Confirmation imparts the fullness of the gifts of the Holy Spirit, first received at Baptism.
8. Understand the effects of the Councils of Trent and Vatican II on the prayers and actions of the Mass and on the celebration of the sacraments.

4. Christian Morality

1. Know that salvation has been merited for us by Jesus in the Paschal Mystery, i.e., the Passion, Death, Resurrection, and Ascension.
2. Learn and practice the theological virtues of faith, hope, and charity.
3. Review the importance and the need for frequent reception of the sacrament of Penance/Reconciliation.
4. Understand the universal call to holiness as exemplified in the lives of the saints.
5. Appreciate that the frequent reception of the Eucharist is the primary source of grace needed to faithfully live out the Christian life.
6. Know the existence of an objective moral law binding on all human beings. The law of God within us, known by human reason, is called the natural law.
7. Recognize that through the sacrament of Confirmation, they receive special sacramental grace to deepen their witness to Christ in their daily lives.
8. Learn the practice and use of the Gifts of the Holy Spirit.
9. Know that the Precepts of the Church remind us of our Christian duties so that we might grow in holiness.
10. Understand that sexual desires are good and are given by God to be properly expressed in marriage.
11. Realize that God calls each person to live chastely and purely and that is wrong to misuse their sexuality by looking at pornography or turning to self-gratifying fantasies.

5. Prayer & Spirituality

1. Take leadership roles in working with students at other grade levels in preparing and directing a communal prayer service or liturgy.
2. Evaluate their practice of personal prayer and describe how they will make changes to strengthen their prayer lives.
3. Explain and use various expressions of prayer (vocal, meditative, and contemplative).
4. Discuss how prayer can deepen their appreciation of the gifts of the Holy Spirit in their lives.
5. Review how prayer inspired men and women of faith in the Scriptures.
6. Identify and explain each of the Theological Virtues (faith, hope, and charity).
7. Explain and practice the Moral (Cardinal) Virtues (Prudence, Justice, Temperance, and Fortitude) in order to strengthen their spiritual lives.
8. Pray for an open and generous response to God's call in their lives and future vocations.
9. Pray the rosary using all four sets of Mysteries to meditate on the life and mission of Christ.

6. Community & Service

1. Know that the power of the Holy Spirit is exemplified in the life, work, and witness of the saints.
2. Understand that faith, which flows from prayer, must be lived through good works.
3. Exercise the Corporal and Spiritual Works of Mercy.

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4. Discuss how Jesus' example of forgiveness and healing in the Gospels are a sign of hope and a mandate to imitate him.
5. [Moved from "Christian Morality"] Appreciate the key themes of Catholic social teaching and our obligation to promote the Christian principles of social justice, especially respect for life, in their community and society at large.
6. Understand that the Church has a special mission to the poor and vulnerable and that she continually fulfills this mission through the activities of local and global organizations.
7. Know that ecumenism is the work to promote unity among all Christians.
8. Practice leadership and the sharing of responsibilities by planning and carrying out service projects.
9. Know that the strengthening from the Holy Spirit, imparted through the sacrament of Confirmation, enables them to live a life of Christian witness and service.
10. Know that in the midst of conflict and evil, God raises up men and women of faith who work for peace, justice, and human dignity to further the Kingdom of God on earth.
11. Evaluate issues of homelessness, hunger, poverty, and illiteracy in their local, national, and international communities, and discuss how Christians can and do respond to these tragic problems.

7. Vocations

1. Recognize the need to pray each day to know their personal vocations, to discover God's plan for their lives.
2. Distinguish discerning their God-given vocations from other activities, such as making life plans or picking a job.
3. Ask themselves to honestly answer probing questions, such as:
 - a. What does God want from me?
 - b. How does God want me to use the gifts that he has given me?
 - c. How is God calling me to serve him by serving my neighbor?
 - d. What plan does God have for my life that will bring me the most joy and fulfillment?
4. Know that planning and organizing the details of life should follow after discovering (discerning) God's personal call for their lives.
5. Know that Christ calls some people to follow him in the married life.
6. Know that Christ calls some people to follow him in the single life
7. Know that Christ calls some people to follow him in the consecrated life (sisters and brothers).
8. Know that Christ calls some men to follow him and to serve as deacons in his Church.
9. Know that Christ calls some men to follow him and to serve as ordained priests in his Church.

8. Essential Prayers and Formulas of Faith (see appendices for texts)

1. The Morning Offering
2. The Seven Gifts of the Holy Spirit
3. The Twelve Fruits of the Holy Spirit
4. The Precepts of the Church
5. The Four Last Things

APPENDIX 1 - PRAYERS

Sign of the Cross

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

Apostles Creed

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, his only Son Our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sits at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Our Father

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

Hail Mary

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

Glory Be

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

Hail Holy Queen

Hail, holy Queen, mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile show us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ. Amen.

The Holy Rosary

Start by making the sign of the Cross; Recite the Apostles Creed; Say 1 "Our Father", 3 "Hail Mary's" for the virtues of Faith, Hope and Charity; and then 1 "Glory Be"; The Rosary is divided into three parts, each having five mysteries. While meditating on the Mysteries, recite: 1 "Our Father", 10 "Hail Mary's" and 1 "Glory Be" for each Mystery. After each Mystery the "Fatima Prayer" may also be said. Together this makes up one decade. To finish, after the final mystery, say 1 "Hail Holy Queen" and 1 Rosary Conclusion prayer.

The Joyful Mysteries (*Mondays and Saturdays, may be said on Sundays during Advent and Christmas*)

1. The Annunciation
2. The Visitation
3. The Nativity
4. The Presentation
5. The Finding of Jesus in the Temple

The Luminous Mysteries (*Thursdays*)

1. The Baptism in the Jordan
2. The Wedding at Cana
3. Proclamation of the Kingdom
4. The Transfiguration
5. Institution of the Eucharist

The Sorrowful Mysteries(*Tuesdays and Fridays*):

1. The Agony in the Garden
2. The Scourging at the Pillar
3. The Crowning of Thorns
4. The Carrying of the Cross
5. The Crucifixion

The Glorious Mysteries (*Wednesdays & Sundays*):

1. The Resurrection
2. The Ascension
3. The Descent of the Holy Spirit on the Apostles
4. The Assumption of the Blessed Virgin Mary
5. The Coronation of Mary: Mary crowned Queen of Heaven

Rosary Conclusion

O God, whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal salvation. Grant, we beseech Thee, that while meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, that we may both imitate what they contain and obtain what they promise, through Christ our Lord. Amen.

The Stations of the Cross

1. Jesus is condemned to death.
2. Jesus carries his cross.
3. Jesus falls the first time.
4. Jesus meets his Mother.
5. Jesus is helped by Simon of Cyrene.
6. Veronica wipes the face of Jesus.
7. Jesus falls a second time.
8. Jesus speaks to the women.
9. Jesus falls a third time.
10. Jesus is stripped of his clothes.
11. Jesus is nailed to the cross.
12. Jesus dies on the cross.
13. Jesus is taken down from the Cross.
14. Jesus is placed in the tomb.

Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer you all my prayers, works, joys, and sufferings of this day for all the intentions of Your most Sacred Heart, In union with the most Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all, and in particular for the Holy Father's intentions. I wish to gain all the indulgences attached to the prayers I shall say and the good works I shall perform this day. Amen.

Morning Offering for Young Children

O my Jesus, I offer you this day, all my thought and work and play. Help me to be good in all I do: gentle, loving, and kind like you. Please bless our world with your grace, bring peace and love to every place. Teach me to do what pleases you that I may serve you and be true. Hold in your hand my family dear, and always Lord be very near. Amen.

Prayer before Meals

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

Prayer to Guardian Angel

Angel of God, my guardian dear, to whom God's love commits me here, ever this day, be at my side, to light and guard, rule and guide. Amen.

Act of Contrition

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy. Amen.

Act of Contrition (alternate form)

O, my God, I am heartily sorry for having offended you. I detest all my sins because of your just punishment, but most of all because they offend you, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of Your grace, to sin no more and to avoid the near occasion of sin. Amen.

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful. And kindle in them the fire of your love. Send forth your Spirit and they shall be created. And you will renew the face of the earth.

Lord, by the light of the Holy Spirit you have taught the hearts of your faithful. In the same Spirit help us to relish what is right and always rejoice in your consolation. We ask this through Christ our Lord. Amen.

Divine Praises

Blessed be God. Blessed be his Holy Name. Blessed be Jesus Christ, true God and true Man. Blessed be the Name of Jesus. Blessed be his Most Sacred Heart. Blessed be his Most Precious Blood. Blessed be Jesus in the Most Holy Sacrament of the Altar. Blessed be the Holy Spirit, the Paraclete. Blessed be the great Mother of God, Mary most Holy. Blessed be her Holy and Immaculate Conception. Blessed be her Glorious Assumption. Blessed be the Name of Mary, Virgin and Mother. Blessed be St. Joseph, her most chaste spouse. Blessed be God in his Angels and in his Saints. Amen.

Angelus

- The Angel of the Lord declared to Mary: And she conceived of the Holy Spirit. Hail Mary, full of grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
- Behold the handmaid of the Lord: Be it done unto me according to Thy word.
- Hail Mary . . .
- And the Word was made Flesh: And dwelt among us.
- Hail Mary . . .
- Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.
- Let us pray: Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by his Passion and Cross be brought to the glory of his Resurrection, through the same Christ Our Lord. Amen.

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

Prayer to St. Michael the Archangel

St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

APPENDIX 2 - FORMULAS OF FAITH

The Great Commandment/The Two Commandments of Love (Mt. 22.37, 39)

1. You shall love the Lord your God with all your heart, with all your soul, and with all your mind.
2. You shall love your neighbor as yourself.

The Golden Rule (Mt. 7:12)

Do to others as you would have them do to you.

<p>The Ten Commandments (Ex. 20:2-14; Dt. 5:6-21)</p> <ol style="list-style-type: none"> 1. I am the LORD your God: you shall not have strange Gods before me. 2. You shall not take the name of the LORD your God in vain. 3. Remember to keep holy the LORD’S day. 4. Honor your father and your mother. 5. You shall not kill. 6. You shall not commit adultery. 7. You shall not steal. 8. You shall not bear false witness against your neighbor. 9. You shall not covet your neighbor’s wife. 10. You shall not covet your neighbor’s goods. 	<p>The Beatitudes (Mt. 5:3-12)</p> <ol style="list-style-type: none"> 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven. 2. Blessed are they who mourn, for they will be comforted. 3. Blessed are the meek, for they will inherit the earth. 4. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. 5. Blessed are the merciful, for they will be shown mercy. 6. Blessed are the pure of heart, for they will see God. 7. Blessed are the peacemakers, for they will be called children of God. 8. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward will be great in heaven.
<p>The Spiritual Works of Mercy (CCC § 2447)</p> <ol style="list-style-type: none"> 1. Admonish the sinner 2. Instruct the ignorant 3. Counsel the doubtful 4. Comfort the sorrowful 5. Bear wrongs patiently 6. Forgive all injuries 7. Pray for the living and the dead 	<p>The Corporal Works of Mercy (CCC § 2447)</p> <ol style="list-style-type: none"> 1. Feed the hungry 2. Give drink to the thirsty 3. Clothe the naked 4. Offer hospitality to the homeless 5. Care for the sick 6. Visit the imprisoned 7. Bury the dead

Appendix 2 – Formulas of Faith

<p>The Seven Gifts of the Holy Spirit (Is. 11:1-3)</p> <ol style="list-style-type: none"> 1. Wisdom 2. Understanding 3. Counsel 4. Fortitude 5. Knowledge 6. Piety 7. Fear of the Lord 	<p>The Twelve Fruits of the Holy Spirit (Gal. 5:22-23, et al.)</p> <ol style="list-style-type: none"> 1. Charity 2. Joy 3. Peace 4. Patience 5. Kindness 6. Goodness 7. Generosity 8. Gentleness 9. Faithfulness 10. Modesty 11. Self-control 12. Chastity
<p>Precepts of the Church (CCC § 2042-2043)</p> <ol style="list-style-type: none"> 1. You shall attend Mass on Sundays and on holy days of obligation and remain free from work or activity that could impede the sanctification of such days. 2. You shall confess your sins at least once a year. 3. You shall receive the sacrament of the Eucharist at least during the Easter season. 4. You shall observe the days of fasting and abstinence established by the Church. 5. You shall help to provide for the needs of the Church. 	<p>Holy Days of Obligation</p> <ol style="list-style-type: none"> 1. Mary, Mother of God (January 1) 2. Assumption of Mary (August 15) 3. All Saints Day (November 1) 4. Immaculate Conception (December 8) 5. Christmas (December 25)
<p>The Four Cardinal Virtues (Wis. 8:5-8)</p> <ol style="list-style-type: none"> 1. Prudence 2. Justice 3. Fortitude 4. Temperance 	<p>The Three Theological Virtues (1 Cor. 13.13)</p> <ol style="list-style-type: none"> 1. Faith 2. Hope 3. Charity

The Four Last Things (CCC § 1022)

1. Death
2. Judgment
3. Hell
4. Heaven

Glossary from the Catechism of the Catholic Church

Even before the promulgation of the Catechism of the Catholic Church, a Glossary had been proposed to provide assistance to those who would use the new Catechism. This Glossary has been prepared by Archbishop William J. Levada, who served as a member of the Editorial Committee of the Special Commission of the Holy See for the Catechism of the Catholic Church. It has been reviewed by the NCCB ad hoc Committee to Oversee the Use of the Catechism, as well as by the chairman and staff of the NCCB Committee on Doctrine. This Glossary has been composed with reference to the language of the Catechism itself: the numbers in parentheses refer to the number(s) in the Catechism where the term or concept is explained. The criterion for the selection of words included in this Glossary is twofold: (1) unfamiliar or technical terms are defined, in order to assist readers who are not acquainted with them through formal religious or theological studies; and (2) multiple meanings or uses of familiar terms are presented, thus alerting readers to the various uses of the term in Church doctrine. Common words and most proper names are not listed in this Glossary, nor are religious terms which are not directly or indirectly present in the Catechism. It is important to remember that this Glossary, like the Catechism's Indexes, is an additional instrument by which readers may find assistance in their use of the Catechism itself. While the Glossary is faithful to the language of the Catechism, it does not participate in the approval of the text of the Catechism given in the Apostolic Constitution Fidei depositum of Pope John Paul II.

-A-

ABORTION: Deliberate termination of pregnancy by killing the unborn child. Such direct abortion, willed either as an end or a means, is gravely contrary to the moral law. The Church attaches the canonical penalty of excommunication to this crime against human life (2271-2272).

ABRAHAM: The man of faith and patriarch of Israel with whom God made a covenant which promised him land in which to live and many descendants, a great people for whom the Lord would be their God. Through Abraham God formed the people to whom he would later give the law by revelation to Moses. With the advent of Christ, the people of Israel would serve as the root to which the Gentiles would be grafted by their coming to believe (59, 72, 145, 705, 762, 2570).

ABSOLUTION: An essential element of the Sacrament of Penance in which the priest, by the power entrusted to the Church by Christ, pardons the sin(s) of the penitent (1424, 1442, 1449, 1453, 1480).

ACEDIA: A less common synonym for sloth, one of the seven "capital" sins (1866). *See* Sloth.

ACOLYTE: A liturgical minister appointed to assist at liturgical celebrations. Priests and deacons receive this ministry before they are ordained. Lay men may be installed permanently in the ministry of acolyte through a rite of institution and blessing (903, 1672).

ADAM: According to the creation story in Genesis, the first man. From this story the Church has learned that humanity was originally created in a state of holiness and justice and that the first ancestors of the human race lost this state for themselves and all humanity by their sin ("original sin"). Christ is called the "second" or "new Adam" because he ushered in the new creation by forgiving sin and restoring humanity to the grace of God's friendship lost by original sin (359, 375, 388, 390, 402-404, 504; cf. 635, 655).

ADORATION: The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God (2096, 2628; cf. 1083).

ADULTERY: Marital infidelity, or sexual relations between two partners, at least one of whom is married to

another party. The sixth commandment and the New Testament forbid adultery absolutely (2380; cf. 1650).

ADVENT: The liturgical season of four weeks devoted to preparation for the coming of Christ at Christmas (524).

ALMSGIVING: Money or goods given to the poor as an act of penance or fraternal charity. Almsgiving, together with prayer and fasting, are traditionally recommended to foster the state of interior penance (1434; cf. 1969, 2447).

ALTAR: The center and focal point of a church, where the sacrifice of Christ on the cross is made present under sacramental signs in the Mass. Among the Israelites the altar was the place where sacrifices were offered to God. The Christian altar represents two aspects of the mystery of the Eucharist, as the altar of sacrifice where Christ as the sacrificial victim offers himself for our sins and as the table of the Lord where Christ gives himself to us as food from heaven (1182, 1383).

AMEN: A Hebrew word meaning "truly; it is so; let it be done," signifying agreement with what has been said. The prayers of the New Testament and of the Church's liturgy, and the Creeds, conclude with "amen." Jesus used the word to introduce solemn assertions, to emphasize their trustworthiness and authority (1061, 1345, 1396, 2856, 2865).

ANALOGY OF FAITH: The coherence of the truths of the faith among themselves and within the whole plan of Revelation (114).

ANAMNESIS: The "remembrance" of God's saving deeds in history in the liturgical action of the Church, which inspires thanksgiving and praise (1103). Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus (1354, 1362).

ANAPHORA: The Eucharistic Prayer--the prayer of thanksgiving and consecration--which is the heart and summit of the celebration of the Mass (1352).

ANGEL: A spiritual, personal, and immortal creature, with intelligence and free will, who glorifies God without ceasing and who serves God as a messenger of his saving plan (329-331). *See* Guardian Angels.

ANGER: An emotion which is not in itself wrong, but which, when it is not controlled by reason or hardens into resentment and hate, becomes one of the seven capital sins. Christ taught that anger is an offense against the fifth commandment (1765, 1866, 2262).

ANNUNCIATION: The visit of the angel Gabriel to the virgin Mary to inform her that she was to be the mother of the Savior. After giving her consent to God's word, Mary became the mother of Jesus by the power of the Holy Spirit (484, 494).

ANOINTING: A symbol of the Holy Spirit, whose "anointing" of Jesus as Messiah fulfilled the prophecies of the Old Testament. Christ (in Hebrew *Messiah*) means the one "anointed" by the Holy Spirit. Anointing is the sacramental sign of Confirmation, called Chrismation in the Churches of the East. Anointings form part of the liturgical rites of the catechumenate, and of the Sacraments of Baptism and Holy Orders (695). *See* Christ.

ANOINTING OF THE SICK: One of the seven sacraments, also known as the "sacrament of the dying," administered by a priest to a baptized person who begins to be in danger of death because of illness or old age, through prayer and the anointing of the body with the oil of the sick. The proper effects of the sacrament include a special grace of healing and comfort to the Christian who is suffering the infirmities of serious illness or old age, and the forgiving of the person's sins (1499, 1520, 1523, 1526-1532).

ANTICHRIST: The "deceitful one" referred to in the New Testament, associated with the "mystery of iniquity" which will precede the second coming of Christ, through which people will be led away from the truth to follow a false "messianism," by which man glorifies himself and human achievement in place of God and his Messiah come in the flesh, in whom the kingdom will be fulfilled (675-677).

APOSTASY: The total repudiation of the Christian faith (2089; cf. 817).

APOSTLE: A term meaning one who is *sent* as Jesus was sent by the Father, and as he sent his chosen disciples to preach the Gospel to the whole world. He called the Twelve to become his Apostles, chosen witnesses of his Resurrection and the foundation on which the Church is built (857).

The apostolic office is permanent in the Church, in order to ensure that the divine mission entrusted to the Apostles by Jesus will continue to the end of time. The bishops receive their office as successors of the Apostles through the Sacrament of Holy Orders (860). *See* Apostolic Succession.

APOSTLES' CREED: A statement of Christian faith developed from the baptismal creed or "symbol" of the ancient Church of Rome, the see of St. Peter, first of the Apostles. The Apostles' Creed is considered to be a faithful summary of the faith of the Apostles (194).

APOSTOLATE: The activity of the Christian which fulfills the apostolic nature of the whole Church by working to extend the reign of Christ to the entire world (863).

APOSTOLIC SUCCESSION: The handing on of apostolic preaching and authority from the Apostles to their successors the bishops through the laying on of hands, as a permanent office in the Church (77, 861).

APPARITION: An appearance to people on earth of a heavenly being--Christ, Mary, an angel, or a saint. The apparitions of Jesus in his risen body to his disciples occurred between Easter and his Ascension into heaven (641, 659).

ASCENSION: The entry of Jesus' humanity into divine glory in God's heavenly domain, forty days after his Resurrection (659, 665).

ASCESIS: The practice of penance, mortification, and self-denial to promote greater self-mastery and to foster the way of perfection by embracing the way of the cross (2015).

ASSUMPTION: The dogma which recognizes the Blessed Virgin Mary's singular participation in her Son's Resurrection by which she was taken up body and soul into heavenly glory, when the course of her earthly life was finished (966).

ATHEISM: The denial in theory and/or practice that God exists. Atheism is a sin against the virtue of religion required by the first commandment of the law (2124-2125).

-B-

BAPTISM: The first of the seven sacraments, and the "door" which gives access to the other sacraments. Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification. Baptism, Confirmation, and Eucharist constitute the "sacraments of initiation" by which a believer receives the remission of original and personal sin, begins a new life in Christ and the Holy Spirit, and is incorporated into the Church, the Body of Christ. The rite of Baptism consists in immersing the candidate in water, or pouring water on the head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit (977, 1213 ff.; 1275, 1278).

BEATIFIC VISION: The contemplation of God in heavenly glory, a gift of God which is a constitutive element of the happiness (or beatitude) of heaven (1028, 1720).

BEATITUDE: Happiness or blessedness, especially the eternal happiness of heaven, which is described as the vision of God, or entering into God's rest by those whom He makes "partakers of the divine nature" (1024, 1721).

BEATITUDES: The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness (cf. *Mt* 5:1-12; *Lk* 6: 20-23). These teachings reflect the promises made to the chosen people since Abraham; they portray the countenance of Christ and describe his charity. Moreover, by shedding light on the actions and attitudes characteristic of the Christian life, they describe the vocation of all the faithful (1716).

BIBLE: Sacred Scripture: the books which contain the truth of God's Revelation and were composed by human authors inspired by the Holy Spirit (105). The Bible contains both the forty-six books of the Old Testament and the twenty-seven books of the New Testament (120). See Old Testament; New Testament.

BIBLICAL INSPIRATION: The gift of the Holy Spirit which assisted a human author to write a biblical book so that it has God as its author and teaches faithfully, without error, the saving truth that God has willed to be consigned to us (105).

BISHOP: One who has received the fullness of the Sacrament of Holy Orders, which makes him a member of the episcopal college and a successor of the Apostles. He is the shepherd of a particular church entrusted to him (1557; cf. 861, 886).

BLASPHEMY: Speech, thought, or action involving contempt for God or the Church, or persons or things dedicated to God. Blasphemy is directly opposed to the second commandment (2148).

BLESSED SACRAMENT: A name given to the Holy Eucharist, especially the consecrated elements reserved in the tabernacle for adoration, or for the sick (1330).

BLESSING: A blessing or benediction is a prayer invoking God's power and care upon some person, place, thing, or undertaking. The prayer of benediction acknowledges God as the source of all blessing. Some blessings confer a permanent status: consecration of persons to God, or setting things apart for liturgical usage (1671, 2626).

BODY OF CHRIST: (1) The human body which the Son of God assumed through his conception in the womb of Mary and which is now glorified in heaven (467, 476, 645). (2) This same Body and Blood, together with the soul and divinity, of our Lord Jesus Christ are sacramentally present in the Eucharist under the appearances of bread and wine (1374). (3) The Church is called the (mystical) Body of Christ because of the intimate communion which Jesus shares with his disciples; the metaphor of a body, whose head is Christ and whose members are the faithful, provides an image which keeps in focus both the unity and the diversity of the Church (787, 790, 1396).

-C-

CALUMNY: A false statement which harms the reputation of others and gives occasion for false judgments concerning them (2477).

CANON LAW: The rules (canons or laws) which provide the norms for good order in the visible society of the Church. Those canon laws that apply universally are contained in the Codes of Canon Law. The most recent Code of Canon Law was promulgated in 1983 for the Latin (Western) Church and in 1991 for the Eastern Church (*The Code of Canons of the Eastern Churches*).

CANON OF THE MASS: The central part of the Mass, also known as the Eucharistic Prayer or "anaphora," which contains the prayer of thanksgiving and consecration (1352).

CANON OF SCRIPTURE: The Church's complete list of sacred books of the Bible (120).

CANONIZATION: The solemn declaration by the Pope that a deceased member of the faithful may be proposed as a model and intercessor to the Christian faithful and venerated as a saint on the basis of the fact that the person lived a life of heroic virtue or remained faithful to God through martyrdom (828; cf. 957).

CAPITAL SINS: Sins which engender other sins and vices. They are traditionally numbered as seven: pride, covetousness, envy, anger, gluttony, lust, and sloth (1866).

CARDINAL VIRTUES: Four pivotal human virtues (from the Latin *carbo*, "pivot"): prudence, justice, fortitude, and

temperance. The human virtues are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith (1805, 1834).

CATECHESIS: An education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ. Those who perform the ministry of catechists in the Church are called "catechists" (5, 426-427).

CATECHISM: A popular summary or compendium of Catholic doctrine about faith and morals and designed for use in catechists (11).

CATECHUMEN: A person who is preparing for Baptism. The *catechumenate* is the formation of these catechumens in preparation for their Christian Initiation, and aims at bringing their conversion and their faith to maturity within the ecclesial community (1248). The candidates are anointed with *oil of catechumens* by which they are strengthened in their conversion from sin and renunciation of Satan (1237).

CATHEDRAL: The official church of the bishop of a diocese. The Greek word *cathedra* means chair or throne; the bishop's "chair" symbolizes his teaching and governing authority, and is located in the principal church or "cathedral" of the local diocese of which he is the chief pastor (cf. 1572).

CATHOLIC: One of the four marks or notes of the Church, taken from the Nicene Creed. The Church is catholic or universal both because she possesses the fullness of Christ's presence and the means of salvation, and because she has been sent out by Christ on a mission to the whole of the human race (750, 830).

CATHOLIC CHURCH: The Church established by Christ on the foundation of the Apostles, possessing the fullness of the means of salvation which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession (830).

CELIBACY: The state or condition of those who have chosen to remain unmarried for the sake of the kingdom of heaven in order to give themselves entirely to God and to the service of his people. In the Latin Church, celibacy is obligatory for bishops and priests. In some Eastern Churches, celibacy is a prerequisite for the ordination only of bishops; priests may not marry after they have been ordained (1579, 1580).

CHARACTER, SACRAMENTAL: An indelible spiritual mark which is the permanent effect of the Sacraments of Baptism, Confirmation, and Holy Orders, by which a person is given a new permanent configuration to Christ and a specific standing in the Church; the reception of these sacraments is never repeated (1272, 1304, 1582).

CHARISM: A specific gift or grace of the Holy Spirit which directly or indirectly benefits the Church, given in order to help a person live out the Christian life, or to serve the common good in building up the Church (799, 951).

CHARITY: The theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God (1822).

CHASTITY: The moral virtue which, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being (2337). Chastity is called one of the fruits of the Holy Spirit (1832).

CHOIR: A group of persons trained to lead in the singing at liturgical celebrations (1143).

CHRISM: Perfumed oil, consecrated by the bishop, which signifies the gift of the Holy Spirit. Chrism is used for consecration in the Sacraments of Baptism, Confirmation, and Holy Orders (1241, 1289, 1291, 1294).

CHRISMATION: The name used in the Eastern Churches for the Sacrament of Confirmation, from the "chrism" or "myron" used in the anointing (1289).

CHRIST: From the Greek translation of the Hebrew *Messiah*, which means "anointed." It became the name proper to Jesus because he accomplished perfectly the divine mission of priest, prophet, and King, signified by his anointing as Messiah, "Christ" (436). See Jesus Christ; Messiah; Anointing.

CHRISTIAN: A name derived from that of Christ himself. The name refers to all those who have been anointed through the gift of the Holy Spirit in Baptism; hence, the followers of Christ, the members of the Christian Church. According to Acts 11:26 "it was in Antioch that the disciples were first called Christians" (1289).

CHRISTMAS: The feast of the Nativity, the birth of Jesus (1171).

CHURCH: The name given the "convocation" or "assembly" of the People God has called together from "the ends of the earth." In Christian usage, the word "Church" has three inseparable meanings: the People that God gathers in the whole world; the particular or local church (diocese); and the liturgical (above all Eucharistic) assembly. The Church draws her life from the Word and the Body of Christ, and so herself becomes Christ's Body (752). In the Creed, the sole Church of Christ is professed to be one, holy, catholic, and apostolic (811).

CIRCUMCISION: The rite prescribed in Judaism and other cultures which involves cutting off the foreskin of a male. Circumcision was a sign of the covenant between God and his people Israel and prefigured the rite of Christian initiation in Baptism. Jesus was circumcised eight days after his birth in accord with Jewish law (527).

COLLEGIALITY: The principle that all the bishops of the Church with the Pope at their head form a single "college," which succeeds in every generation the "college" of the Twelve Apostles, with Peter at their head, which Christ instituted as the foundation of the Church. This college of bishops together with, but never without, the Pope has supreme and full authority over the universal Church (861, 880, 883).

COMMANDMENT: A norm of moral and/or religious action; above all, the *Ten Commandments* given by God to Moses. Jesus summarized all the commandments in the twofold command of love of God and love of neighbor (2052).

COMMANDMENTS OF THE CHURCH: See Precepts of the Church.

COMMUNION: Holy Communion, the reception of the Body and Blood of Christ in the Eucharist (1382). More generally, our fellowship and union with Jesus and other baptized Christians in the Church, which has its source and summit in the celebration of the Eucharist. In this sense, Church as communion is the deepest vocation of the Church (959).

COMMUNION OF SAINTS: The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles' Creed, where it has also been interpreted to refer to unity in the "holy things" (*communio sanctorum*), especially the unity of faith and charity achieved through participation in the Eucharist (948, 957, 960, 1474).

CONCUPISCENCE: Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin (1264, 1426, 2515).

CONFESSION: An essential element of the Sacrament of Penance and Reconciliation, which consists in telling one's sins to the priestly minister. By extension, the word confession is used to refer to the Sacrament of Penance itself (1455).

CONFIRMATION: One of the ensemble of the Sacraments of Initiation into the Church, together with Baptism and Eucharist. Confirmation completes the grace of Baptism by a special outpouring of the gifts of the Holy Spirit, which seal or "confirm" the baptized in union with Christ and equip them for active participation in the worship and apostolic life of the Church (1285).

CONSCIENCE: The interior voice of a human being, within whose heart the inner law of God is inscribed. Moral conscience is a judgment of practical reason about the moral quality of a human action. It moves a person at the appropriate moment to do good and to avoid evil (1777-1778). An *examination of conscience* is recommended as a preparation for the reception of the Sacrament of Penance (1454).

CONSECRATED LIFE: A permanent state of life recognized by the Church, entered freely in response to the call of Christ to perfection, and characterized by the profession of the evangelical counsels of poverty, chastity, and

obedience (914). *See* Vow.

CONSECRATED VIRGINS: Women who have decided with the Church's approval to cling only to the Lord and to live in a state of virginity "for the sake of the kingdom of heaven" and are consecrated in that state by a solemn rite (922-924).

CONSECRATION: The dedication of a thing or person to divine service by a prayer or blessing. The consecration at Mass is that part of the Eucharistic Prayer during which the Lord's words of institution of the Eucharist at the Last Supper are recited by the priestly minister, making Christ's Body and Blood--his sacrifice offered on the cross once for all--sacramentally present under the species of bread and wine (1352, 1353).

CONTEMPLATION: A form of wordless prayer in which mind and heart focus on God's greatness and goodness in affective, loving adoration; to look on Jesus and the mysteries of his life with faith and love (2628, 2715).

CONTRACEPTION, ARTIFICIAL: The use of mechanical, chemical, or medical procedures to prevent conception from taking place as a result of sexual intercourse; contraception offends against the openness to procreation required of marriage and also the inner truth of conjugal love (2370).

CONTRITION: Sorrow of the soul and hatred for the sin committed, together with a resolution not to sin again. Contrition is the most important act of the penitent, and is necessary for the reception of the Sacrament of Penance (1451).

CONVERSION: A radical reorientation of the whole life away from sin and evil, and toward God. This change of heart or conversion is a central element of Christ's preaching, of the Church's ministry of evangelization, and of the Sacrament of Penance and Reconciliation (1427, 1431, 1423; cf. 821).

COUNCIL, ECUMENICAL: A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. An ecumenical council is usually called by the successor of St. Peter, the Pope, or at least confirmed or accepted by him (884).

COUNSEL: *See* Evangelical Counsels; Gifts of the Holy Spirit.

COVENANT: A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. In the Old Testament or Covenant, God revealed his law through Moses and prepared his people for salvation through the prophets. In the New Testament or Covenant, Christ established a new and eternal covenant through his own sacrificial death and Resurrection. The Christian economy is the new and definitive Covenant which will never pass away, and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ (56, 62, 66). *See* Old Testament; New Testament.

COVETOUSNESS: A disordered inclination or desire for pleasure or possessions. One of the capital sins, it is proscribed by the ninth and tenth commandments (2514, 2534).

CREATION: The act by which the eternal God gave a beginning to all that exists outside of himself. Creation also refers to the created universe or totality of what exists, as often expressed by the formula "the heavens and the earth" (290).

CREED: A brief, normative summary statement or profession of Christian faith, e.g., the Apostles' Creed, the Nicene Creed. The word "Creed" comes from the Latin *Credo*, meaning "I believe," with which the Creed begins. Creeds are also called Symbols of Faith (187).

CROSS: The instrument of execution on which Christ died; a symbol of the unique sacrifice of Christ as sole mediator between God and man. Jesus invited his disciples to take up their cross and follow him, in order to associate with his redeeming sacrifice those who were to be its first beneficiaries. Catholics begin their prayers and actions with the *Sign of the Cross* "in the name of the Father, and of the Son, and of the Holy Spirit. Amen." A devotional cross with the figure of Jesus suspended on it is called a "crucifix" (616, 618, 2166).

-D-

DEACON, DIACONATE: A third degree of the hierarchy of the Sacrament of Holy Orders, after bishop and priest. The deacon is ordained not to priesthood but for ministry and service. Deacons are ordained 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. While the Churches of the East have always had a functioning order of deacons, in the West the permanent diaconate was reestablished by the Second Vatican Council (1569, 1571).

DECALOGUE: The Ten Commandments (literally, "ten words") given by God to Moses on Sinai. In order to be faithful to the teaching of Jesus, the Decalogue must be interpreted in the light of the great commandment of love of God and neighbor (2055, 2056). *See* Commandment.

DEFINITION, DOGMATIC: A solemn declaration by an ecumenical council or by the Pope that a doctrine is revealed by God and must be believed by the universal Church; such definitions are called infallible, and must be adhered to with the obedience of faith (891).

DEMON: *See* Devil/Demon.

DEPOSIT OF FAITH: The heritage of faith contained in Sacred Scripture and Tradition, handed on in the Church from the time of the Apostles, from which the Magisterium draws all that it proposes for belief as being divinely revealed (84; cf. 1202).

DESCENT INTO HELL: An article in the Apostles' Creed referring to the victory over death and sin which Christ won by being "raised from the dead." Jesus, like all people, experienced death and in his soul joined the others in the realm of the dead, where he descended as Savior, proclaiming the Gospel to the spirits imprisoned there in order to free the just ones who had gone before him (632).

DESPAIR: The abandonment of hope in salvation and the forgiveness of sins (2091).

DETRACTION: Disclosure of another's faults and sins, without an objectively valid reason, to persons who did not know about them, thus causing unjust injury to that person's reputation (2477).

DEVELOPMENT, DOCTRINAL: Growth in the understanding of God's revelation, which continues through the contemplation and study of believers, theological research, and the preaching of the Magisterium (94).

DEVIL/DEMON: A fallen angel, who sinned against God by refusing to accept his reign. Satan or the devil, the Evil One, and the other demons were at first good angels, created naturally good, who became evil by their own doing (391, 1707; cf. 2851).

DIACONATE: *See* Deacon, Diaconate.

DIOCESE: A "particular church," a community of the faithful in communion of faith and sacraments whose bishop has been ordained in apostolic succession. A diocese is usually a determined geographic area; sometimes it may be constituted as a group of people of the same rite or language. In Eastern churches, an eparchy (833).

DISCIPLE: Those who accepted Jesus' message to follow him are called his disciples. Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to the disciples and gave them a share in his mission, his joy, and his sufferings (767, 787).

DIVINE OFFICE: The Liturgy of the Hours, the public prayer of the Church which sanctifies the whole course of the day and night. Christ thus continues his priestly work through the prayer of his priestly people (1174).

DIVORCE: The claim that the indissoluble marriage bond validly entered into between a man and a woman is broken. A civil dissolution of the marriage contract (divorce) does not free persons from a valid marriage before God; remarriage would not be morally licit (2382; cf. 1650).

DOCTRINE/DOGMA: The revealed teachings of Christ which are proclaimed by the fullest extent of the exercise of the authority of the Church's Magisterium. The faithful are obliged to believe the truths or dogmas contained in divine Revelation and defined by the Magisterium (88).

DOXOLOGY: Christian prayer which gives praise and glory to God, often in a special way to the three divine persons of the Trinity. Liturgical prayers traditionally conclude with the doxology "to the Father, through the Son, in the Holy Spirit"; the final doxology of the Lord's Prayer renews the prayer's first three petitions in the form of adoration and praise (2639, 2855).

-E-

EASTER: The greatest and oldest Christian feast, which celebrates Christ's Resurrection from the dead. Easter is the "feast of feasts," the solemnity of solemnities, the "Great Sunday." Christians prepare for it during Lent and Holy Week, and catechumens usually receive the Sacraments of Christian Initiation (Baptism, Confirmation, Eucharist) at the Easter Vigil (1169; cf. 647).

EASTERN CHURCHES: Churches of the East in union with Rome (the Western Church), but not of Roman rite, with their own liturgical, theological, and administrative traditions, such as those of the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite, and Chaldean rites. The variety of particular churches with distinctive traditions witnesses to the catholicity of the one Church of Christ, which takes root in distinct cultures (1202-1203; cf. 835).

ECCLESIASTIC/ECCLESIASTICAL: Pertaining to or of the Church (Greek/Latin: *ecclesia*). Hence ecclesiastical government is church government (857); an ecclesiastical province is a grouping of church jurisdictions or dioceses (887); an ecclesiastic is a church official.

ECONOMY: The structure and organization of productive work or activity in a society, forming the basis for financial support and stability of individuals, families, and society. The morality of economic activity is judged according to the seventh commandment; economic activity is one of the principal points addressed by the Church's social doctrine (2426, 2430).

ECONOMY OF SALVATION (DIVINE ECONOMY): From a Greek word (*oikonomia*, literally "management of a household" or "stewardship") which refers to God's revelation and communication of himself to the world in time for the sake of the salvation of all humanity; hence, the economy of salvation (258, 1066). The Fathers of the Church distinguished *oikonomia* from *theologia*; the latter term refers to the mystery of the internal life of the Trinity (236). The economy of salvation, on the other hand, refers to God's activity in creating and governing the world, particularly with regard to his plan for the salvation of the world in the person and work of Jesus Christ, a plan which is being accomplished through his Body the Church, in its life and sacraments; hence, the "sacramental economy" (1076, 1093).

ECUMENICAL COUNCIL: See Council, Ecumenical.

ECUMENISM: Promotion of the restoration of unity among all Christians, the unity which is a gift of Christ and to which the Church is called by the Holy Spirit. For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (816, 820-822).

ENCYCLICAL: A pastoral letter written by the Pope and sent to the whole Church and even to the whole world, to express Church teaching on some important matter. Encyclicals are expressions of the ordinary papal magisterium (cf. 892).

ENVY: Resentment or sadness at another's good fortune, and the desire to have it for oneself. One of the seven capital sins, envy is contrary to the tenth commandment (2539).

EPARCHY: See Diocese.

EPICLESIS: The prayer petitioning God to send the Holy Spirit so that the offerings at the Eucharist may become the Body and Blood of Christ and thus the faithful, by receiving them, may themselves become a living offering to God. In every sacrament, the prayer asking for the sanctifying power of God's Holy Spirit is an "epiclesis" (1105, 1127).

EPIPHANY: The feast which celebrates the *manifestation* to the world of the newborn Christ as Messiah, Son of God, and Savior of the world. The feast of Epiphany celebrates the adoration of Jesus by the wise men (*magi*) from the East, together with his baptism in the Jordan and the wedding feast of Cana in Galilee (528; cf. 535).

EPISCOPAL/EPISCOPATE: Pertaining to the office of bishop (Greek: *episkopos*), hence episcopal consecration, the episcopal college, episcopal conferences (883, 887, 1557). "Episcopate" is a collective noun referring to all those who have received sacramental ordination as bishops.

EREMITICAL LIFE: The life of a hermit, separate from the world in praise of God and for the salvation of the world, in the silence of solitude, assiduous prayer, and penance (920).

ESCHATOLOGY: From the Greek word *eschaton*, meaning "last." Eschatology refers to the area of Christian faith which is concerned about "the last things," and the coming of Jesus on "the last day": our human destiny, death, judgment, resurrection of the body, heaven, purgatory, and hell--all of which are contained in the final articles of the Creed (1001, 1020-1050; cf. 2771).

ETERNAL LIFE: Living forever with God in the happiness of heaven, entered after death by the souls of those who die in the grace and friendship of God (988, 1020). In preaching the kingdom of heaven, Jesus called all people to eternal life, which is anticipated in the grace of union with Christ: "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (*Jn* 17:3).

EUCCHARIST: The ritual, sacramental action of thanksgiving to God which constitutes the principal Christian liturgical celebration of and communion in the paschal mystery of Christ. The liturgical action called the Eucharist is also traditionally known as the Holy Sacrifice of the Mass. It is one of the seven sacraments of the Church; the Holy Eucharist completes Christian initiation (1322 ff.). The Sunday celebration of the Eucharist is at the heart of the Church's life (2177). *See* Mass.

EUCCHARISTIC PRAYER: *See* Canon of the Mass.

EUTHANASIA: An action or an omission which, of itself or by intention, causes the death of handicapped, sick, or dying persons--sometimes with an attempt to justify the act as a means of eliminating suffering. Euthanasia violates the fifth commandment of the law of God (2277).

EVANGELICAL COUNSELS: In general, the teachings of the New Law proposed by Jesus to his disciples which lead to the perfection of Christian life. In the New Law, the precepts are intended to remove whatever is incompatible with charity; the evangelical counsels are to remove whatever might hinder the development of charity, even if not contrary to it (1973). The public profession of the evangelical counsels of poverty, chastity, and obedience is a constitutive element of state of consecrated life in the Church (915).

EVANGELIST: One of the four authors to whom is ascribed the writing of the Gospels, i.e., Matthew, Mark, Luke, and John (125, 120). The term is also used for one who works actively to spread and promote the Christian faith.

EVANGELIZATION: The proclamation of Christ and his Gospel (Greek: *evangelion*) by word and the testimony of life, in fulfillment of Christ's command (905; cf. 861).

EVE: According to the creation story in Genesis, the first woman; wife of Adam. God did not create man a solitary being; from the beginning, "male and female he created them" (*Gen* 1:29) (369, 375). Because she is the mother of the eternal Son of God made man, Jesus Christ the "new Adam," Mary is called the "new Eve," the "mother of the living" in the order of grace (511). *See* Adam.

EVIL: The opposite or absence of good. One form of evil, physical evil, is a result of the "state of journeying" toward its ultimate perfection in which God created the world, involving the existence of the less perfect alongside the more perfect, the constructive and the destructive forces of nature, the appearance and disappearance of certain beings (310). Moral evil, however, results from the free choice to sin which angels and men have; it is permitted by God, who knows how to derive good from it, in order to respect the freedom of his creatures (311). The entire revelation of God's goodness in Christ is a response to the existence of evil (309, 385, 1707). The devil is called the Evil One. *See Devil/Demon.*

EXAMINATION OF CONSCIENCE: Prayerful self-reflection on our words and deeds in the light of the Gospel to determine how we may have sinned against God. The reception of the Sacrament of Penance ought to be prepared for by such an examination of conscience (1454).

EXCOMMUNICATION: A severe ecclesiastical penalty, resulting from grave crimes against the Catholic religion, imposed by ecclesiastical authority or incurred as a direct result of the commission of an offense.

Excommunication excludes the offender from taking part in the Eucharist or other sacraments and from the exercise of any ecclesiastical office, ministry, or function (1463).

EXODUS: God's saving intervention in history by which he liberated the Hebrew people from slavery in Egypt, made a covenant with them, and brought them into the Promised Land. The Book of Exodus, the second of the Old Testament, narrates this saving history (62). The exodus is commemorated by the Jewish people at Passover, which for Christians is a foreshadowing of the "passover" of Jesus Christ from death to life and is celebrated in the memorial of the Eucharist (1363).

EXORCISM: The public and authoritative act of the Church to protect or liberate a person or object from the power of the devil (e.g., demonic possession) in the name of Christ (1673). A simple exorcism prayer in preparation for Baptism invokes God's help in overcoming the power of Satan and the spirit of evil (1237).

EXPIATION: The act of redemption and atonement for sin which Christ won for us by the pouring out of his Blood on the cross, by his obedient love "even to the end" (*Jn 13:1*) (433, 616, 1475). The expiation of sins continues in the mystical body of Christ and the communion of saints by joining our human acts of atonement to the redemptive action of Christ, both in this life and in Purgatory.

EXTREME UNCTION: *See Anointing of the Sick.*

-F-

FAITH: Both a gift of God and a human act by which the believer gives personal adherence to God who invites his response, and freely assents to the whole truth that God has revealed. It is this revelation of God which the Church proposes for our belief, and which we profess in the Creed, celebrate in the sacraments, live by right conduct that fulfills the twofold commandment of charity (as specified in the ten commandments), and respond to in our prayer of faith. Faith is both a theological virtue given by God as grace, and an obligation which flows from the first commandment of God (26, 142, 150, 1814, 2087).

FAITHFUL, THE CHRISTIAN: Those who have been incorporated into Christ in Baptism and constituted as the people of God, the Church (871). The term "lay faithful" refers to the laity, all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church (897).

FALL: (1) Biblical revelation about the reality of sin in human history. The Biblical story begins with the original sin freely committed by the first human beings. This primeval event is narrated in figurative language in the Book of Genesis, which describes this sin as a "fall" from God's friendship and grace, which they had received from God not only for themselves but for the whole human race (388, 390). (2) In the "fall" of angels, Scripture and Church tradition see the emergence of Satan and the "devil"; the "fall" of these angelic spirits was due to their freely chosen rejection of God and His reign (391-392).

FASTING: Refraining from food and drink as an expression of interior penance, in imitation of the fast of Jesus for forty days in the desert. Fasting is an ascetical practice recommended in Scripture and the writings of the Church Fathers; it is sometimes prescribed by a precept of the Church, especially during the liturgical season of Lent (538, 1434, 2043).

FATHER, GOD, THE: God, the first Person of the Blessed Trinity. Jesus revealed that God is Father in a unique way: not only as Creator, the origin of all things, but also as eternal Father in his relationship to his only Son, who is eternally begotten of the Father and consubstantial with the Father (240, 242).

FATHERS OF THE CHURCH: Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church (78, 688).

FEAR OF THE LORD: One of the seven gifts of the Holy Spirit which ensures our awe and reverence before God (1831).

FEAST DAYS: The annual cycle of liturgical celebrations commemorating the saving mysteries of Christ's life, as a participation in the Paschal Mystery, which is celebrated annually at Easter, the "Feast of feasts." Feast days commemorating Mary, the Mother of God, and the saints are also celebrated, providing the faithful with examples of those who have been glorified with Christ (1169, 1173).

FILIOQUE: A word meaning "and (from) the Son," added to the Latin version of the Niceno-Constantinopolitan Creed, by which the Latin tradition of the Creed confesses that the Holy Spirit "proceeds from the Father *and the Son*" (246).

FORNICATION: Sexual intercourse between an unmarried man and an unmarried woman. Fornication is a serious violation of the sixth commandment of God (2353).

FORTITUDE: One of the four cardinal moral virtues which ensures firmness in difficulties and constancy in doing the good (1808). Fortitude (sometimes called strength, courage, or might) is also one of the seven gifts of the Holy Spirit (1299; cf. 712).

FRUITS OF THE HOLY SPIRIT: The perfections that the Holy Spirit forms in us as the "first fruits" of eternal glory. The tradition of the Church identifies twelve fruits of the Holy Spirit (1832).

-G-

GENERAL CONFESSION AND ABSOLUTION: A communal form of the Sacrament of Penance in which, in a case of grave necessity, a priest may give absolution to all persons present at one time, after they have made a general, but not individual, confession of their sins. For the absolution to be valid, the faithful must have the intention of individually confessing their sins in their next individual reception of the Sacrament of Penance (1483).

GENESIS: The first book of Bible, which describes God's creation of the world and humanity, and the drama of sin and the hope for salvation (120; cf. 289, 337, 355).

GENUFLECTION: A reverence made by bending the knee, especially to express adoration of the Blessed Sacrament (1378).

GIFTS OF THE HOLY SPIRIT: Permanent dispositions that make us docile to follow the promptings of the Holy Spirit. The traditional list of seven gifts of the Spirit is derived from Isaiah 11:1-3: wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord (1830).

GLUTTONY: Overindulgence in food or drink. Gluttony is one of the seven capital sins (1866).

GOD: The infinite divine being, one in being yet three Persons: Father, Son, and Holy Spirit. God has revealed himself as the "One who is," as truth and love, as creator of all that is, as the author of divine revelation, and as the source of salvation (198, 279).

GODPARENT: The sponsor of one who is baptized, who assumes a responsibility to assist the newly-baptized--child or adult--on the road of Christian life (1255).

GOSPEL: The "good news" of God's mercy and love revealed in the life, death, and resurrection of Christ. It is this *Gospel* or good news that the Apostles, and the Church following them, are to proclaim to the entire world (571, 1946). The *Gospel* is handed on in the apostolic tradition of the Church as the source of all-saving truth and moral discipline (75). The four *Gospels* are the books written by the evangelists Matthew, Mark, Luke, and John which have for their central object Jesus Christ, God's incarnate Son: his life, teachings, Passion and glorification, and his Church's beginnings under the Spirit's guidance (124, 514).

GOSPEL, LAW OF THE: The New Law, prepared for by the Old Law in the time of the Old Covenant, is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ, expressed particularly in the Sermon on the Mount, and of the Holy Spirit, by whose grace it becomes for us the interior law of charity (1965).

GRACE: The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation (1996, 2000; cf. 654).

GUARDIAN ANGELS: Angels assigned to protect and intercede for each person (336). *See* Angel.

-H-

HAIL MARY: The prayer known in Latin as the *Ave Maria*. The first part of the prayer praises God for the gifts he gave to Mary as Mother of the Redeemer; the second part seeks her maternal intercession for the members of the Body of Christ, the Church, of which she is the Mother (2676).

HAPPINESS: Joy and beatitude over receiving the fulfillment of our vocation as creatures: a sharing in the divine nature and the vision of God. God put us into the world to know, love, and serve him, and so come to the happiness of paradise (1720).

HEAVEN: Eternal life with God; communion of life and love with the Trinity and all the blessed. Heaven is the state of supreme and definitive happiness, the goal of the deepest longings of humanity (1023).

HELL: The state of definitive self-exclusion from communion with God and the blessed, reserved for those who refuse by their own free choice to believe and be converted from sin, even to the end of their lives (1033).

HERESY: The obstinate denial after Baptism of a truth which must be believed with divine and Catholic faith (2089; cf. 465).

HERMIT: One who lives the eremitical life. Through silence and solitude, in prayer and penance, the hermit or anchorite vows, although not necessarily publicly, to follow the evangelical counsels out of love for God and desire for the salvation of the world (920).

HIERARCHY: The Apostles and their successors, the college of bishops, to whom Christ gave the authority to teach, sanctify, and rule the Church in his name (873).

HIERARCHY OF TRUTHS: The order (hierarchy) of the truths in Catholic doctrine, insofar as they vary in their relation to the central mystery and foundation of Christian faith, the mystery of the Holy Trinity (90, 234).

HOLY DAYS OF OBLIGATION: Principal feast days on which, in addition to Sundays, Catholics are obliged by Church law to participate in the Eucharist; a precept of the Church (2043, 2180).

HOLY ORDERS: *See* Orders, Holy

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HOLY SEE: The seat of the central administration of the worldwide Catholic Church; the name is taken from the seat or diocese of the Pope, Bishop of Rome and successor of St. Peter as Vicar of Christ and pastor of the universal Church (cf. 882).

HOLY SPIRIT: The third divine Person of the Blessed Trinity, the personal love of Father and Son for each other. Also called the Paraclete (Advocate) and Spirit of Truth, the Holy Spirit is at work with the Father and the Son from the beginning to the completion of the divine plan for our salvation (685; cf. 152, 243).

HOLY WATER: Blessed water, a sacramental whose sprinkling or use is a reminder of Baptism and a means of sanctification (1668).

HOLY WEEK: The week preceding Easter, beginning with Palm (Passion) Sunday, called the "Great Week" in the liturgies of the Eastern Churches. It marks the Church's annual celebration of the events of Christ's Passion, death, and Resurrection, culminating in the Paschal Mystery (1169).

HOMILY: Preaching by an ordained minister to explain the Scriptures proclaimed in the liturgy and to exhort the people to accept them as the Word of God (132, 1100, 1349).

HOMOSEXUALITY: Sexual attraction or orientation toward persons of the same sex and/or sexual acts between persons of the same sex. Homosexual acts are morally wrong because they violate God's purpose for human sexual activity (2357).

HOPE: The theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it (1817).

HUMILITY: The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride, and provides the foundation for turning to God in prayer (2559). Voluntary humility can be described as "poverty of spirit" (2546).

HYMN: Sacred poetry set to music and meant to raise the hearts of Christian people to God, especially during liturgical services (1156).

HYPOSTATIC UNION: The union of the divine and human natures in the one divine Person (Greek: *hypostasis*) of the Son of God, Jesus Christ (252, 468).

-I-

ICON: Religious painting traditional among many Eastern Christians. Christian iconography expresses in images the same Gospel message that Scripture communicates by words (1160).

ICONOCLASM: A heresy which maintained that veneration of religious images is unlawful. Iconoclasm was condemned as unfaithful to Christian tradition at the Second Ecumenical Council of Nicaea in 787 A.D. (2131).

IDOLATRY: The divinization of a creature in place of God; the substitution of some one (or thing) for God; worshiping a creature (even money, pleasure, or power) instead of the Creator (2112).

IMMACULATE CONCEPTION: The dogma proclaimed in Christian Tradition and defined in 1854, that from the first moment of her conception, Mary--by the singular grace of God and by virtue of the merits of Jesus Christ--was preserved immune from original sin (491).

IMMORTALITY: The quality of the spiritual human soul whereby it survives the death of the body and remains in existence without end, to be reunited with the body at the final resurrection (366).

IMPEDIMENT: An obstacle that makes a person ineligible for performing an act or receiving a sacrament, e.g., Holy Orders or Matrimony (cf. 1635).

INCARNATION: The fact that the Son of God assumed human nature and became man in order to accomplish our salvation in that same human nature. Jesus Christ, the Son of God, the second Person of the Trinity, is both true God and true man, not part God and part man (461, 464).

INCREDULITY: The willful refusal to assent to revealed truth, or even the neglect of this truth (2089).

INDULGENCE: The remission before God of the temporal punishment due to sin whose guilt has already been forgiven. A properly disposed member of the Christian faithful can obtain an indulgence under prescribed conditions through the help of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial if it removes part of the temporal punishment due to sin, or plenary if it removes all punishment (1471).

INERRANCY: The attribute of the books of Scripture whereby they faithfully and without error teach that truth which God, for the sake of our salvation, wished to have confided through the Sacred Scriptures (107).

INFALLIBILITY: The gift of the Holy Spirit to the Church whereby the pastors of the Church, the pope and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful (891). This gift is related to the inability of the whole body of the faithful to err in matters of faith and morals (92).

INITIATION, CHRISTIAN: The foundations of every Christian life laid by the Sacraments of Baptism, Confirmation, and Eucharist. The process by which a non-baptized person is prepared to become a full member of the Church is called the catechumenate, which was restored in the Latin Church by the Second Vatican Council, and whose distinct stages and rites are found in the *Rite of Christian Initiation of Adults* (1212, 1230).

INSPIRATION: See Biblical Inspiration.

INSTITUTE, RELIGIOUS: A society whose members, in accord with Church law, live a life consecrated to Christ and shared with one another by the public profession of the evangelical counsels of poverty, chastity, and obedience (925). See Consecrated Life.

INSTITUTE, SECULAR: A form of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within (928).

INTERCESSION: A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed (2634).

INTERCOMMUNION: Participation or sharing in the reception of the Eucharist or Holy Communion by Christians who are not fully united to or in full communion with the Catholic Church (1398).

IRRELIGION: A vice contrary by defect to the virtue of religion. Irreligion directs us away from rendering to God what we as creatures owe him in justice (2095, 2110).

ISRAEL: The Jewish people, chosen by God to be his people and named after Israel (Jacob), from whose twelve sons the tribes of Israel descend. God formed Israel into his priestly people in their exodus from the slavery of Egypt, when he made the first or Old Covenant with them and gave them his Law through Moses (62).

-J-

JESUS CHRIST: The eternal Son of God, who was born of the Virgin Mary, suffered crucifixion and death, rose from the dead and ascended into heaven, and will come again in glory to judge the living and the dead. "Jesus," which means "God saves" in Hebrew, was the name given to him at the Annunciation; "Christ" is a title which comes from the Greek translation of the Hebrew *Messiah* and means "anointed" (184 f.; 430, 436; cf. 727).

JOHN THE BAPTIST: The immediate precursor or herald of Jesus. John identified Jesus as the Messianic Lamb of God and baptized him in the Jordan River. With prophetic power, John gave witness to Jesus by his preaching, by the baptism of conversion he announced, and finally by his martyrdom (523, 720).

JUDGMENT: The eternal retribution received by each soul at the moment of death, in accordance with that person's faith and works ("the particular judgment") (1021-1022). The "Last Judgment" is God's triumph over the revolt of evil, after the final cosmic upheaval of this passing world. Preceded by the resurrection of the dead, it will coincide with the second coming of Christ in glory at the end of time, disclose good and evil, and reveal the meaning of salvation history and the providence of God by which justice has triumphed over evil (677-679, 1021, 1038).

JUDGMENT, RASH: A fault against the eighth commandment committed by one who assumes the moral fault of the neighbor to be true without sufficient foundation (2477).

JUSTICE: The cardinal moral virtue which consists in the constant and firm will to give their due to God and to neighbor (1807). *Original* justice refers to the state of holiness in which God created our first parents (375). *Commutative* justice, which obliges respect for the rights of the other, is required by the seventh commandment; it is distinguished from *legal* justice, which concerns what the citizen owes to the community, and *distributive* justice, which regulates what the community owes its citizens in proportion to their contributions and needs (2411). *See* Social Justice.

JUSTIFICATION: The gracious action of God which frees us from sin and communicates "the righteousness of God through faith in Jesus Christ" (*Rom* 3:22). Justification is not only the remission of sins, but also the sanctification and renewal of the interior man (1987-1989).

-K-

KINGDOM OF GOD (OF HEAVEN): The reign or rule of God: "the kingdom of God is . . . righteousness and peace and joy in the Holy Spirit" (*Rom* 14:17). The Kingdom of God draws near in the coming of the Incarnate Word; it is announced in the Gospel; it is the messianic Kingdom, present in the person of Jesus, the Messiah; it remains in our midst in the Eucharist. Christ gave to his Apostles the work of proclaiming the Kingdom, and through the Holy Spirit forms his people into a priestly kingdom, the Church, in which the Kingdom of God is mysteriously present, for she is the seed and beginning of the Kingdom on earth. In the Lord's Prayer ("Thy Kingdom come") we pray for its final glorious appearance, when Christ will hand over the Kingdom to his Father (541-554, 709, 763, 2816, 2819).

-L-

LAITY: The faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the Church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders) and those in consecrated life (897).

LAST JUDGMENT: *See* Judgment.

LAST SUPPER: The last meal, a Passover supper, which Jesus ate with his disciples the night before he died. Jesus' passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Last Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. Hence the Eucharist is called "the Lord's Supper" (610-611, 1329, 1340).

LATIN RITE: The traditions of liturgy, laws, and practice in the Church in the West, as distinct from the rites and practices of the churches of the East (1203).

LAW, MORAL: A rule of conduct established by competent authority for the common good. In biblical terms, the *moral* law is the fatherly instruction of God, setting forth the ways which lead to happiness and proscribing those which lead to evil. The *divine* or eternal law can be either *natural* or revealed (*positive*). Natural moral law is inscribed in the heart, and known by human reason. Revealed law is found in the *ancient* law (Old Testament), notably the ten commandments, and in the *new* law (Law of the Gospel), the teaching of Christ, notably the Sermon on the Mount, which perfects the ancient law (1950-1974).

LECTIONARY/LECTOR: The official, liturgical book (*lectionary*) from which the reader (*lector*) proclaims the Scripture readings used in the Liturgy of the Word (1154).

LENT: The liturgical season of forty days which begins with Ash Wednesday and ends with the celebration of the Paschal Mystery (Easter Triduum). Lent is the primary penitential season in the Church's liturgical year, reflecting the forty days Jesus spent in the desert in fasting and prayer (540, 1095, 1438).

LIFE: Both God's gift of created human life and His divine life given to us as sanctifying grace. Beyond its ordinary meaning of human life, Jesus used "life" to signify a share in his own *divine* Trinitarian existence, which becomes possible for those who respond to his invitation to turn away from sin and open their hearts to God's abiding love. *Eternal* life signifies that this gift will last forever in the blessedness of heaven. This gift of God begins with the "life" of faith and "new life" of Baptism (1225), is communicated in sanctifying grace (1997), and reaches perfection in the communion of life and love with the Holy Trinity in heaven (1023).

LITURGICAL YEAR: The celebration throughout the year of the mysteries of the Lord's birth, life, death, and Resurrection in such a way that the entire year becomes a "year of the Lord's grace." Thus the cycle of the liturgical year and the great feasts constitute the basic rhythm of the Christian's life of prayer, with its focal point at Easter (1168).

LITURGY: In its original meaning, a "public work" or service done in the name of or on behalf of the people. Through the liturgy Christ our High Priest continues the work of our redemption through the Church's celebration of the Paschal Mystery by which he accomplished our salvation (1067-1069).

LORD: The Old Testament title for God that in speaking or reading aloud was always substituted for the name that was revealed to Moses and that was too holy to be pronounced: Yahweh. The New Testament uses this title both of God the Father and--in a new way--of Jesus, the incarnate Word (209, 446).

LORD'S PRAYER: The title early Christians gave to the prayer which Jesus entrusted to his disciples and to the Church (*Mt* 6:9-13). This fundamental Christian prayer is also called the "Our Father," which are its first words (2759).

LOVE: See Charity.

-M-

MAGI: The wise men who came from the East to pay homage to the newborn Savior (528).

MAGISTERIUM: The living, teaching office of the Church, whose task it is to give an authentic interpretation of the word of God, whether in its written form (Sacred Scripture), or in the form of Tradition. The Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals (85, 890, 2033).

MARKS (NOTES) OF THE CHURCH: The four attributes (marks or notes) of the Church mentioned in the Nicene-Constantinopolitan creed: "We believe in one, holy, catholic, and apostolic Church" (811).

MARRIAGE: A covenant or partnership of life between a man and woman, which is ordered to the well-being of the spouses and to the procreation and upbringing of children. When validly contracted between two baptized people, marriage is a sacrament (Matrimony) (1601).

MARTYR: A witness to the truth of the faith, in which the martyr endures even death to be faithful to Christ. Those who die for the faith before having received Baptism are said to have received a "baptism of blood," by which their sins are forgiven and they share in the death and Resurrection of Christ (1258, 2473).

MARY: The mother of Jesus. Because she is the mother of Jesus--Son of God and second Person of the Blessed Trinity--according to the flesh, she is rightly called the Mother of God (*Theotokos*) (148, 495). Mary is also called "full of grace," and "Mother of the Church," and in Christian prayer and devotion, "Our Lady," the "Blessed Virgin Mary," and the "New Eve" (722, 726, 963). See Virgin Mary.

MASS: The Eucharist or principal sacramental celebration of the Church, established by Jesus at the Last Supper, in which the mystery of our salvation through participation in the sacrificial death and glorious resurrection of Christ is renewed and accomplished. The Mass renews the paschal sacrifice of Christ as the sacrifice offered by the Church. It is called "Mass" (from the Latin *missa*) because of the "mission" or "sending" with which the liturgical celebration concludes (Latin: "*Ite, Missa est.*") (1332; cf. 1088, 1382, 2192). *See* Eucharist; Paschal Mystery/Sacrifice.

MATRIMONY: *See* Marriage.

MEDIATOR/MEDIATRIX: One who links or reconciles separate or opposing parties. Thus Jesus Christ is the "one mediator between God and the human race" (1 *Tm* 2:5). Through his sacrificial offering he has become high priest and unique mediator who has gained for us access to God's saving grace for humanity. Moreover, Mary too is sometimes called *Mediatrix* in virtue of her cooperation in the saving mission of Christ, who alone is the unique mediator between God and humanity (618, 1544; cf. 970).

MEDITATION: An exercise and a form of prayer in which we try to understand God's revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking (2705).

MERCY: The loving kindness, compassion, or forbearance shown to one who offends (e.g., the mercy of God to us sinners) (1422, 1829). *See* Works of Mercy.

MERIT: The reward which God promises and gives to those who love him and by his grace perform good works. One cannot "merit" justification or eternal life, which are the free gift of God; the source of any merit we have before God is due to the grace of Christ in us (2006).

MESSIAH: A Hebrew word meaning "anointed" (436). *See* Christ; Jesus Christ.

MINISTRY: The service or work of sanctification performed by the preaching of the word and the celebration of the sacraments by those in Holy Orders (893, 1536), or in determined circumstances, by laity (903). The New Testament speaks of a variety of ministries in the Church; Christ himself is the source of ministry in the Church (873-874). Bishops, priests, and deacons are ordained ministers in the Church (1548).

MIRACLE: A sign or wonder, such as a healing or the control of nature, which can only be attributed to divine power. The miracles of Jesus were messianic signs of the presence of God's kingdom (547).

MISSION: (1) *Trinitarian missions:* To accomplish the divine plan of the triune God for the redemption of humanity, the Son and the Holy Spirit were "sent" into the world: hence the Trinitarian "missions" (Latin *missus* means "sent") (257, 689). (2) *Apostolic mission:* Just as he was sent by the Father, Jesus sent his Apostles into the world to continue his own saving mission (858). (3) *Church as mission:* Thus the Church is missionary by its very nature, continuing the mission or work of Christ through the Holy Spirit, according to the plan of God. This apostolic mission of the Church is fulfilled according to their different states of life by the clergy, laity, and religious (849, 863, 913). Missionary activity is sometimes given in a more specific sense as the work of initial evangelization and establishment of the Church in non-Christian lands.

MONASTIC LIFE: Consecrated life marked by the public profession of religious vows of poverty, chastity, and obedience, and by a stable community life (in a monastery) with the celebration of the Liturgy of the Hours in choir (cf. 927).

MORALITY: Referring to the goodness or evil of human acts. Human freedom makes a person a "moral subject" or agent, able to judge the morality (goodness or evil) of the acts which are chosen. The morality of human acts depends on the object (or nature) of the action, the intention or end foreseen, and the circumstances of the action (1749; cf. 407).

MORTAL SIN: A grave infraction of the law of God that destroys the divine life in the soul of the sinner (sanctifying grace), constituting a turn away from God. For a sin to be mortal, three conditions must be present: grave matter, full knowledge of the evil of the act, and full consent of the will (1855, 1857).

MOSES: The leader chosen by God to lead the Israelites out of their exile in Egypt. To him God revealed the divine name (Yahweh) and the law on Mount Sinai (including the Decalogue), by which he sealed the covenant with his people Israel (62, 204). As lawgiver, Moses was a type of Christ, the lawgiver of the New Law.

MYSTAGOGY: A liturgical catechesis which aims to initiate people into the mystery of Christ. In a more specific sense, the catechetical period following immediately after the reception of Baptism by adults (1075).

-N-

NATURE: The created order (341). Human nature, though wounded and weakened by the effects of original sin, continues to participate in the goodness of God's creative work (405). Through the Incarnation the second Person of the Trinity assumed our human nature, taking flesh in the womb of the Virgin Mary (456). The divine nature refers to the one divine substance or essence; each of the three distinct Persons of the Trinity is entirely God, who is one by the divine nature (253).

NEW COVENANT: The new "dispensation," order or Covenant, established by God in Jesus Christ, to succeed and perfect the Old Covenant (cf. 612, 839). The New Law or Law of the Gospel is the perfection here on earth of the divine law, natural and revealed; this law of the New Covenant is called a law of love, grace, and freedom (1965-1972). *See* Covenant; Gospel, Law of the.

NEW TESTAMENT: The twenty-seven books of the Bible written by the sacred authors in apostolic times, which have Jesus Christ, the incarnate Son of God--his life, teachings, Passion and glorification, and the beginnings of his Church--as their central theme. The promises and mighty deeds of God in the old alliance or covenant, reported in the Old Testament, prefigure and are fulfilled in the New Covenant established by Jesus Christ, reported in the sacred writings of the New Testament (124, 128). *See* Bible; Covenant.

NICENE CREED: The profession of faith, common to the churches of East and West, which came from the first two ecumenical councils (Nicaea and Constantinople: 325 and 381 a.d.) (195-196). *See* Creed.

NUPTIAL BLESSING: Prayers for the blessing of a couple being married, especially of the bride (1624).

-O-

OBEDIENCE: (1) The submission to the authority of God which requires everyone to obey the divine law. Obedience to the Church is required in those things which pertain to our salvation; and obedience is due to legitimate civil authority, which has its origin in God for the sake of the common good and the order of society (1897). The fourth commandment obliges children to obey their parents (2216). (2) *Obedience of faith:* The first obedience is that of faith: to listen and freely submit to the word of God (144). (3) *Obedience of Christ:* Jesus Christ substituted his obedience to the will of his Father, even unto death, for the disobedience of sin, in order to bring us the grace of justification and to satisfy for our sins (615). (4) *Vow of obedience:* In imitation of this obedience of Jesus, as an evangelical counsel, the faithful may profess a vow of obedience; a public vow of obedience, accepted by Church authority, is one element that characterizes the consecrated life (915).

OIKONOMIA: *See* Economy.

OLD COVENANT: The old dispensation or order, which God established with his chosen people Israel, through the revelation of the Law to Moses (1961). *See* Covenant.

OLD TESTAMENT: The forty-six books of the Bible, which record the history of salvation from creation through the old alliance or covenant with Israel, in preparation for the appearance of Christ as Savior of the world (120-121). *See* Bible; Covenant.

ORDERS, HOLY: The Sacrament of Apostolic Ministry by which the mission entrusted by Christ to his Apostles continues to be exercised in the Church through the laying on of hands. This sacrament has three distinct degrees or "orders": deacon, priest, and bishop. All three confer a permanent, sacramental character (1536).

ORDERS, RELIGIOUS: *See* Consecrated Life; Institute, Religious.

ORDINATION: The rite of the Sacrament of Holy Orders by which the bishop, through the imposition of hands and the prayer of consecration, confers the order of bishop, priest, or deacon to exercise a sacred power which comes from Christ on behalf of the Church (1538).

ORIGINAL SIN: The sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than God's will. As a consequence they lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Besides the personal sin of Adam and Eve, original sin describes the fallen state of human nature which affects every person born into the world, and from which Christ, the "new Adam," came to redeem us (396-412).

ORTHODOX CHURCHES: Eastern Churches not in full communion with the Catholic Church. Christians of the Orthodox Churches are separated from the Catholic Church (schism), yet are in an imperfect but deep communion with the Catholic Church by reason of our common Baptism, the profession of the Creed, and the possession of true sacraments by reason of the apostolic succession of their priesthood (838, 1399).

OUR FATHER: *See* Lord's Prayer.

OUR LADY: *See* Mary.

-P-

PAPACY: The supreme jurisdiction and ministry of the pope as shepherd of the whole Church. As successor of St. Peter, and therefore Bishop of Rome and Vicar of Christ, the pope is the perpetual and visible principle of unity in faith and communion in the Church (882). *See* Pope.

PARABLES: A characteristic feature of the teaching of Jesus. Parables are simple images or comparisons which confront the hearer or reader with a radical choice about his invitation to enter the Kingdom of God (546).

PARACLETE: A name for the Holy Spirit. The term was used by Jesus in the New Testament (cf. *Jn* 14:16) to indicate the promised gift of the Spirit as another consoler and advocate, who would continue his own mission among the disciples (692).

PARADISE: The symbolic description of the condition of our first parents before the Fall, who lived in a state of friendship with God in the happiness of original justice and holiness (374, 384). Paradise also signifies heaven, the state of those who live with Christ forever in the friendship and presence of God (1023, 1721).

PARISH: A stable community of the faithful within a particular church or diocese, whose pastoral care is confided by the bishop to a priest as pastor (2179).

PAROUSIA: The glorious return and appearance of our Lord and Savior Jesus Christ as judge of the living and the dead, at the end of time; the second coming of Christ, when history and all creation will achieve their fulfillment (1001; cf. 668, 673).

PARTICULAR CHURCH: *See* Diocese.

PASCH/PASCHAL LAMB: Jesus' saving death and its memorial in the Eucharist, associated with the Jewish feast of Passover (or Pasch) commemorating the deliverance of the Jewish people from death by the blood of the lamb sprinkled on the doorposts in Egypt, which the angel of death saw and "passed over." Hence Jesus is acknowledged in the New Testament as the Lamb of God, who takes away the sins of the world; he is the Paschal Lamb, the symbol of Israel's redemption at the first Passover. The Eucharist celebrates the new Passover, in which Jesus "passes over" to his Father by his death and resurrection, thus anticipating the final

Passover of the Church in the glory of the Kingdom (571, 608, 671, 1334-1340).

PASCHAL MYSTERY/SACRIFICE: Christ's work of redemption accomplished principally by his Passion, death, Resurrection, and glorious Ascension, whereby "dying he destroyed our death, rising he restored our life" (1067; cf. 654). The Paschal Mystery is celebrated and made present in the liturgy of the Church, and its saving effects are communicated through the sacraments (1076), especially the Eucharist, which renews the paschal sacrifice of Christ as the sacrifice offered by the Church (571, 1362-1372).

PASSION: The suffering and death of Jesus (572, 602-616). Passion or Palm Sunday begins Holy Week, during which the annual liturgical celebration of the Paschal Mystery of Christ takes place (560).

PASSIONS, MORAL: The emotions or dispositions which incline us to good or evil actions, such as love and hate, hope and fear, joy and sadness, and anger (1763).

PASSOVER: See Pasch/Paschal Lamb.

PASTOR/PASTORAL OFFICE: The ministry of shepherding the faithful in the name of Christ. The Pope and bishops receive the pastoral office which they are to exercise with Christ the Good Shepherd as their model; they share their pastoral ministry with priests, to whom they give responsibility over a portion of the flock as pastors of parishes (886, 1560, 2179).

PATRIARCH: A title given to the venerable ancestors or "fathers" of the Semitic peoples, Abraham, Isaac, and Jacob, who received God's promise of election (61, 205). In the Church hierarchy, and especially among the Churches of the East, a patriarch is a senior bishop with jurisdiction over a larger unit of particular churches (patriarchate) of a certain rite or region or liturgical tradition (887).

PATRISTIC: Pertaining to the writings of the holy Fathers of the Church, who are privileged witnesses of the apostolic tradition (78, 688). See Fathers of the Church.

PEACE: One of the fruits of the Holy Spirit mentioned in Galatians 5:22-23 (736). Peace is a goal of Christian living, as indicated by Jesus who said "Blessed are the peacemakers, for they shall be called children of God" (1716). The Fifth Commandment requires us to preserve and work for peace, which was defined by St. Augustine as "the tranquility of order," and which is the work of justice and the effect of charity (2304).

PENANCE: *Interior* penance: a conversion of heart toward God and away from sin, which implies the intention to change one's life because of hope in divine mercy (1431). *External* acts of penance include fasting, prayer, and almsgiving (1434). The observance of certain penitential practices is obliged by the fourth precept of the Church (2043).

PENANCE, SACRAMENT OF: The liturgical celebration of God's forgiveness of the sins of the penitent, who is thus reconciled with God and with the Church. The acts of the penitent--contrition, the confession of sins, and satisfaction or reparation--together with the prayer of absolution by the priest, constitute the essential elements of the Sacrament of Penance (980, 1422, 1440, 1448).

PENITENT/PENITENTIAL: The sinner who repents of sin and seeks forgiveness (1451). In the early Church, public sinners belonged to an "order of penitents," who did public penance for their sins, often for years (1447). Penitential acts or practices refer to those which dispose one for or flows from interior penance or conversion; such acts lead to and follow upon the celebration of the Sacrament of Penance (1434). See Satisfaction (for sin).

PENTATEUCH: The first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (702; cf. 120).

PENTECOST: The "fiftieth" day at the end of the seven weeks following Passover (Easter in the Christian dispensation). At the first Pentecost after the Resurrection and Ascension of Jesus, the Holy Spirit was manifested, given and communicated as a divine Person to the Church, fulfilling the paschal mystery of Christ according to his promise (726, 731; cf. 1287). Annually the Church celebrates the memory of the Pentecost event as the beginning of the new "age of the Church," when Christ lives and acts in and with his Church (1076).

PEOPLE OF GOD: A synonym for the Church, taken from the Old Testament people whom God chose, Israel. Christ instituted the new and eternal covenant by which a new priestly, prophetic, and royal People of God, the Church, participates in these offices of Christ and in the mission and service which flow from them (761, 783).

PERJURY: Giving one's word under oath falsely, or making a promise under oath without intending to keep it. Perjury violates the second and eighth commandments (2152, 2476).

PERSON, DIVINE: *Hypostasis* in Greek; the term used to describe the Father, Son, and Holy Spirit in their real relation to and distinction from one another within the unity of the Blessed Trinity. Each of the three divine Persons is God (252). *See* Trinity.

PERSON, HUMAN: The human individual, made in the image of God; not something but someone, a unity of spirit and matter, soul and body, capable of knowledge, self-possession, and freedom, who can enter into communion with other persons--and with God (357, 362; cf. 1700). The human person needs to live in society, which is a group of persons bound together organically by a principle of unity that goes beyond each one of them (1879).

PETER (SAINT): Simon, whom Jesus called Peter or "Rock," upon whom he would build his Church (*Mt* 16:16-19). He was the first to confess Jesus to be the Christ, the Son of the living God (442). He was the first among the Apostles, and their head; the pope is his successor as Bishop of Rome and Vicar of Christ, and as pastor of the universal Church (552 ff.; 765, 862, 881).

PIETY: One of the seven gifts of the Holy Spirit which leads one to devotion to God (1831). Filial piety connotes an attitude of reverence and respect by children toward their parents (2215). Piety also refers to the religious sense of a people, and its expression in popular devotions (1674).

POLYGAMY: The practice of having more than one wife at the same time, which is contrary to the unity of marriage between one man and one woman, and which offends against the dignity of woman (1645, 2387).

POPE: The successor of St. Peter as Bishop of Rome and Supreme Pontiff of the universal Catholic Church. The pope exercises a *primacy* of authority as Vicar of Christ and shepherd of the whole Church; he receives the divine assistance promised by Christ to the Church when he defines *infallibly* a doctrine of faith or morals (880-882). *See* Papacy.

POVERTY: The condition of want experienced by those who are poor, whom Christ called "blessed," and for whom he had a special love (544). In imitation of Christ, the Church expresses her concern for the poor by working for justice and solidarity (2443). Poverty is one of the three evangelical counsels whose public profession in the Church is a constitutive element of consecrated life (915). Poverty of spirit signifies detachment from worldly things and voluntary humility (2544-2546).

PRAISE: The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is (2639). In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father (1358). *See* Doxology.

PRAYER: The elevation of the mind and heart to God in praise of his glory; a petition made to God for some desired good, or in thanksgiving for a good received, or in intercession for others before God. Through prayer the Christian experiences a communion with God through Christ in the Church (2559-2565).

PRECEPTS OF THE CHURCH: Positive laws (sometimes called commandments) made by Church authorities to guarantee for the faithful the indispensable minimum in prayer and moral effort, for the sake of their growth in love of God and neighbor (2041).

PRESBYTER: An "elder" or priest, a member of the order of priesthood; the presbyterate is one of the three degrees of the Sacrament of Holy Orders (1536, 1554). Presbyters or priests are co-workers with their bishops and form a unique sacerdotal college or "presbyterium" dedicated to assist their bishops in priestly service to the People of God (1567). Through the ministry of priests, the unique sacrifice of Christ on the cross is made present in the Eucharistic sacrifice of the Church (1554, 1562). *See* Priesthood.

PRESENTATION: The presentation and dedication of Jesus to God by Mary and Joseph in the Temple (*Lk* 2:22-39), in accord with Mosaic Law concerning the first-born. At the Presentation, Simeon and Anna sum up the expectation of Israel for the long-awaited Messiah, the light of the nations and the glory of Israel, but also as a sign of contradiction (529). The *presentation of the gifts*, especially of bread and wine, is a preparatory rite for the liturgy of the Eucharist at Mass (1346).

PRESUMPTION: An act or attitude opposed to the theological virtue of hope. Presumption can take the form of trust in self without recognizing that salvation comes from God, or of an over-confidence in divine mercy (2092).

PRIDE: One of the seven capital sins. Pride is undue self-esteem or self-love, which seeks attention and honor and sets oneself in competition with God (1866).

PRIESTHOOD: (1) *Of the faithful:* The priestly people of God. Christ has made of his Church a "kingdom of priests," and gives the faithful a share in his priesthood through the Sacraments of Baptism and Confirmation (784, 1119, 1546). (2) *Ministerial:* The ministerial priesthood received in the Sacrament of Holy Orders differs in essence from this common priesthood of all the faithful. It has as its purpose to serve the priesthood of all the faithful by building up and guiding the Church in the name of Christ, who is Head of the Body (1547). *See* Priesthood of Christ; Presbyter.

PRIESTHOOD OF CHRIST: The unique high priest, according to the order of Melchizedek. Christ fulfilled everything that the priesthood of the Old Covenant prefigured. (*cf. Heb* 5:10, 6:20). He offered himself once and for all (*Heb* 10:14), in a perfect sacrifice upon the cross. His priesthood is made present in a special way in the Church through the ministerial priesthood, conferred through the Sacrament of Holy Orders (1539, 1544, 1547, 1554).

PRIMACY: *See* Pope.

PRIVATE REVELATIONS: Revelations made in the course of history which do not add to or form part of the deposit of faith, but rather may help people live out their faith more fully (67). Some of these private revelations have been recognized by the authority of the Church, which cannot accept so-called "revelations of faith" that claim to surpass or correct the Revelation of Christ confided to his Church.

PROFESSION OF FAITH: The synthesis (creed, "symbol of faith") of the faith which summarizes the faith professed by Christians (187). *See* Creed.

PROPHET: One sent by God to form the people of the Old Covenant in the hope of salvation. The prophets are often authors of books of the Old Testament (702). The prophetic books constitute a major section of the Old Testament of the Bible (64, 120, 522, 2581). John the Baptist concludes the work of the prophets of the Old Covenant (721).

PROTESTANT: A person who believes in Christ and has been baptized, but who does not profess the Catholic faith in its entirety, but rather is a member of a Protestant church or ecclesial community whose roots are in the Reformation, begun in the sixteenth century (*cf.* 838).

PROTO-EVANGELIUM: The proto- or "first" Gospel: the passage in Genesis (3:15) that first mysteriously announces the promise of the Messiah and Redeemer (410).

PROVIDENCE: The dispositions by which God guides his creation toward its perfection yet to be attained; the protection and governance of God over all creation (302).

PRUDENCE: The virtue which disposes a person to discern the good and choose the correct means to accomplish it. One of the cardinal moral virtues that dispose the Christian to live according to the law of Christ, prudence provides the proximate guidance for the judgment of conscience (1806).

PSALM: A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The psalms have been used since Jesus' time as the public prayer of the Church (2585).

PSALTER: The book of psalms arranged for liturgical use (2587).

PUNISHMENT, ETERNAL: The penalty for unrepented mortal sin, separating the sinner from communion with God for all eternity; the condemnation of the unrepentant sinner to hell (1035).

PUNISHMENT, TEMPORAL: Purification of the unhealthy attachment to creatures, which is a consequence of sin that perdures even after death. We must be purified either during our earthly life through prayer and a conversion which comes from fervent charity, or after death in purgatory (1472).

PURGATORY: A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven (1031; cf. 1472).

-R-

RACISM: Unjust discrimination on the basis of a person's race; a violation of human dignity, and a sin against justice (1935).

REAL PRESENCE: The unique, true presence of Christ in the Eucharist under the species or appearances of bread and wine. The Church invites the faithful to deepen their faith in the real presence of Christ through adoration and communion at the Eucharistic liturgy, and through adoration outside its celebration (1378-1379).

RECONCILIATION, SACRAMENT OF: The sacramental celebration in which, through God's mercy and forgiveness, the sinner is reconciled with God and also with the Church, Christ's Body, which is wounded by sin (1422, 1442-1445, 1468). *See* Penance.

REDEEMER/REDEMPTION: Jesus Christ, redeemer of mankind. Christ paid the price of his own sacrificial death on the cross to ransom us, to set us free from the slavery of sin, thus achieving our redemption. (571, 601; cf. 517, 1372).

RELIGION: A set of beliefs and practices followed by those committed to the service and worship of God. The first commandment requires us to believe in God, to worship and serve him, as the first duty of the virtue of religion (2084, 2135).

RELIGIOUS LIFE: *See* Consecrated Life.

REMISSION OF SINS: The forgiveness of sins, which is accomplished in us through faith and Baptism, as the fruit of the redemptive sacrifice of Christ on the cross (976, 1263). Christ gave the power to remit sins to his Apostles, and through them to the ministers of the Church (981). The remission of sins committed after Baptism is effected sacramentally through the Sacrament of Penance and Reconciliation (1446).

REPARATION: Making amends for a wrong done or for an offense, especially for sin, which is an offense against God. By his death on the cross, the Son of God offered his life out of love for the Father to make reparation for our sinful disobedience (614). We are obliged to make reparation for personal sins against justice and truth, either through restitution of stolen goods or correcting the harm done to the other's good name. (2412, 2487). See Satisfaction (for sin).

REPENTANCE: See Contrition; Penance.

RESTITUTION: The return of what has been unjustly taken from another (2409, 2412).

RESURRECTION OF CHRIST: The bodily rising of Jesus from the dead on the third day after his death on the cross and burial in the tomb. The resurrection of Christ is the crowning truth of our faith in Christ (638).

RESURRECTION OF THE DEAD: The raising of the righteous, who will live forever with the risen Christ, on the last day. The eleventh article of the Christian creed states, "I believe in the resurrection of the body." The resurrection of the body means not only that the immortal soul will live on after death, but that even our "mortal bodies" (*Rom* 8:11) will come to life again (988).

REVELATION: God's communication of himself, by which he makes known the mystery of his divine plan, a gift of self-communication which is realized by deeds and words over time, and most fully by sending us his own divine Son, Jesus Christ (50).

RITEs: The diverse liturgical traditions in which the one catholic and apostolic faith has come to be expressed and celebrated in various cultures and lands; for example, in the West, the Roman and Ambrosian (Latin) rites; in the East, the Byzantine, Coptic (Alexandrian), Syriac, Armenian, Maronite, and Chaldean rites (1201-1203). "Rite" and "ritual" are sometimes interchanged, as in "the sacramental rite" or "the sacramental ritual."

ROSARY: A prayer in honor of the Blessed Virgin Mary, which repeats the privileged Marian prayer *Ave Maria*, or *Hail Mary*, in "decades" of ten prayers, each preceded by the *Pater Noster* ("Our Father") and concluded by the *Gloria Patri* (Glory Be to the Father), accompanied by meditation on the mysteries of Christ's life. The rosary was developed by medieval piety in the Latin church as a popular substitute for the liturgical prayer of the Hours (2678, 2708; cf. 1674).

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SABBATH: The Sabbath or seventh "day," on which God rested after the work of the "six days" of creation was completed, as recounted in the opening narrative of the Bible. Creation is thus ordered to the Sabbath, the day to be kept holy to the praise and worship of God. Just as the seventh day or Sabbath completes the first creation, so the "eighth day," Sunday, the day of the week on which Jesus rose from the dead, is celebrated as the "holy day" by Christians--the day on which the "new creation" began (345-349). Thus the Christian observance of Sunday fulfills the commandment to remember and keep holy the Sabbath day (2175).

SACRAMENT: An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit (774, 1131). The sacraments (called "mysteries" in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (1210).

SACRAMENTALS: Sacred signs which bear a certain resemblance to the sacraments, and by means of which spiritual effects are signified and obtained through the prayers of the Church (1667).

SACRED HEART: The symbol of the love with which Jesus continually loves the eternal Father and all human beings without exception (478).

SACRIFICE: A ritual offering made to God by a priest on behalf of the people, as a sign of adoration, gratitude, supplication, and communion (2099). The perfect sacrifice was Christ's death on the cross; by this sacrifice, Christ accomplished our redemption as high priest of the new and eternal covenant (616). The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church (1357, 1544).

SACRILEGE: Profanation of or irreverence toward persons, places, and things which are sacred, i.e., dedicated to God; sacrilege against the sacraments, especially the Eucharist, is a particularly grave offense against the first commandment (2120).

SAINT: The "holy one" who leads a life in union with God through the grace of Christ and receives the reward of eternal life. The Church is called the communion of saints, of the holy ones (823, 946; cf. 828). *See* Canonization.

SALVATION: The forgiveness of sins and restoration of friendship with God, which can be done by God alone (169).

SANCTIFYING GRACE: The grace which heals our human nature wounded by sin by giving us a share in the divine life of the Trinity. It is a habitual, supernatural gift which continues the work of sanctifying us--of making us "perfect," holy, and Christlike (1999).

SANCTUARY: (1) The part of a church set apart for the principal rites of worship (cf. 1183). (2) A shrine or place of pilgrimage (1674).

SATAN: A fallen angel or the devil; the Evil One (391, 395, 2851).

SATISFACTION (FOR SIN): An act whereby the sinner makes amends for sin, especially in reparation to God for offenses against him. The penance given by the confessor in the Sacrament of Penance constitutes such satisfaction. All true satisfaction for sin must be a participation in the satisfaction for sin made by Christ through his death on the cross (1459). *See* Penance; Penitent/Penitential; Reparation.

SAVIOR: Jesus (which means "God saves" in Hebrew). The Son of God became man to achieve our salvation; he is the unique savior of humanity (430).

SCANDAL: An attitude or behavior which leads another to do evil (2284).

SCHISM: Refusal of submission to the Supreme Pontiff, or of communion with the members of the Church subject to him (2089).

SCRIPTURE, SACRED: The sacred writings of the Old and New Testaments (101). *See* Bible.

SEAL OF CONFESSION: The confessor's obligation to keep absolutely secret what a penitent has told to him in the Sacrament of Penance; also known as the "sacramental seal" (1467).

SECOND COMING OF CHRIST: *See* Parousia.

SECULAR INSTITUTE: *See* Institute, Secular.

SENSUS FIDEI: A supernatural appreciation of the faith (*sensus fidei*) shown by the universal consent in matters of faith and morals manifested by the whole body of the faithful under the guidance of the Magisterium (92).

SEPTUAGINT: A pre-Christian Greek translation of the Hebrew Scriptures made by Jewish scholars, and later adopted by Greek-speaking Christians (213).

SIGN OF THE CROSS: A sign in the form of a cross made by the Christian as a prayer honoring the Blessed Trinity, "in the name of the Father and of the Son and of the Holy Spirit" (2157; cf. 786).

SIMONY: The buying or selling of spiritual things, which have God alone as their owner and master (2121).

Glossary from the Catechism of the Catholic Church

SIN: An offense against God as well as a fault against reason, truth, and right conscience. Sin is a deliberate thought, word, deed, or omission contrary to the eternal law of God. In judging the gravity of sin, it is customary to distinguish between mortal and venial sins (1849, 1853, 1854).

SLANDER: See Calumny.

SLOTH: A culpable lack of physical or spiritual effort; acedia or laziness. One of the capital sins (1866, 2094, 2733).

SOCIAL JUSTICE: The respect for the human person and the rights which flow from human dignity and guarantee it. Society must provide the conditions that allow people to obtain what is their due, according to their nature and vocation (1928, 1931).

SOCIAL SIN: The effect of sin over time, which can affect society and its institutions to create "structures of sin," by analogy called "social sin" (1869).

SOCIAL TEACHING: The teaching (social doctrine) of the Church on the truth of revelation about human dignity, human solidarity, and the principles of justice and peace; the moral judgments about economic and social matters required by such truth and about the demands of justice and peace (2419-2422).

SON OF GOD: A title frequently applied to Jesus in the Gospel, signifying his unique relationship to the Father. The second Person of the Blessed Trinity is called Son of God in reference to the Eternal Father. The revelation of his divine sonship is the principal dramatic development of the story of Jesus of Nazareth (441-445).

SON OF MAN: The title used by our Lord of himself in the Gospel. This title connotes a relationship with the eschatological figure of the "Son of man appearing in clouds and glory" in the prophecy of Daniel (*Mk* 13:26; *Dn* 7:13) (440; cf. 661).

SOUL: The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection (363, 366; cf. 1703).

SPIRIT: See Holy Spirit.

STEALING/THEFT: Unjustly taking and keeping the property of another, against the reasonable will of the owner (2408). Stealing is a violation of the seventh commandment of God, "You shall not steal."

SUICIDE: The willful taking of one's own life; a grievous sin against the fifth commandment. A human person is neither the author nor the supreme arbiter of his life, of which God is sovereign master (2280).

SUNDAY: The "Lord's Day," the principal day of the week for the Eucharistic celebration of the Church. Each Sunday Mass commemorates the resurrection of Christ on the first Easter Sunday, and is a reminder of the first day of creation for those who have become a "new creation in Christ" (1166, 2174, 2180).

SUPERNATURAL: Surpassing the power of created beings; a result of God's gracious initiative. Our vocation to eternal life is supernatural (1998; cf. 1722).

SUPERSTITION: The attribution of a kind of magical power to certain practices or objects, like charms or omens. Reliance on such power, rather than on trust in God, constitutes an offense against the honor due to God alone, as required by the first commandment (2110).

SYNOD: A meeting of bishops of an ecclesiastical province or patriarchate (or even from the whole world, e.g., Synod of Bishops) to discuss the doctrinal and pastoral needs of the church. A *diocesan* synod is an assembly of priests and other members of Christ's faithful who assist the bishop by offering advice about the needs of the diocese and by proposing legislation for him to enact (887, 911). The words "synod" and "council" are sometimes used interchangeably.

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TABERNACLE: The receptacle in the church in which the consecrated Eucharist is reserved for Communion for the sick and dying. Reservation of the Eucharist in the tabernacle lends itself to private devotional visits and adoration of our Lord in the Blessed Sacrament by the faithful (1183, 1379).

TEACHING OFFICE: See Magisterium.

TEMPERANCE: The cardinal moral virtue that moderates the attraction of pleasure and provides balance in the use of created goods. It ensures the mastery of the will over instinct, and keeps natural desires within proper limits (1809).

TEMPLE: The house of worship built in Jerusalem by Solomon as God's dwelling-place, for the exercise of the priestly rites of sacrifice in the Jewish religion. After the capture of Jerusalem in 70 A.D. by the Romans, the second temple was destroyed and never rebuilt. Jesus recognized the Temple as God's dwelling, and a house of prayer; he even identified himself with the Temple by presenting himself as God's definitive dwelling-place. The Holy Spirit makes the Church "the temple of the living God" (583, 797; cf. 2580).

TEMPTATION: An attraction, either from outside oneself or from within, to act contrary to right reason and the commandments of God. Jesus himself during his life on earth was tempted, put to the test, to manifest both the opposition between himself and the devil and the triumph of his saving work over Satan (538).

TESTAMENT: The name given to the two major parts of the Bible; a synonym for "covenant," as in Old and New Covenants. The Old Testament recounts the history of salvation before the time of Christ (46 books), and the New Testament unfolds the saving work of Jesus and the apostolic beginnings of the Church (27 books) (120-121, 124). See Covenant.

THEOLOGY: The study of God, based on divine revelation (236, 2033, 2038).

THEOPHANY: A revelation or visible appearance of God, as in the case of Moses at Mount Sinai (2059).

TIME: See Eternal Life.

TRADITION: The living transmission of the message of the Gospel in the Church. The oral preaching of the Apostles, and the written message of salvation under the inspiration of the Holy Spirit (Bible), are conserved and handed on as the deposit of faith through the apostolic succession in the Church. Both the living Tradition and the written Scriptures have their common source in the revelation of God in Jesus Christ (75-82). The theological, liturgical, disciplinary, and devotional traditions of the local churches both contain and can be distinguished from this apostolic Tradition (83).

TRANSFIGURATION: The mysterious event in which Jesus, seen speaking with Moses and Elijah on the mountain, was transformed in appearance--in the sight of Peter, James, and John --as a moment of disclosure of his divine glory (554).

TRANSUBSTANTIATION: The scholastic term used to designate the unique change of the Eucharistic bread and wine into the Body and Blood of Christ. "Transubstantiation" indicates that through the consecration of the bread and the wine there occurs the change of the entire substance of the bread into the substance of the Body of Christ, and of the entire substance of the wine into the Blood of Christ--even though the appearances or "species" of bread and wine remain (1376).

TRIDUUM: A liturgical celebration of three days duration, as in the Easter Triduum (1168).

TRINITY: The mystery of one God in three Persons: Father, Son, and Holy Spirit. The revealed truth of the Holy Trinity is at the very root of the Church's living faith as expressed in the Creed. The mystery of the Trinity in itself is inaccessible to the human mind and is the object of faith only because it was revealed by Jesus Christ, the divine Son of the eternal Father (232, 237, 249, 253-256). See Person, Divine.

TYOLOGY: The discernment of persons, events, or things in the Old Testament which prefigured, and thus served as a "type" (or prototype) of, the fulfillment of God's plan in the person of Christ. The typology of the Old Testament which is made clear in the New Testament demonstrates the dynamic unity of the divine plan of salvation (128).

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UNITY, CHRISTIAN: *See* Ecumenism.

-V-

VENERATION (OF SAINTS): Showing devotion and respect to Mary, the Apostles, and the martyrs, who were viewed as faithful witnesses to faith in Jesus Christ. Later, veneration was given to those who led a life of prayer and self-denial in giving witness to Christ, whose virtues were recognized and publicly proclaimed in their canonization as saints (828). Such veneration is often extended to the *relics* or remains of those recognized as saints; indeed, to many sacred objects and *images*. Veneration must be clearly distinguished from adoration and worship, which are due to God alone (1154, 1674, 2132).

VENIAL SIN: Sin which does not destroy the divine life in the soul, as does mortal sin, though it diminishes and wounds it (1855). Venial sin is the failure to observe necessary moderation, in lesser matters of the moral law, or in grave matters acting without full knowledge or complete consent (1862).

VIATICUM: The Eucharist received by a dying person. It is the spiritual food for one's "passing over" to the Father from this world. With Penance and the Anointing of the Sick, the reception of Holy Communion as Viaticum constitute the "last sacraments" of the Christian (1524).

VICAR OF CHRIST: A title given to St. Peter, head of the Twelve Apostles, and to his successors, the popes (882); "vicar" means one who stands in for or acts for another.

VICE: A habit acquired by repeated sin in violation of the proper norms of human morality. The vices are often linked with the seven capital sins. Repentance for sin and confession may restore grace to a soul, but the removal of the ingrained disposition to sin or vice requires much effort and self-denial, until the contrary virtue is acquired (1866).

VIRGIN BIRTH: The conception of Jesus in the womb of the Virgin Mary solely by the power of the Holy Spirit. The Church's confession of faith in the virgin birth affirms that Jesus was conceived by the Holy Spirit without human seed (496). *See* Virgin Mary.

VIRGIN MARY: The mother of Jesus, who is honored as "ever-virgin" for her perpetual virginity (499).

VIRTUE: An habitual and firm disposition to do the good. The moral virtues are acquired through human effort aided by God's grace; the theological virtues are gifts of God (1803). *See* Cardinal Virtues.

VIRTUES, THEOLOGICAL: Gifts infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. The theological virtues are faith, hope, and charity (1813).

VISION, BEATIFIC: *See* Beatific Vision.

VOCATION: The calling or destiny we have in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness (1, 358, 1700). Christ calls the faithful to the perfection of holiness (825). The vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God's will (898). Priestly and religious vocations are dedicated to the service of the Church as the universal sacrament of salvation (cf. 873; 931).

Glossary from the Catechism of the Catholic Church

VOW: A deliberate and free promise made to God, concerning a possible and better good which must be fulfilled by reason of the virtue of religion (2102). Religious vows, the public profession of the evangelical counsels in the Church, have an exemplary value in witnessing to the Kingdom to come (cf. 915).

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WAY OF THE CROSS: A devotional exercise which follows the "way of the cross" in the Savior's steps, observing stops or "stations" to meditate on the path Jesus took from the Praetorium in Jerusalem to Golgotha and the tomb. "By his holy Cross he has redeemed the world" (2669).

WISDOM: A spiritual gift which enables one to know the purpose and plan of God; one of the seven gifts of the Holy Spirit (1831). Wisdom is also the name of one of the books of the Old Testament (120).

WORD OF GOD: The entire content of Revelation as contained in the Holy Bible and proclaimed in the Church. In John's Gospel, God's "Word" means his only-begotten Son, who is the fullness of God's Revelation and who took flesh (the Word incarnate) and became man for the sake of our salvation (65, 81, 101, 241, 461; cf. 2653).

WORKS OF MERCY: Charitable actions by which we come to the aid of our neighbors in their bodily and spiritual needs (2447). The spiritual works of mercy include instructing, advising, consoling, comforting, forgiving, and patiently forbearing. Corporal works of mercy include feeding the hungry, clothing the naked, visiting the sick and imprisoned, sheltering the homeless, and burying the dead (2447).

WORLD: Creation, or the earth, or even the universe. "All that is"--often called the "world" in Scripture--owes its existence to God's act of creation; God's creation is called "good" in the Bible, and human beings are said to have been created "in his own image and likeness" (282, 295). In the New Testament the "world" is sometimes used to indicate the forces of opposition to the work of Jesus and of his Holy Spirit. In this sense it signifies the world which Jesus came to redeem from sin. The world will reach its goal and perfection when it has been renewed and transformed into "the new heaven and the new earth" in the fullness of God's kingdom (1043).

WORSHIP: Adoration and honor given to God, which is the first act of the virtue of religion (2096). Public worship is given to God in the Church by the celebration of the Paschal Mystery of Christ in the liturgy (1067).

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YAHWEH (YHWH): The personal name of the God of Israel, revealed to Moses on Mt. Sinai, meaning "I am who I am" (205).