

  
 ARCHDIOCESE OF CINCINNATI  
 OFFICE FOR EVANGELIZATION AND DISCIPLESHIP  
 GRADED COURSE OF STUDY FOR GRADE 8  
 CATECHETICAL PROGRAMS

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## I. Introduction

### A. The Christ-Centered Nature of Catechesis

Also known as religious education, *catechesis* literally means “to echo” by one’s way of life the calling and teachings of Jesus Christ.<sup>1</sup> More generally, it describes the ongoing, holistic and Holy Spirit-led efforts of His Church to make lifelong, intentional disciples.<sup>2</sup>

The mission of the Office for Evangelization and Discipleship (OED) is to assist the Archbishop of Cincinnati in his primary responsibility of safeguarding and defending the teaching of the Roman Catholic Church. The OED lives this mission most directly by envisioning, certifying and evaluating the particular catechetical policies and initiatives of the Archdiocesan Catholic Schools and Parish Religious Education programs. As a policy document, the *Graded Course of Study* is therefore a pathway by which we aim to “put people... in communion... with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.”<sup>3</sup>

The *Graded Course of Study* is but one dimension of the Church’s teaching ministry, which embraces RCIA, Adult Faith Formation, youth, young adult, marriage and family ministries. In all of these mutually interrelated forms of catechesis, our vision is to create graded opportunities for ongoing, personal conversion to Jesus Christ and His Church.<sup>4</sup>

### B. Overview of the *Graded Course of Study*

The *Graded Course of Study* articulates the content for the systematic, evangelizing catechesis for students from grade 5 through grade 8. Promulgated by Archbishop Schnurr in January of 2018, it is to be followed by those responsible for catechesis in Catholic schools and in parish religious education programs, and by parents who teach religious education for their children at home.

The *Graded Course of Study* was developed and organized in light of the *Catechism of the Catholic Church*, the *National Directory for Catechesis* and, for the first time in the history of the Archdiocese of Cincinnati, the pioneering teachings of Pope Saint John Paul II’s *Theology of the Body*. Most learning objectives reference and are indexed to the *Catechism of the Catholic Church*.

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<sup>1</sup> Mt. 28:18-20 “Go and make disciples of all the nations...”

<sup>2</sup> *Catechesi Tradendae* 1

<sup>3</sup> *Ibid.* 5; *Catechism of the Catholic Church* 426

<sup>4</sup> *Redemptoris Missio* 46

When teaching the *Graded Course of Study*, catechists must take heed to adapt theological language and concepts to the age, background and particular learning needs of their students. Some students may not be able to communicate in a way that demonstrates the depth of their knowledge and understanding. Awareness of these factors requires that all topics or concepts be presented with appropriate modifications.

### **C. Parents and Family as Primary Teachers of Faith**

While not minimizing in any way the importance of Archdiocesan, school and parish-centered catechesis, the OED must re-emphasize a cardinal teaching: parents are the “first heralds,”<sup>5</sup> the “primary and principal educators”<sup>6</sup> of their child’s Christian faith. The family, not the parish or school, is in fact the “domestic church.”<sup>7</sup> Faith-sharing by parents therefore “precedes, accompanies, and enriches all other forms of catechesis.”<sup>8</sup>

For this reason, we must reiterate that the *Graded Course of Study* is but one source of catechesis. This provides structure for the formal, organized catechetical programs and settings which the Catholic Church is bound to provide. Effectively sharing the Catholic Christian faith with children presumes and requires, however, the “irreplaceable”<sup>9</sup> involvement of parents. Godparents, other caregivers and significant adults in the child’s life are all called to teach the Catholic faith by their actions, attitudes and beliefs.

The parish naturally plays a principal role by the quality of its liturgical celebrations, service to others and community life. Families’ active involvement at Mass, charitable outreach, and adult faith formation should “echo” what children learn in formal catechetical sessions. School and parish catechetical leaders should always seek the active engagement and partnership of the parents and families of those youth entrusted to their care.

Parents should therefore collaborate closely with pastors, pastoral staffs, catechetical leaders and volunteers, Catholic school principals and teachers in this *Graded Course of Study*. This shared catechesis is the basis of Archbishop Schnurr’s stated vision of creating in the “parishes, homes and hearts” of the Archdiocese of Cincinnati a “culture of vocations,” one that is ever-attuned to the living voice that reverberates through all Catholic religious education:

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<sup>5</sup> *Lumen Gentium* 11

<sup>6</sup> *General Directory for Catechesis* 255, *Catechism of the Catholic Church* 1653

<sup>7</sup> *Lumen Gentium* 11

<sup>8</sup> *General Directory for Catechesis* 226, *Catechesi Tradendae* 68

<sup>9</sup> *Ibid.*

“At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth...everything else is taught in reference to him — and it is Christ alone who teaches— anyone else teaches to the extent that he is Christ’s spokesman, enabling Christ to teach with his lips...Every catechist should be able to apply to himself the mysterious words of Jesus: ‘My teaching is not mine, but his who sent me.’”<sup>10</sup>

## **II. Instructional Method**

In order to teach effectively the content of this *Graded Course of Study*, we recommend that teachers and catechists use the catechetical process described below. Jesus himself appears to have followed a similar method when he spoke to the two disciples on the road to Emmaus (Luke 24: 13-35). It consists of four steps. Publishers of catechetical textbooks may give different names to the steps or combine steps (e.g., explore, discover, decide OR invite, discover, live), but the basic structure of a lesson remains the same. It is possible to employ other catechetical processes. However, the method chosen must always clearly show the relationship between doctrine and living as Christian disciples.

### **Human Experience**

Begin with the students’ own experiences. Help them to become aware of the ways that the theme of a particular lesson affects their lives. Explore its different aspects. What have they learned in life thus far regarding this theme? How is it related to their concerns? Useful methods for this step are discussion, personal reflection, analysis, simulation games, and videos. Teaching centers on leading the students from the particular to the general. It involves a gathering of particular experiences. Starting with personal experience creates in the children an openness to receive the message. It assists them in recognizing the relevance of the Church’s teachings and allows the doctrine to touch their hearts as well as their minds. By connecting religion to life it lessens the tendency of students to compartmentalize their faith.

### **Message or Doctrine**

Move to the revealed message. What has God said about this theme? How do Sacred Scripture and the teachings of the Church enlighten the children’s understanding of their experience? Some helpful methods are Scripture study, storytelling, role playing, drama, multimedia presentations, brief lectures, and questioning. Teaching focuses on providing information.

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<sup>10</sup> *Catechism of the Catholic Church* 426-427; John 7:16

## **Discovery**

This part of the lesson gives students time to make the message/doctrine their own, to assimilate the truth or value, to discover how the message/doctrine could change their lives if they believed it and lived it. Some helpful methods are guided meditation, personal sharing, journaling, creative writing, and reading high quality children's literature. Teaching encourages the students to reflect.

## **Response**

The fourth step is students' response to the message and its relevance to their lives. How do they feel about it? How will they respond to what God is asking of them? This step also includes a community celebration of the interior discovery. Appropriate methods are singing, liturgical celebrations, prayer services, creative art work or crafts, and involvement in service projects. Teaching is reverent.

## **III. Explanation of Terms**

- A. **Anchor Standards**—Describe the major areas of knowledge and skills that children are expected to attain across all grade levels.
- B. **Strands**—The particular aspects of an anchor standard.
- C. **Grade Specific Standards**—Statements about specific knowledge and skills that students are expected to attain in this grade.
- D. **Benchmarks**—Individual components that break down a grade specific standard.
- E. **Catechism of the Catholic Church (CCC) or Magisterial Documents/Councils** – The references where one could find more information about Church teaching on this topic to use in the classroom or for personal reference
- F. **Sacred Scripture** – The references in Sacred Scripture to this concept
- G. **Vocabulary** – New terms that are presented in the Graded Course of Study have been identified as Vocabulary words which are defined in the glossary appendix
- H. **Exiting Skills**—Knowledge and skills that children are expected to demonstrate by the completion of a particular grade.

## How to Read the Standards

Standards are identified by the first letter of the content, followed by the grade level numeral, a standard numeral, and (where applicable) a benchmark numeral. A benchmark is a critical instruction piece of each standard that is broken down and exemplified by a benchmark number.

### Examples:

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
K.5.2	<b>Describe Mary as the Immaculate Conception</b>	(490-493) LG 53; 56.	Lk. 1:28. Eph. 1:3-4.	
<b>K.</b> = Knowledge of the faith (anchor standard) <b>5.</b> = the grade (grade 5) <b>2.</b> = the standard number <b>Describe Mary as the Immaculate Conception</b> = Standard		<b>(490-493)</b> = the paragraphs in the <i>Catechism of the Catholic Church</i> which relate to this concept <b>LG 53; 56.</b> = the paragraphs in the Magisterial Document of <i>Lumen Gentium</i> which relate to this concept <b>Lk. 1:28. Eph. 1:3-4.</b> = the verses in Sacred Scripture which relate to this concept		

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
K.5.3.1	Describe Jesus as the sacrifice of the New Covenant which restores the human family to communion with God	(613)	<i>Mt. 26:28. Jn. 1:29. 1 Cor. 5:7. 1 Pet. 1:19.</i>	Covenant
<b>K.</b> = Knowledge of the faith (anchor standard) <b>5.</b> = the grade (grade 5) <b>3.</b> = the standard number <b>1.</b> = the benchmark number <b>Describe Jesus as the sacrifice of the New Covenant which restores the human family to communion with God</b> = Benchmark		<b>(613)</b> = the paragraph in the <i>Catechism of the Catholic Church</i> which relate to this concept <b><i>Mt. 26:28. Jn. 1:29. 1 Cor. 5:7. 1 Pet. 1:19.</i></b> = the verses in Sacred Scripture which relate to this concept <b>Covenant</b> = Vocabulary word		

## IV. Anchor Standard Definitions

### A. Knowledge of the Faith

Through the work of the Holy Spirit, an encounter with Christ leads to a desire to know him and the plan of the Father, which he reveals. Through knowledge of Scripture and Tradition, learners begin to recognize God's self-revelation and are increasingly able to explain it, coming to understand the meaning of the Creeds.<sup>11</sup> Beginning with the understanding that God is the source of all that is good, visible and invisible, and that God's revelation comes to us through the stories of Scripture, especially those about Jesus' life and ministry, and the lives of saints, revealing the work of the Holy Spirit, those being catechized will grow in their knowledge of the faith and, in turn, will live the faith in Christian community and proclaim it in the world.<sup>12</sup>

### B. Knowledge of Sacraments and Liturgy

Because Christ is present in the sacraments, believers come to know him more fully in the sacraments, especially the Eucharist.<sup>13</sup> Catechesis not only explains the meaning of the rituals, but also draws those being catechized into "full, conscious and active" participation in the liturgy of the Church.<sup>14</sup> Formation of minds for prayer, thanksgiving, repentance, and the communal spirit of liturgy and sacraments is also emphasized.<sup>15</sup> Sacramental catechesis prepares for the initial celebration of the sacraments and provides correct understanding and ongoing formation for sacramental living.

### C. Moral Formation

"Jesus' moral teaching is an integral part of his message."<sup>16</sup> Moral formation must not only include the content of Christ's moral teachings, but also their implications for Christian living, in both private and public life. Beginning with the understanding that we are created to know, love and serve God, moral formation aims to convert those being catechized into life in Christ. Rooted in the understanding that all we are and have comes from God, those being catechized will be formed by the Beatitudes, Ten Commandments and other teachings in order to live in accordance with the demands of the Gospel and to recognize the consequences of failing to do so.

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<sup>11</sup> *National Directory for Catechesis* 20(1); *General Directory for Catechesis* 85

<sup>12</sup> *General Directory for Catechesis* 84

<sup>13</sup> *National Directory for Catechesis* 20(2)

<sup>14</sup> *Sancrosanctum Concilium* 14

<sup>15</sup> *National Directory for Catechesis* 20(2)

<sup>16</sup> *Ibid.* 20(3)



#### **D. Praying with Christ**

Prayer, always directed to the Father, is the basis of Jesus' entire life, death and Resurrection. As such, it is also the basis of Christian life.<sup>17</sup> Catechesis should invite believers to join Christ in prayer, offering their lives to the Father. All of the knowledge and practice of the Christian life is understood in the context of prayer.<sup>18</sup> Beginning with the understanding that prayer is communicating with God, those being catechized should grow in their knowledge and practice of various prayer forms and styles, as well as learning the traditional prayers of the Church.

#### **E. Living in the Community of the Church**

Catechesis encourages an apprenticeship in Christian living. As Jesus commanded the disciples to "Love one another," catechesis should point to a life of faith lived in community.<sup>19</sup> Those being catechized should be formed in communal prayer, mutual forgiveness, concern for the poor and alienated, and a spirit of humility and simplicity.<sup>20</sup> Beginning with the understanding that the Church is God's family, learners will continue to develop an understanding of the structure of the Church, the role and responsibilities of each member of the Christian community, as well as the relationship to the hierarchy and saints. It should also foster the desire for unity among all Christians.<sup>21</sup>

#### **F. Living as a Christian in Society**

The world is where the lay faithful live out their Christian vocation.<sup>22</sup> Catechesis, then, should prepare believers to bear witness to their faith in the world, through word and deed.<sup>23</sup> Formation in this area trains believers to have the attitude of Jesus: "to be poor in spirit, to be compassionate, to be meek, to hear the cry of the injustice, to be merciful, to make peace and to accept rejection and persecution."<sup>24</sup> Catechesis includes care for the environment, recognizing the dignity of all people, and dialogue with other religious traditions.

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<sup>17</sup> Ibid. 20(4)

<sup>18</sup> Ibid.

<sup>19</sup> Ibid. 20(5)

<sup>20</sup> *General Directory for Catechesis* 86

<sup>21</sup> Ibid., *Catechesi Tradendae* 32

<sup>22</sup> *Lumen Gentium* 16

<sup>23</sup> *National Directory for Catechesis* 20(6)

<sup>24</sup> Ibid.

## **G. Theology of the Body**

The Theology of the Body is Saint John Paul II's dramatic teaching of the meaning of and purpose of human nature. He emphasizes the body as not only a biological reality, but also as a "resacramentalizing" of our Catholic intellectual and moral life.<sup>25</sup> He explores how our God-given masculinity and femininity complement each other and help answer two fundamental questions: "Who am I?" and "How am I to live?" In exploring his teachings on the great themes of love, gender, gift, vocation, creation, redemption, purity, and covenant, those being catechized will come to understand the dignity of each human person, the proper relationship with God and others, and the importance of marriage, family and friendship. *"This is the body: a witness to creation as a fundamental gift, and therefore a witness to Love as the source from which the same giving springs."*<sup>26</sup>

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<sup>25</sup> Weigel, George. *Evangelical Catholicism*, New York: Basic Books. 2013. 211

<sup>26</sup> TOB 14.5

## Acknowledgments

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The Office for Evangelization and Discipleship invited all Catholic School Principals, teachers, and parish catechetical staff to participate in the review of the Graded Course of Study. We want to especially thank the following members that agreed to serve on this committee. Feedback from the review committee was essential in the creation of the GCS.

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## Grade 8

**Exiting Skills:** At the end of 8<sup>th</sup> grade students will be able to:

1. Summarize the events in the Acts of Apostles, including the beginning of the Church
2. Connect the sacraments of Baptism and Confirmation
3. Explain the difference between mortal and venial sins
4. Lead various types of vocal prayer, including Lectio Divina
5. Explain the influence the Church councils had on the history of the Church
6. Identify the major events in the history of the Catholic Church
7. Explain how the church is ‘universal’
8. Describe the importance of spousal love

**ANCHOR STANDARD 1 – KNOWLEDGE OF FAITH (K)**

**STRAND: CREED**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
<b>K.8.1</b>	<b>Articulate understanding that God is holy and completely deserving of our love and worship</b>	(1877-1880, 1961-1962, 1965-1972) GS 24 § 3; 25 § 1.	Jer. 31:31-34. Mt. 5:17-19, 44, 48; 6:1-6, 9, 16-18; 7:12-14, 21-27; 15:18-19. Lk. 11:2-4; 19:13, 15.	

K.8.1.1	Show understanding of God as transcendent	(43, 212, 239, 300, 1028)	Ps. 8:1. Sir. 43:28. Acts 17:28.	Transcendent
K.8.1.2	Describe how we are attracted to the grandeur and beauty of God as seen in creation	(293-294) AG 2.	1 Cor. 15:28. Eph. 1:5-6.	
K.8.1.3	Show understanding that there is no contradiction between faith and reason	(159)	GS 36 § 1.	
K.8.1.4	Show how faith helps us face the hardships of suffering, disappointment, and tragedy	(307-308, 1368-1372) GS 36 § 3.	Gen. 1:26-28. Phil. 2:13. 1 Cor. 12:6. Mt. 19:26. Jn. 15:5; 14:13. Rom. 12:5.	
K.8.1.5	Identify the Nicene Creed as a summary of the principal doctrines of the Church	(195)		
<b>K.8.2</b>	<b>Identify the relationship between Sacred Tradition and Sacred Scripture as flowing from the same divine source</b>	(80) DV 9.	Mt. 28:20.	
K.8.2.1	Distinguish between Tradition as the teaching authority of the Church and tradition as local disciplinary, liturgical, or devotional	(83)		
K.8.2.2	Both Scripture and Tradition must be accepted and honored with equal devotion and reverence	(82) DV 9.		
K.8.2.3	State that God is the author of Sacred Scriptures, written down under the inspiration of the Holy Spirit,	(105) DV 11.	Jn. 20:31. 2 Tim. 3:16. 2 Pet. 1:19-21; 3:15-16.	

K.8.2.4	Show familiarity with the Acts of the Apostles and the event of Pentecost as the beginning of the Church which continues Christ's mission	(737)	Jn. 15:8, 16. Acts 2:33.	
<b>K.8.3</b>	<b>Describe the preparation period for the mission of Jesus and His disciples, the replacement of Judas, Peter's leadership, Jesus' Ascension, and the role of the Holy Spirit (Acts 1:13-26)</b>	(542, 672-673)	Mt. 25:1. Acts 1:6-8, 13-26. 1 Pet. 4:17.	
K.8.3.1	Recount the mission of the first witnesses in Jerusalem led by Peter (Acts 2:1-41)	(788)	Jn. 14:18; 20:22. Acts 2:1-41.	
K.8.3.2	State the significance of the story of Stephen in the Acts of the Apostles (Acts 6:8-8:3)		Acts 6:8-8:3.	
K.8.3.3	Recount the mission in Judea and Samaria led by Peter and Saul's conversion (Acts 8:4-9:22)		Acts 8:4-9:22.	
K.8.3.4	Recount the story of Peter's acceptance of Gentiles into baptism (Acts 11:1-18)		Acts 11:1-18.	
K.8.3.5	Recount the gathering of the Council of Jerusalem and the question about circumcision (Acts 15:1-35)		Acts 15:1-35.	Circumcision
K.8.3.6	Describe the missionary journeys of St. Paul		Acts 13-18.	

**STRAND: REVELATION**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
<b>K.8.4</b>	<b>Describe Sacred Scripture as a collection of books written under God's inspiration</b>	(105-108)	Mk. 12:29-31. 1 Cor. 5:6-8; 10:1-11.	
K.8.4.1	Identify how the Holy Spirit worked through the human authors to write Sacred Scripture	(109) DV 12 § 1.		
K.8.4.2	Discuss how the Church came to identify the canon of Sacred Scriptures	(120) DS 179; 1334-1336; 1501-1504. DV 8 § 3.		Canon
K.8.4.3	Show understanding that the Magisterium is the authentic interpreter of Sacred Scripture and Sacred Tradition	(84-85) DV 10b.		
K.8.4.4	State that the inspired books of Sacred Scripture firmly, faithfully, and without error teach that truth which God wished to see represented in the Sacred Scriptures	(107) DV 11.		
K.8.4.5	Name and describe the three senses of Sacred Scripture: allegorical, anagogical, and moral	(115-118)	1 Cor. 10:2, 11. Heb. 3:1-4:11. Rev. 21:1-22:5.	Allegorical, Anagogical, Moral
<b>K.8.5</b>	<b>Identify to interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm and what God wants to reveal to us through their words</b>	(109) DV 12 § 1.		

<b>K.8.6</b>	<b>Describe how the stories of the early Church help us to understand the beginnings</b>			
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**STRAND: SALVATION AND REDEMPTION**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
<b>K.8.7</b>	<b>Describe why the Holy Trinity is the central mystery of the Christian faith</b>	(232, 237, 249-256, 266) CPG § 2.	Mt 28:19. 1 Cor. 12:4-6. 2 Cor. 13:14. Eph. 4:4-6.	
K.8.7.1	State that God created us in a state of original holiness and justice	(374-379, 384) LG 2.	Gen. 2:8, 15, 17-19, 25; 3:16. 1 Jn. 2:16.	
K.8.7.2	Explain that in original sin, man preferred himself to God, and therefore went against his own good	(396-404, 419, 1250) GS 13 § 1.	Gen 2:17; 3:1-19; 4:3-15. Rom. 1:18-32; 3:23; 5:12, 18-19; 8:21. Rev. 2-3.	
K.8.7.3	Explain the effects of original sin as weakening our will, darkening our intellect	(405-409)		
K.8.7.4	Recognize that God's permitting evil is a mystery that God helps us to address through His Son, Jesus Christ	(309-314, 324)	Gen. 2:2; 45:8; 50:20. Tob. 2:12. Rom 5:20; 8:28. 1 Cor. 13:12.	



K.8.7.5	State that the Incarnation is the mystery of the union of the divine and human natures in the person of Jesus Christ	(237, 456-469) Council of Ephesus (431): DS 250-251. Council of Nicaea I (325): DS 130, 126. GS 22 § 2.	Deut. 6:4-5. Mt. 11:29. Mk. 8:34; 9:7. Jn. 1:14; 3:16; 14:6; 15:12. Phil. 2:5-8. Heb. 4:15; 10:5-7. 1 Tim. 3:16. 2 Pet. 1:4. 1 Jn. 4:2-3, 9-10; 4:14; 3:5. 2 Jn. 7.	
K.8.7.6	State belief that Jesus died for our sins, thus opening the possibility of eternal union with God	(613-617, 622-623) Council of Trent: DS 1529.	Isa. 53:10-12. Mt. 26:28. Jn. 1:29; 10:17-18; 13:1; 15:13. 1 Cor. 5:7; 11:25. 2 Cor. 5:14. Gal. 2:20. Eph. 5:2, 25. Heb. 5:9; 9:14; 10:10. 1 Pet. 1:19. 1 Jn. 4:10.	
K.8.7.7	Recognize that Mary collaborated with the whole redemptive work of her Son	(493-494, 508-511) LG 56.	Lk. 1:28-38.	Redemptive

**ANCHOR STANDARD 2: KNOWLEDGE OF SACRAMENTS AND LITURGY (SL)**
**STRAND: SACRAMENTS AND SACRAMENTALS**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
SL.8.1	<b>Recognize the purpose of the sacraments to sanctify, build up the Body of Christ, and give worship to God</b>	(1123) SC 59.		
SL.8.1.1	Show understanding that because Christ is at work in the sacraments, they are effective independent of the disposition or holiness of the priest	(1127-1128, 1584) Council of Trent (1547): DS 1154; 1605-1606; 1608; 1612.		Disposition
SL.8.1.2	Explain that the bishop ordains priests and deacons as co-workers with him in serving the people of God	(1562-1567, 1569-1571) AG 16 § 6. Can. 1012. LG 20-21; 29, 2.		
SL.8.1.3	Describe the role of the deacon	(1256, 1570, 1588, 1596) CCEO can 677. CIC Can. 861. LG 29.	1 Tim. 2:4.	
SL.8.1.4	State that the Lord affirms that Baptism is necessary for salvation	(1257-1261) AG 5; 7. DS 1618. LG 14; 16.	Mt. 28 19-20. Jn. 3:5.	
SL.8.1.5	Identify that children who have died without baptism are entrusted to the mercy of God and that those who have not yet heard the Gospel, but seek God's will can be saved even if they have not been baptized	(1261, 1281) LG 16.	Mk. 10:14. 1 Tim. 2:4.	

SL.8.1.6	Recognize confirmation as a Sacrament of Initiation carrying an indelible character sealing the confirmands with the seven gifts of the Holy Spirit	(1302-1305, 1317) LG 11-12.	Lk. 24:48-49, Rom. 8:15.	Indelible Character
SL.8.1.7	State requirements for receiving the Sacrament of Confirmation and its essential elements	(1293-1314, 1830-1831, 1845)	Acts 8:14-17.	
SL.8.1.8	Explain why the bishop is the ordinary minister of the Sacrament of Confirmation	(1312-1314) CIC Can. 882-884. LG 26.		Ordinary Minister
SL.8.1.9	State that in the holy sacrifice of the Mass, the bread and wine become the body, blood, soul, and divinity of Jesus Christ; this change is known as transubstantiation	(1376-1377, 1413) Council of Trent: DS 1640; 1651.	Mt. 26:26. Mk. 14:22. Lk. 22:19. 1 Cor. 11:24.	
SL.8.1.10	Show understanding that Christian marriage is a visible sign of Christ's love for His Church	(1612-1617, 1661) CIC Can. 1055. DS 1800. GS 22.	Jn. 2:1-11. Eph. 5:25-27. Rev 19:7, 9.	
SL.8.1.11	Demonstrate understanding that unity, indissolubility, and openness to life are essential to marriage	(1638-1642, 1664) CIC Can. 1134; 1141. FC 13. GS 48. LG 11; 41.	Mk. 10:9.	Indissolubility

**STRAND: LITURGY**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
<b>SL.8.2</b>	<b>Describe the movements of the Mass</b>	(1348-1355) Roman Missal, Eucharistic Prayer I (Roman Canon) 90.	Jn. 6:51. 1 Thess. 2:13. 1 Tim. 2:1-2.	
SL.8.2.1	Explain that the Church professes that the Eucharist is the source and summit of our Christian life	(877, 1322-1327) LG 11. PO 5. SC 47.	Jn. 17:21-23.	
SL.8.2.2	Articulate that the Mass makes present the sacrifice of Jesus at Calvary and sends us forth to fulfill God's will in our lives	(1330-1332)	Heb. 13:15. Eph. 20:2. 1 Pet 25.	
SL.8.2.3	Articulate that the sacrifice of Jesus at Calvary, accomplishes our salvation	(1330-1332)	Heb. 13:15. Eph. 20:2. 1 Pet. 2:5.	
<b>SL.8.3</b>	<b>Show understanding of public devotions in parish life; especially Eucharistic adoration and benediction</b>	(1378-1381, 1418) Dominicae Cenaе, 3. MF 56.	Jn. 13:1.	Benediction
<b>SL.8.4</b>	<b>Explain the signs of the bishop's apostolic ministry: the miter, crosier, pectoral cross, and ring</b>	(875-896, 1574) CIC Can 336-337. LG 22-23; 25-27.		

**ANCHOR STANDARD 3: MORAL FORMATION (M)**  
**STRAND: MORAL LIVING**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
M.8.1	<b>Recognize that the Church has a right and duty to teach moral truth</b>	(2030-2040) CIC, Can 747. LG 17; 25.	Rom. 12:1. 1 Tim. 3:15.	
M.8.1.1	Explain that our beliefs are rooted in Apostolic Tradition and Sacred Scripture, and interpreted by the teaching office (Magisterium) of the Church	(95, 109-119, 137) DV 12 § 1-4.	Lev. 5:5. Ps. 21:11; 22:14. Lk. 24:25- 27, 44-46. 1 Cor. 10:2, 11. Heb. 3:1-4:11. Rev. 21:1-22:5.	
M.8.1.2	Demonstrate the ability to explain the precepts of the Church	(2041-2043) CCEO, cann. 708; 719; 881 § 1-4; 882. CIC, cann. 222; 455; 920; 989; 1246-1251.		
M.8.1.3	Define the new covenant as the grace of the Holy Spirit that works through charity	(1966-1970)	Mt. 5:17-19, 44; 6:1-6, 9-13; 7:12- 14, 21-27; 15:18- 19; 16-18. Lk. 11:2- 4. Jn. 13:34; 15:12.	Charity
M.8.1.4	Identify the law of God is taught as a way of life and truth, reminding us of what we should be before Him	(2036-2037) DH 14. CIC can. 213.		

M.8.1.5	Explain the law of the gospel fulfills the commandments of the Law as part of God's plan for human flourishing	(1968)	Mt. 5:44, 48; 15:18-19.	
M.8.1.6	Describe that the theological virtues are the foundation of Christian moral activity; they animate it and give it its special character	(1813)	1 Cor. 13:13.	
M.8.1.7	Describe that the moral virtues are habitual perfections of intellect that govern our actions, order our passions and guide our conduct according to reason and faith	(1803-1804, 1839, 1841)	Phil. 4:8.	
M.8.1.8	Explain that justification establishes the connection between God's grace and our freedom	(1990-1996) Council of Trent (1547): DS 1525; 1529.	Jn. 1:12-18. Rom. 3:21-26; 6:19, 22; 7:22; 8:14-17. Eph. 3:16. 2 Pet 1:3-4.	
<b>M.8.2</b>	<b>State that mortal sin requires full knowledge, sufficient reflection, and full personal consent of the will</b>	(1857-1859) RP 17 § 12.	Mk. 3:5-6; 10:19. Lk. 16:19-31.	
M.8.2.1	Identify that each human action is either morally right or wrong and that, as Christians, we are called to judge the action, not the person	(1749, 1752-1754)	Mt 6:24.	
M.8.2.2	Explain that mortal sin extinguishes the life of grace within us, turns us away from God, who is our ultimate happiness	(1855-1861) RP 17 § 12.	Mk. 3:5-6; 10:19. Lk. 16:19-31.	

M.8.2.3	Recognize that to receive God’s mercy and forgiveness, we must admit our sins and be sorry for them	(1450-1460, 1487-1492) CCEO, can. 711. CIC, can. 914; 916; 988-989. Council of Trent (1551): DS 1647; 1661; 1673; 1676-1678; 1680; 1690-1691; 1705; 1708.	Ex. 20:17. Mt. 5-7. Lk. 3:8; 6:36. Rom. 3:25; 8:17; 12-15. 1 Cor. 1:31; 12-13. 2 Cor. 10:17. Gal. 5; 6:14. Eph. 4-6. Phil 4:13. 1 Jn. 2:1.	
M.8.2.4	State the conditions for abortion being a grave sin and the need for reconciliation and healing	(2270-2275) CIC, can. 1314; 1323- 1324; 1398. GS 51 § 3.	Job 10:8-12. Ps. 22:10-11. Jer. 1:5.	

**STRAND: CONSCIENCE**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
<b>M.8.3</b>	<b>Explain that God’s grace, the virtues, and the Holy Spirit help us with moral decision-making</b>	(1780-1788, 1798-1800) DH 3 § 2; 14.	Ps. 119:105. 1 Jn. 3:19-20.	
M.8.3.1	Examine the meaning of Christ’s invitation to deny self and take up the cross and how this is lived out in the moral life	(475) Council of Constantinople III: (681): DS 556-559.		
M.8.3.2	Describe free will as the ability to choose the good and how good choices lead to growth and maturity	(1730-1742) CDF, instruction, Libertatis conscientia 13. DH 2 § 7. GS 17.	Gen. 3:13; 4:10. 2 Sam. 12:7-15. Sir. 15:14. Jn. 8:32. Rom. 6:17; 8:21. 2 Cor. 17. Gal. 5:1.	

M.8.3.3	Explain that the conscience makes judgments that help us see the moral quality of an action	(1776-1780, 1795-1797) GS 16.	Rom. 1:32; 2:14-16.	
M.8.3.4	Recognize and give examples of acts that are wrong regardless of how good the end or intention	(1755-1756, 1759-1760)		
M.8.3.5	Describe how we can habitually know and do what is good with the help of the Theological and Cardinal Virtues	(1805, 1813, 1834, 1840-1841)	Wis. 8:7. 1 Cor. 13:13.	
M.8.3.6	Define the virtue of temperance as that which inclines us to avoid every kind of excess	(1809, 1838, 2288-2291)	Sir. 5:2; 18:30; 37:27-31. Titus 2:12.	Temperance
<b>M.8.4</b>	<b>Define grace as the favor, the free and undeserved help that God gives us to respond to His call to become children of God</b>	(1996-1998, 2005, 2021) Council of Trent (1547): DS 1533-1534.	Mt. 7:20. Jn. 1:12-18; 17:3. Rom. 8:14-17. 1 Cor. 2:7-9. 2 Pet. 1:3-4.	
<b>M.8.5</b>	<b>Describe sanctifying grace as the grace that perfects the soul itself to enable it to live with God, to act by His love</b>	(1999-2000, 2023-2024)	Jn. 4:14; 7:38-39; 15. 2 Cor. 5:17-18.	Sanctifying Grace



**ANCHOR STANDARD 4: PRAYING WITH CHRIST (P)**
**STRAND: PRAYER**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
<b>P.8.1</b>	<b>State how the desire for God is written in the human heart because we are created by God and for Him</b>	(27-30, 44-45) GS 19-21.	Gen. 3:8-10. Ps. 105:3. Jon. 1:3. Mt.13:22. Acts 17:26-28.	
P.8.1.1	Discuss prayerful discernment and the need for openness to God's call in our lives	(871-872, 934) CIC, can. 204 § 1; 207 § 1-2; 208. LG 31-32.		
P.8.1.2	Demonstrate the ability to lead a prayer using one or more of the following types of prayer: blessing, petition, intercession, thanksgiving, and praise	(2644-2649)	1 Thess. 5:18.	
P.8.1.3	Define Sacramentals as religious objects, pious actions, and blessings that help us grow in holiness and prayer	(1667-1678) Council of Nicaea II: DS 601; 603. Council of Trent: DS 1822. CT 54. EN 48. SC 13 § 3; 60-61; 79.	Gen. 12:2. Mk. 1:25-26; 3:15; 6:7, 13; 16:17. Lk. 6:28. Rom. 12:14. Eph. 1:3. 1 Pet. 3:9.	Pious
<b>P.8.2</b>	<b>Demonstrate a variety of prayer styles: vocal prayer, meditation, and contemplative prayer</b>	(2644, 2663, 2684) DV 10. PC 2.	2 Kngs. 2:9. Lk. 1:1.	Contemplative

P.8.2.1	Compose a spontaneous prayer	(2626-2649)	Acts 2:47; 3:9; 4:21; 6:6; 7:60; 12:5; 13:3, 48; 20:36. Rom. 8:16, 22-24, 26-27, 34; 10:1; 12:14; 15:5-6, 13, 30; 16:25-27. Rev. 4:8-11; 5:9- 14; 6:10; 7:10-12; 18:24; 19:1-8.	Spontaneous
P.8.2.2	Describe specific Catholic devotions like a novena & litany			Novena Litany
P.8.2.3	Demonstrate the prayer form of Lectio Divina	(2705-2708, 2723)	Mk. 4:4-7, 15-19.	
P.8.2.4	Demonstrate how and why one participates in the Catholic devotion of Eucharistic adoration	(1376-1381, 1413, 1418) Dominicae cenae, 3. MF 18; 56; 66.	Mt. 26:26. Mk. 14: 22. Lk. 22:19. Jn. 13:1. 1 Cor. 11:24. Gal. 2:20.	

### STRAND: MARY AND THE SAINTS

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
P.8.3	<b>Recognize the important role of saints and martyrs in our Church and how they can assist us in our pursuit of holiness through the example of their earthly life and their intercession for us</b>	(956-962) CPG § 30. LG 3; 49-51.	2 Macc. 12:45. Eph. 4:1-6. 1 Tim. 2:5. Heb. 3:6.	Intercede

P.8.3.1	Define saints as friends of God in heaven, who intercede for us as part of God's plan for salvation	(946-948)		
P.8.3.2	Describe the canonization process	(828) CL 16, 3; 17, 3. LG 40; 48-51.		Canonization
P.8.3.3	Define a martyr as someone that was killed because of their witness to Christ	(957) LG 50.	Eph. 4:1-6.	
P.8.3.4	Identify Elizabeth Ann Seton as the first American born Saint and the patroness of Catholic Schools			Patroness
<b>P.8.4</b>	<b>Describe these moments in the life of Mary: Annunciation (484, 490), Visitation (717), Assumption (966), and Coronation (1 Pet. 5:4)</b>	(See citations in standard) LG 59; 56.	Lk. 1:15, 28, 34-35, 41, 68. Jn. 1:6. Gal. 4:4. Col. 2:9. Rev. 19:16.	

**STRAND: MEMORIZED PRAYER**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
P.8.5	<b>Memorize the following prayers and precepts:</b> Theological Virtues, Regina Coeli, Divine Praises, Lectio Divina (knowledge of), Chaplet of Divine Mercy, Litany (knowledge of), Novena (knowledge of)			

**ANCHOR STANDARD 5: LIVING IN COMMUNITY OF THE CHURCH (C)**  
**STRAND: CHRISTIAN LIVING**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
C.8.1	<b>Realize that the protection of life and the dignity of every person is rooted in Scripture</b>	(1700-1729) GS 13 § 1-2; 14 § 2; 15 § 2; 16-17; 22; 24 § 3.	Gen. 1:26-27. Deut. 30:19. Mt. 4:17; 5:3-12; 13:3-23; 25:21-23. Lk. 15: 11-32. Jn. 17:3. Rom. 8:18. 1 Cor. 13:12; 15:22. Heb. 4:7-11. 1 Jn. 2. 2 Pet. 1:4.	
C.8.1.1	State how murder, suicide, and abortion are forbidden by God, because they go against the dignity of life	(2268-2283, 2321-2326) GS 27 § 3; 51 § 3; 81 § 3.	<i>Gen.</i> 4:10. <i>Job</i> 10:8-12. <i>Ps.</i> 139:15. <i>Am.</i> 8:4-10. <i>Mt.</i> 5:9.	Suicide
C.8.1.2	Show understanding that legitimate defense/self-defense is a grave duty for whoever is responsible for the lives of others or the common good	(2263-2265)	<i>Mt.</i> 26:52.	Legitimate Defense
C.8.1.3	Articulate that the moment of conception is the beginning of human life	(2270-2275) <i>GS</i> 51 § 3.	<i>Job</i> 10:8-12. <i>Ps.</i> 139:15. <i>Jer.</i> 1:5.	

**STRAND: THE CHURCH**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
<b>C.8.2</b>	<b>Show understanding that the Church is a living institution, both human and divine, gifted by the Holy Spirit with a mission to the world</b>	(767-776, 779-780) AG 2; 4-6; 7 § 2. GS 45 § 1. LG 1-2; 4-5; 8; 9 § 2; 17; 48. MD 27. SC 2.	Mt. 28:19-20. Jn. 17:4. 1 Cor. 13:8. 2 Cor. 5:6. Eph. 1:10; 5:32; 3:9-11; 5:25-27. Heb. 13:14. Rev. 7:9.	
C.8.2.1	State how the Church in this world is the sacrament of salvation, the sign and the instrument of the communion of God and men	(774-776, 780) AG 7 § 2. GS 45 § 1. LG 1; 9 § 2; 17; 48 § 2.	Rev. 7:9.	
<b>C.8.3</b>	<b>Recognize that the members of the Church have contributed to the mission of the Church throughout her history</b>	(946-962) Council of Florence (1439):DS 1305. LG 12 § 2; 49-51.	Mt. 25:31. Lk. 16:1, 3. Acts 2:42; 4:32. 1 Cor. 10:24; 12:7, 26-27; 13:5; 15:26-27. Eph. 4:1-6, 16. Heb. 3:6.	
C.8.3.1	Identify the Church as a sign and instrument of communion with God and of the unity among all people	(775-776) AG 7 § 2. GS 45 § 1. LG 1; 9 § 2; 17; 48 § 2.	Rev. 7:9.	
C.8.3.2	Identify the Church as a priestly people	(784, 1591) LG 10.	Heb. 5:1-5. Rev. 1:6.	
C.8.3.3	Identify various religious orders	(917) LG 43.		

C.8.4	<b>Name and explain the significance of influential popes, major councils, and key events in the history of the Church</b>			
C.8.4.1	Recognize that the Church's gifts and growth are evident through all periods of history			
C.8.4.2	Outline the early period of the Church from 30-313. Include the Apostolic Age, the role of deacons, Roman persecutions, the contributions of the early fathers and Church councils	(758-766) Ag 3. LG 2; 3; 5; 9; 13; 16. SC 5.	Gen. 12:2; 15:5-6. Ex. 19:5-6. Isa. 1:2-4; 2:2-5; 55:3. Lk. 10:1-2; 12:32; 22:30. Jn. 10:1-21; 15:20; 19:34. Rev. 21:12-14.	Persecution Councils
C.8.4.3	Outline the main events of the Church's Age of Expansion from 313-700. Include the Edict of Toleration, the organization of the Church after the persecutions, the ecumenical councils, the expansion of the Church across Europe, and the growth of monasticism			Ecumenical Monasticism

C.8.4.4	Outline the major events in the Church during the Age of Medieval Europe from 700-1500. Include the Romanization of the papacy, the contribution of the Charlemagne Emperor to the peace of Europe, the Crusades, the claiming of land for religion, the Black Death, the architecture and art's influence on the building of cathedrals, the Inquisition, the Great Schism resulting in the split between Eastern and Western Christianity, and the rise of the mendicant religious orders as a way to reform the Church			Schism Mendicant
C.8.4.5	Describe the growth of missionary orders in the Church, the establishment of dioceses in the New World, the rise of anti-Catholicism and Deism, and the Age of Enlightenment, the growth of apostolic religious life, and the popes in the Modern Age			
C.8.4.6	Report on the challenges to the Church in the later Medieval Period, the move of the papacy to France, the renaissance, and Christian humanism			
C.8.4.7	Describe the causes of the Reformation, the rise of Protestantism, and the Counter-Reformation of the Catholic Church to begin the inner work of reform begun in the Council of Trent from 1517-1891	(816-822, 838, 866, 870) LG 8; 15. UR 1; 3; 4 § 3; 5-6; 7 § 3; 8 § 1; 9-18; 24 § 2.	Jn. 17:21. Eph. 4:3-5. Heb. 7:25.	

C.8.4.8	Describe the Age of the Modern Church beginning in 1890 as a sign of hope for society undergoing vast change through the rise and fall of totalitarian governments			Totalitarian
C.8.4.9	Recount the Vatican II Council as the ecumenical council leading the Catholic Church into a place of spiritual leadership in modern society, addressing particularly the universal call of all to holiness, the vocation and mission of the laity, the work of ecumenism and religious dialogue, the role of bishops in subsidiarity, and the current challenges of the Church in the era of global economics and quest for peace			Subsidiarity Ecumenism
C.8.5	<b>Describe the Magisterium as the teaching office of the bishops in communion with the pope</b>	(85-90, 95, 100) DV 10 § 2-3. LG 20; 25. UR 11.	Lk. 10:16. Jn. 8:31-32.	
C.8.5.1	Recognize that the Pope, Bishop of Rome and Peter’s successor, is the “perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful”	(882) CD 2; 9. LG 22-23.		Perpetual
C.8.5.2	Identify that the Pope, as the visible head of the Church, is a world leader to whom people look for inspiration, guidance, and hope	(881-882, 936-937) CD 2; 9. CIC, can. 331. LG 22-23.	Mt. 16:18-19. Jn. 21:15-17.	



C.8.5.3	Discuss the infallibility of the Pope in matters of faith and morals	(889-891) DV 10. LG 12: 25. Vatican Council I:DS 3074.		Infallible
C.8.5.4	Describe the election of a pope and apostolic succession	871-913 AA 2. AG 5. CD 2-3; 9. CIC, Can. 204 § 1; 207 § 2; 208; 330-337. DV 10. LG 12; 18-19; 22-23; 25; 31-32. PO 4. Vatican Council I:DS 3074.	Mt. 4:19-21; 16:18-19. Mk. 16:15. Lk. 6:13. Jn. 1:4; 17:21-23; 21:15-17, 22. Rom. 1:1; 10:14-15, 17. 1 Cor. 9:19. Gal. 2:10. Phil. 2:7.	Apostolic Succession
C.8.5.5	Define dogma, doctrine, councils, conclaves, synods, encyclical, pastoral letter, and canon law	(88, 186, 250, 884, 887, 891) CIC, can. 337 § 1. DV 10 § 2. LG 22; 23 § 3; 25. Vatican Council I:DS 3074.	Rom. 10:9. 1 Cor. 15:3-5.	

**ANCHOR STANDARD 6: LIVING AS A CHRISTIAN IN SOCIETY (CS)**

**STRAND: CATHOLIC SOCIAL TEACHING**

<b><u>Standard</u></b>	<b><u>Standard Description</u></b>	<b><u>(CCC) or Magisterial Document/Council</u></b>	<b><u>Sacred Scripture</u></b>	<b><u>Vocabulary</u></b>
CS.8.1	<b>State that the social doctrine of the Church teaches the demands of justice and peace in conformity with divine wisdom</b>	(2419-2420) GS 23 § 1; 76 § 5.		

CS.8.1.1	Christian revelation promotes deeper understanding of the laws of social living	(2419) GS 23 § 1.		
CS.8.1.2	Explain that we are called to transform society by respecting the transcendent dignity of each person	(1928-1933) GS 27 § 1. PT 65. SRS 47.	<i>Mt.</i> 5:43-44; 25:40.	
CS.8.1.3	Explain why Catholic citizens have the duty to contribute along with the civil authorities to the good of society in a spirit of truth, justice, solidarity, and freedom	(2238-2243) GS 74 § 5.	<i>Mt.</i> 22:21. <i>Acts</i> 5:29. <i>Rom.</i> 13:1-2, 7. <i>1 Pet.</i> 2:13, 16. <i>1 Tim.</i> 2:2.	
CS.8.1.4	Recognize that citizens are obliged in conscience not to follow the directives of civil authorities when they are against the moral order	(1901-1904, 2242-2243) CA 44. GS 74 § 2-3. PT 51.	<i>Mt.</i> 22:21. <i>Acts</i> 5:29.	
CS.8.1.5	Describe the common good as the sum total of social conditions allowing people to reach their fulfillment more fully and more easily	(1905-1906, 1924) GS 26 § 1; 74 § 1.		
CS.8.1.6	Discuss common good and dignity of the human person as basic principles of Catholic Social Teaching	(1905-1906, 1924) GS 26 § 1; 74 § 1.		
CS.8.1.7	State that Jesus teaches us that one enters the Kingdom of Heaven, not by speaking words, but by doing “the will of my Father in heaven”	(2826)	<i>Mt.</i> 7:21. <i>Rom.</i> 12:2. <i>Eph.</i> 5:17. <i>Heb.</i> 10:36.	

**STRAND: EVANGELIZATION AND DISCIPLESHIP**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
CS.8.2	<b>Describe the call to discipleship as faithfully following Jesus and answering his call to “go and make disciples of all nations”</b>	(520, 1553, 2475, 2614) <i>GS</i> 38.	Mt. 5:11-12; 28:19. Lk. 11:1. Jn. 13:15. <i>Rom.</i> 15:5. <i>Eph.</i> 4:24-25. <i>Phil.</i> 2:5. <i>1 Pet.</i> 2:1.	
CS.8.3	<b>Explain stewardship in terms of St. Peter’s statement, “As each one has received a gift, use it to serve one another as good stewards of God’s varied grace”</b>	(2404, 2407, 2450-2451, 2534-2540, 2544-2547) <i>GS</i> 69 § 1. <i>LG</i> 42 § 3.	Ex. 20:15. Mt. 5:3: 6:25-34. Mk. 8:35. Lk. 6:20, 24; 14:33; 21:4. 1 Cor. 6:10. 2 Cor. 8:9.	
CS.8.3.1	Engage in service to the community (i.e. family, parish, local, national, and global) in response to the Gospel call	(176, 783-786, 908-913, 943) EN 73. <i>LG</i> 8; 10; 12; 33 § 2; 36. <i>RH</i> 18-21.	<i>Mt.</i> 20:28. <i>Jn.</i> 12:32. <i>Eph.</i> 4:7. <i>Phil.</i> 2:8-9. <i>Heb.</i> 5:1-5. <i>Jude</i> 3. <i>Rev.</i> 1:6.	
CS.8.3.2	Describe stewardship in terms of using our time, talent, and treasure as a response of gratitude to God	(2041-2043) CIC, cann. 222; 455; 920; 989; 1246-1251.		
CS.8.3.3	Explain the three aspects of Jesus’ mission and ministry: priest (celebrating the sacred mysteries), prophet (proclaiming God’s Word in the midst of this world), and king (serving the people, especially the poor and suffering)	(908-913, 943, 1886-1889, 1936-1938)		

CS.8.4	<b>Describe the universal nature of the Church</b>	(830-831, 868) AG 4; 6. LG 13 § 1-2. UR 3.	Mt. 28:19. Jn. 11:52. Eph. 1:22-23.	
CS.8.4.1	Describe Christ's call to manifest unity among His followers; the desire to recover the unity among all Christians is a gift of Christ and a call of the Holy Spirit	(817-822, 839-848) AG 7. CIC, can. 751. EN 53. LG 8; 14-16. NA 1-4. UR 1; 3; 4-6; 7 § 3; 8 § 1; 9-12; 24 § 2.	Jn. 3:5; 17:21. Rom. 1:21, 25; 9:4-5; 11:29. 1 Cor. 9:16. Heb. 7:25; 11:6. 1 Pet. 3:20.	
CS.8.4.2	Explain that there are many elements of sanctification and truth found outside the Catholic Church and the fullness of truth subsists in the Catholic Church	819, 830 AG 4; 6. LG 8; 15. UR 3.	Eph. 1:22-23.	
CS.8.4.3	State how the Roman Catholic Church is universal because she has been sent out by Christ on a mission to the whole of the human race	(830-831) AG 4; 6. LG 13 § 1-2. UR 3.	Mt. 28:19. Jn. 11:52. Eph. 1:22-23.	
CS.8.5	<b>Describe the universal call to holiness as the perfection of charity and intimate union with God through seeking His will</b>	(2013-2014, 2028) LG 40 § 2.	Mt. 5:48.	

**STRAND: VOCATIONS**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
CS.8.6	<b>Recognize the understanding of vocation as a call from God to engage in the mission of the Church</b>	(531, 897-900, 940) AA 2 § 2. CL 9. LG 31; 33.	Lk. 2:51-52. Gal. 4:4.	

CS.8.6.1	Explain how the call to religious life in the Church is identified through contemplation and active discernment	(914-918, 920-921, 925-927, 930) AG 18; 40. CD 33-35. LG 42-43; 44 § 4. PC 1; 5. <i>RMiss</i> 69. <i>UR</i> 15.		
CS.8.6.2	Report on a Saint that chose a specific vocation as a response to his or her baptismal call	(900) LG 33.		
CS.8.6.3	Explain that religious life is a special type of discipleship	(916, 931-933, 944-945) CIC, can. 573; 783. LG 31 § 2; 44 § 3. PC 5. <i>RMiss</i> 69.		
CS.8.7	<b>Describe that following Christ on a daily basis in life is possible through prayer and discernment</b>			
CS.8.8	<b>Explain that your permanent vocation is God's definite purpose for your life, found through discernment</b>			

**ANCHOR STANDARD 7 – THEOLOGY OF THE BODY (TOB)**

<u>Standard</u>	<u>Standard Description</u>	<u>(CCC) or Magisterial Document/Council</u>	<u>Sacred Scripture</u>	<u>Vocabulary</u>
TOB.8.1	<b>Explain vocation as one's calling to live out spousal love</b>	(1617) CIC, Can. 1055 § 2.	Eph. 5:26-27.	

TOB.8.2	<b>Explain that when God calls someone to the vocation of married life, consecrated life, or the priesthood He invites and does not force, which leaves the person free to respond</b>	(27-46) GS 14 § 2; 18 § 1; 19-21. Humani generis, 561:DS 3875-3876. TOB 73:3-4, 76:4, 79:8.	Gen. 1:27; 3:8-10. Wis. 13:1-9. Jon. 1:3. Mt. 13:22. Acts 14:15, 17; 17:26-28. Rom. 1:19-20.
TOB.8.2.1	Explain that when God calls two people to the vocation of marriage, He invites them into a special sacrament of His love	(1602-1605) GS 47 § 1-2; 48 § 1.	Gen. 1:26-28; 2:18-25. Mt. 19:6. 1 Cor. 7:39. Eph. 5. Rev. 19:7, 9.
TOB.8.2.2	Explain the nature of consecrated life as giving oneself totally to Christ and being a sign of our future life in heaven	(914-916; 928-933) CIC, can. 573. LG 42-43; 44 § 4. PC 1; 5. TOB 80:6.	1 Cor. 7:34-36.
TOB.8.2.3	Describe that the sacrifice of one's vocation is motivated by love	(1699-1715) GS 13 § 1-2; 14 § 2; 15 § 2; 16-17; 24 § 3.	2 Cor. 4:4. Col. 1:15.
TOB.8.3	<b>Explain the complementarity of marriage and celibacy for the sake of the kingdom</b>	(2331-2335) FC 11; 22. GS 49 § 2. MD 6. TOB 76:6, 78:4.	Gen. 1:27-28; 2:24; 4:1-2, 25-26; 5:1-2. Ex. 20:14. Deut. 5:18. Mt. 5:27-28, 37; 19:6.
TOB.8.4	<b>Explain the beatitude: "Blessed are the pure in heart, because they will see God" (Mt. 5:8)</b>		Mt. 5:8.
TOB.8.4.1	State that Christ does not accuse but instead appeals to the human heart to be pure	(27-30) GS 19 § 1. TOB 47:4.	Gen. 3:8-10. Mt. 5:27-28; 13:22. Acts 17:26-28.

TOB.8.4.2	State that a person is pure in heart when he/she perceives and respects others as a gift and seeks to make a gift of him/herself to others	(1965-1974) LG 42 § 2.	Jer. 31:31-34. Mt. 5:17-19, 44, 48; 6:1-6, 9-13, 16-18; 7:12-14. Lk. 6:31; 11:2-4. Jn. 13:34; 15:12, 15. Rom. 12:9-13; 14. 1 Cor. 5-10. Heb. 8:8, 10.	
TOB.8.5	<b>Explain how shame is something good because it moves us to protect the gift of ourselves and helps us treat others with the reverence they deserve</b>	TOB 17:1-3; 31:3.		
TOB.8.6	<b>Explain that love is the power to participate in the love of God himself: total, faithful, fruitful, and generous</b>	TOB 127:1.		
TOB.8.7	<b>Explain what will come about at the Resurrection of the body</b>	(988-1004) Lateran Council IV (1215); DS 801. LG 48 § 3.	Mk. 5:21-42; 12:24, 27. Jn. 6:39-40; 11:24. Rom. 8:11. 1 Cor. 15:12-14, 35-37, 42, 52-53.	
TOB.8.7.1	State that the body will return to perfect unity and harmony with the spirit	TOB 67:1-2.		
TOB.8.7.2	State that while keeping masculinity and femininity in their risen bodies, they “will take neither wife nor husband”	TOB 66:1; 68:2.	Lk. 20:34-35.	Masculinity, Femininity
TOB.8.7.3	State that the soul’s vision of God will completely delight and satisfy the human person, bringing the fullness of happiness	TOB 68:3.		





## VOCABULARY

<b>Allegorical</b>	Constituting or containing allegory (a symbol).
<b>Anagogical</b>	Method of mystical or spiritual interpretation of statements or events, especially scriptural exegesis, that detects allusions to the afterlife.
<b>Apostolic</b>	The method by which the episcopacy has been derived from the Apostles to the present day.
<b>Succession</b>	Succession means successive consecration by the laying on of hands, performing the functions of the Apostles, receiving their commission in a lineal sequence from the Apostles, succession in episcopal sees traced back to the Apostles, and successive communion with the apostolic See, i.e., the Bishop of Rome.
<b>Benediction</b>	The action whereby the congregation is blessed with the monstrance in the context of Exposition of the Blessed Sacrament.
<b>Canon</b>	An established rule for guidance, a standard, or a list of rules.
<b>Canonization</b>	The Church's official declaration, following beatification and an intensive exploration into one's sanctity and entire life, that a person is in heaven and worthy of public imitation and veneration.
<b>Charity</b>	The supernatural virtue, infused by God and having Him as its motive and object, that flows from God and constantly seeks the good of others.
<b>Circumcision</b>	Removal of the foreskin from the human penis.
<b>Contemplative</b>	Prayer which looks at God by contemplating and adoring his attributes more than by asking him for favors or thanking him for graces received.
<b>Councils</b>	Authorized gatherings of bishops for the purpose of discussing ecclesiastical problems with a view to passing decrees on matters under discussion.
<b>Disposition</b>	A person's inherent qualities of mind and character.
<b>Ecumenical</b>	Literally "universal" and commonly used to identify the general councils of the Church.
<b>Ecumenism</b>	The movement of Christians and their churches toward the unity willed by Christ. The Second Vatican Council called the movement "those activities and enterprises which, according to various needs of the Church and opportune occasions, are started and organized for the fostering of unity among Christians" (Decree on Ecumenism, n. 4).
<b>Exhort</b>	Strongly encourage or urge (someone) to do something.
<b>Femininity</b>	The quality of being female; womanliness.

<b>Indelible Character</b>	A sacramental character is an indelible spiritual mark imprinted by three of the seven sacraments: Baptism, Confirmation, and Holy Orders.
<b>Indissolubility</b>	The quality of the marriage bond indicating that it cannot be dissolved or terminated
<b>Infallible</b>	Freedom from error in teaching the universal Church in matters of faith or morals.
<b>Intercede</b>	Intervene on behalf of another.
<b>Legitimate Defense</b>	A grave duty for whoever is responsible for the lives of others or the common good. (CCC 2321)
<b>Litany</b>	A form of prayer, consisting of a series of petitions or biddings which are sung or said by a priest, deacon, or leader, and to which the people make fixed responses.
<b>Masculinity</b>	The quality of being male.
<b>Mendicant</b>	Those religious communities, inspired by St. Francis of Assisi (1181-1216) and St. Dominic (1170-1221), whose members forfeit the right to own property and any possessions. Members of mendicant orders rely upon God's providence and the faithful's generosity.
<b>Monasticism</b>	The way of life, characterized by asceticism and self-denial, followed by religious who live more or less secluded from the world, according to fixed rule and under vows, in order to praise God through contemplation and apostolic charity.
<b>Moral</b>	The good habits that develop in one who has performed morally good acts.
<b>Novena</b>	A period of nine consecutive days or one day for nine consecutive weeks in which a person prays according to a certain formula. Usually, these prayers are for a particular intention or in honor of a particular saint, or to highlight a mystery in Christ's life.
<b>Ordinary Minister</b>	Person who administers a sacrament, meaning that he or she is a conduit of sacramental grace.
<b>Patroness</b>	A female person who supports, maintains, or protects another person, project, or enterprise.
<b>Perpetual Persecution</b>	Continuous. The effort by civil authority to suppress or impede the Church's liberty by physical or psychological means.
<b>Pious</b>	Devoutly religious.
<b>Redemptive</b>	Acting to save someone from error or evil.

The "habitual" life of God given to one at Baptism and reinforced when

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<b>Sanctifying Grace</b>	receiving the other sacraments, in prayer, and through the performance of charitable works. Through sanctifying grace, God enlivens the whole person and enables one to be authentically converted to the Lord.
<b>Schism</b>	A willful separation from the unity of the Christian Church.
<b>Spontaneous</b>	Performed or occurring as a result of a sudden inner impulse or inclination and without premeditation or external stimulus.
<b>Subsidiarity</b>	The principle by which those in authority recognize the rights of the members in a society; and those in higher authority respect the rights of those in lower authority.
<b>Suicide</b>	The direct killing of oneself on one's own authority. It is a grave sin against the natural and revealed law.
<b>Temperance</b>	The cardinal virtue that moderates the drive for sensual pleasure. It enables one to pursue the necessary relationship with God if perfection is to be attained.
<b>Totalitarian</b>	A system in which the State maintains total control over the life and conduct of its citizens. It is contrary to Catholic teaching, not only because of the official atheism and restricted religious practice usually associated with totalitarianism, but also because it violates the rights of individuals and families to pursue their own good ends within the general principle of seeking the good of society.
<b>Transcendent</b>	(of God) Existing apart from and not subject to the limitations of the material universe.

**SPIRAL**

**ANCHOR STANDARD 1—KNOWLEDGE OF THE FAITH (K)  
STRAND: CREED**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>K.5.1</b> Identify the Nicene Creed as a summary of the principle doctrine of the Church</p> <p><b>K.5.2</b> Describe Mary as the Immaculate Conception</p> <p><b>K.5.3</b> Explain that Jesus Christ is truly God and truly man and identify the Incarnation as God taking on human nature</p>	<p><b>K.6.1</b> Describe that God communicates with people, revealing His plan for us and that God reveals Himself through Sacred Scripture and the Tradition of the Church</p> <p><b>K.6.2</b> Describe Mary as the Mother of God because she is the Mother of Jesus and Jesus is both true God and true man</p> <p><b>K.6.3</b> State that the Trinity is revealed in Scripture and Tradition and stated in the Creed</p> <p><b>K.6.4</b> Describe Jesus’ life, death, and resurrection as Jesus’ desire to embrace His Father’s plan of redeeming the whole world</p>	<p><b>K.7.1</b> Express belief in the resurrection of the dead and explain that we have already risen with Christ in our Baptism and participate in the life of the Risen Christ</p>	<p><b>K.8.1</b> Articulate understanding that God is holy and completely deserving of our love and worship</p> <p><b>K.8.2</b> Identify the relationship between Sacred Tradition and Sacred Scripture as flowing from the same divine source</p> <p><b>K.8.3</b> Describe the preparation period for the mission of Jesus and His disciples, the replacement of Judas, Peter’s leadership, Jesus’ Ascension, and the role of the Holy Spirit (Acts 1:13-26)</p>

**ANCHOR STANDARD 1—KNOWLEDGE OF THE FAITH (K)**  
**STRAND: REVELATION**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>K.5.4</b> Identify Scripture and Tradition as the principle sources for God’s Revelation</p> <p><b>K.5.5</b> Explain the meaning of Gospel as the Good News proclaimed by Jesus that teach about His life and work</p>	<p><b>K.6.5</b> Explain redemption and salvation through the revelation of God’s Word in Sacred Scripture</p>	<p><b>K.7.2</b> Describe how we are called to respond to God’s revelation through the gift of faith</p> <p><b>K.7.3</b> Explain what it means to say that God’s revelation is “economic” that God reveals Himself over time and in human history</p> <p><b>K.7.4</b> Show understanding of God’s revealing word in Sacred Scripture, as unfolding throughout the Old and New Testaments, and in Sacred Tradition, as unfolding through the Church</p> <p><b>K.7.5</b> Explain that the Magisterium has the authority to teach and interpret Sacred Scripture</p>	<p><b>K.8.4</b> Describe Sacred Scripture as a collection of books written under God’s inspiration</p> <p><b>K.8.5</b> Identify to interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm and what God wants to reveal to us through their words</p> <p><b>K.8.6</b> Describe how the stories of the early Church help us to understand the beginnings</p>

**ANCHOR STANDARD 1—KNOWLEDGE OF THE FAITH (K)**  
**STRAND: SALVATION AND REDEMPTION**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>K.5.6</b> Recognize the Church as the instrument of salvation of all and discuss our eternal destiny in light of Christian hope</p>	<p><b>K.6.6</b> Discuss the need for continuing study of Sacred Scripture to encounter the living God and to gain a deeper understanding of Salvation History</p>	<p><b>K.7.6</b> Articulate that the central mystery of the Christian faith is the Holy Trinity: God the Father, God the Son, and God the Holy Spirit</p> <p><b>K.7.7</b> Articulate that our Salvation is connected to the saving work of Jesus Christ through His life, passion, death, and resurrection</p>	<p><b>K.8.7</b> Describe why the Holy Trinity is the central mystery of the Christian faith</p>

**ANCHOR STANDARD 2—KNOWLEDGE OF SACRAMENTS AND LITURGY (SL)**  
**STRAND: SACRAMENTS AND SACRAMENTALS**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>SL.5.1</b> Describe the seven sacraments as supernatural signs of grace instituted by Christ and given to the Church to strengthen our faith and make us holy</p> <p><b>SL.5.2</b> Describe the symbols, rites, and ministers of the Sacraments: Baptism (1233-1241), Confirmation (1297-1301), Eucharist (1346-1355), Reconciliation (1461-1470), Anointing of the Sick (1516-1519), Matrimony (1621-1624), and Holy Orders (1572-1576)</p>	<p><b>SL.6.1</b> Realize that the mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ</p> <p><b>SL.6.2</b> Explain how the seven sacraments are entrusted to the Church and accompany a person from life to death</p>	<p><b>SL.7.1</b> Explain sacraments as visible signs of God’s grace and actions of the Holy Spirit at work in the Church</p> <p><b>SL.7.2</b> Recognize that every baptized person is called to lead a chaste life, regardless of one’s vocation/state in life</p>	<p><b>SL.8.1</b> Recognize the purpose of the sacraments to sanctify, build up the Body of Christ, and give worship to God</p>

**ANCHOR STANDARD 2—KNOWLEDGE OF SACRAMENTS AND LITURGY (SL)**  
**STRAND: LITURGY**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>SL.5.3</b> Describe the Mass as the one perfect sacrifice of Christ seen particularly in the words of consecration</p> <p><b>SL.5.4</b> Recognize the colors in the liturgy in conjunction with Liturgical feasts and seasons (Ordinary Time, Advent, Christmas, Lent, Easter)</p>	<p><b>SL.6.3</b> Recognize the Eucharistic Liturgy as the community’s central act of worship</p> <p><b>SL.6.4</b> Identify the function of ordained and non-ordained ministers at Mass and explain the difference in their roles</p> <p><b>SL.6.5</b> Describe and demonstrate how Sacred Scripture is to be read during Mass</p>	<p><b>SL.7.4</b> Describe why every Catholic has the obligation to attend Mass on all Sundays and holy days of obligation</p> <p><b>SL.7.5</b> Describe the funeral Mass as a liturgy of blessing for the departed and commendation to God of the deceased person by the Church</p>	<p><b>SL.8.2</b> Describe the movements of the Mass</p> <p><b>SL.8.3</b> Show understanding of public devotions in parish life; especially Eucharistic adoration and benediction</p> <p><b>SL.8.4</b> Explain the signs of the bishop’s apostolic ministry: the miter, crozier, pectoral cross, and ring</p>



**ANCHOR STANDARD 3—MORAL FORMATION (M)**  
**STRAND: MORAL LIVING**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>M.5.1</b> Acknowledge that from the moment of conception, a unique, human being is created as a part of God’s family, willed and loved by God</p> <p><b>M.5.2</b> Demonstrate the ability to interpret media in light of religious values rooted in Objective Truth</p>	<p><b>M.6.1</b> Describe that Christian living is the gift of active discipleship in Jesus Christ</p> <p><b>M.6.2</b> Describe that God gives human beings free will to love and serve Him out of free choice</p>	<p><b>M.7.1</b> Identify the 5 precepts of the Church</p> <ol style="list-style-type: none"> <li>1. To attend Mass on Sundays and Holy Days of Obligation and resting from servile works</li> <li>2. To observe the days of abstinence and fasting</li> <li>3. To confess our sins to a priest, at least once a year</li> <li>4. To receive Our Lord Jesus Christ in the Holy Eucharist at least once a year during the Easter Season</li> <li>5. To contribute to the support of the Church</li> </ol> <p><b>M.7.2</b> Recognize that God inscribes the natural law in our hearts so that we can differentiate good from bad in our actions</p> <p><b>M.7.3</b> Describe that Catholic morality is founded upon the dignity of the human person which finds its origin in creation and the Incarnation of Jesus Christ</p> <p><b>M.7.4</b> Differentiate between original sin, personal sin, and social sin</p> <p><b>M.7.5</b> Discuss poverty, chastity, and obedience as guiding rules for every Christian</p>	<p><b>M.8.1</b> Recognize that the Church has a right and duty to teach moral truth</p> <p><b>M.8.2</b> State that mortal sin requires full knowledge, sufficient reflection, and full personal consent of the will</p>

**ANCHOR STANDARD 3—MORAL FORMATION (M)**  
**STRAND: CONSCIENCE**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>M.5.3</b> State that our conscience must be informed by Church teaching including the Ten Commandments, Beatitudes, Virtues, etc.</p> <p><b>M.5.4</b> Explain that it is the Holy Spirit that enables us to grow and act in a Christ-like manner and that we are personally responsible for our own actions</p>	<p><b>M.6.3</b> Explain that we receive wisdom and understanding from God which informs our conscience and helps us to know how to act</p> <p><b>M.6.4</b> Define the three sources of a moral act: object, intention, and circumstances</p>	<p><b>M.7.6</b> Define Conscience as the voice of God echoing in our hearts calling us to love and to do what is good and avoid what is evil</p>	<p><b>M.8.3</b> Explain that God’s grace, the virtues, and the Holy Spirit help us with moral decision-making</p> <p><b>M.8.4</b> Define grace as the favor, the free and undeserved help that God gives us to respond to His call to become children of God</p> <p><b>M.8.5</b> Describe sanctifying grace as the grace that perfects the soul itself to enable it to live with God, to act by His love</p>

**ANCHOR STANDARD 4—PRAYING WITH CHRIST (P)**  
**STRAND: PRAYER**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>P.5.1</b> Explain the importance of daily prayer as a way of remaining in His presence and being in a personal relationship with Him.</p> <p><b>P.5.2</b> Define Sacramentals as aides to devotion/prayer</p>	<p><b>P.6.1</b> Recognize that Catholic prayer is grounded in the Word of God as found in Scripture and Tradition</p> <p><b>P.6.2</b> Demonstrate how to pray using Scripture and identify the Gospels, wisdom books, and psalms as particularly helpful for prayer</p> <p><b>P.6.3</b> Describe types of prayer: praise, petition, thanksgiving, and adoration</p>	<p><b>P.7.1</b> Explain how prayer provides a deepening awareness and living of our covenant relationship with God</p> <p><b>P.7.2</b> Outline the steps for Lectio Divina and participate in this way of praying with Scripture</p> <p><b>P.7.3</b> Explain the seven petitions of the Our Father as outlined in the Catechism of the Catholic Church</p>	<p><b>P.8.1</b> State how the desire for God is written in the human heart because we are created by God and for Him</p> <p><b>P.8.2</b> Demonstrate a variety of prayer styles: vocal prayer, meditation, and contemplative prayer</p>

**ANCHOR STANDARD 4—PRAYING WITH CHRIST (P)**  
**STRAND: MARY AND THE SAINTS**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>P.5.3</b> Recognize Mary as the first disciple of Christ and Mediatrix of Grace</p> <p><b>P.5.4</b> Explain the Communion of Saints</p>	<p><b>P.6.4</b> Recognize the humility and faith of Mary as our model for prayer</p>	<p><b>P.7.4</b> Explain how Mary and the Saints exemplify the work of evangelization and how we celebrate them in the Liturgical year</p> <p><b>P.7.5</b> Recognize that the Church names Mary as Mother of God and Mother of the Church</p> <p><b>P.7.6</b> Demonstrate the Biblical basis for the Hail Mary</p>	<p><b>P.8.3</b> Recognize the important role of saints and martyrs in our Church and how they can assist us in our pursuit of holiness through the example of their earthly life and their intercession for us</p> <p><b>P.8.4</b> Describe these moments in the life of Mary: Annunciation (484, 490), Visitation (717), Assumption (966), and Coronation (1 Pt. 5:4)</p>

**ANCHOR STANDARD 4—PRAYING WITH CHRIST (P)**  
**STRAND: MEMORIZED PRAYER**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>P.5.5</b> Memorize the following prayers and precepts: Angelus, Hail Holy Queen, Morning Offering, Fatima Decade Prayer, Archbishop Schnurr’s Prayer for Vocations, Liturgical Responses, Cardinal Virtues, Liturgical Feasts and Seasons, and Lead the Rosary</p>	<p><b>P.6.5</b> Memorize the following prayers and precepts: Memorare, Mysteries of the Rosary, Stations of the Cross, Prayer to St. Michael, and Liturgy of the Hours (knowledge of)</p>	<p><b>P.7.7</b> Memorize the following prayers and precepts: Nicene Creed, Prayer to the Holy Spirit, Gifts of the Holy Spirit, Spiritual Works of Mercy, Corporal Works of Mercy, Beatitudes, and Capital Sins</p>	<p><b>P.8.5</b> Memorize the following prayers and precepts: Theological Virtues, Regina Coeli, Divine Praises, Lectio Divina (knowledge of), Chaplet of Divine Mercy, Litany (knowledge of), Novena (knowledge of)</p>

**ANCHOR STANDARD 5— LIVING IN COMMUNITY OF THE CHURCH (C)**  
**STRAND: CHRISTIAN LIVING**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>C.5.1</b> State that Christ established the Church through St. Peter and sustains His holy Church through His Holy Spirit</p>	<p><b>C.6.1</b> Acknowledge that the Holy Spirit calls all people to conversion and faithfulness  <b>C.6.2</b> Identify the Catholic Church as the universal church and as the beginning seed of the kingdom of God on earth</p>	<p><b>C.7.1</b> Recognize that Jesus founded the Catholic Church that reflects the unity of the Trinity: Father, Son, and Holy Spirit, a mystery of divine love which exists as a sign of the Reign of Christ in our midst</p>	<p><b>C.8.1</b> Realize that the protection of life and the dignity of every person is rooted in Scripture</p>

**ANCHOR STANDARD 5— LIVING IN COMMUNITY OF THE CHURCH (C)**  
**STRAND: THE CHURCH**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>C.5.2</b> Explain that the Catholic Church is led by the Pope as a successor of St. Peter, the rock on which the Church was founded by Christ</p> <p><b>C.5.3</b> Explain the Church as a community of believers united in Christ and guided by the Holy Spirit on its journey in human history</p>	<p><b>C.6.3</b> Explain the Church’s visible signs and bonds of unity: profession of faith, celebration of divine worship especially of the sacraments, and the pope</p>	<p><b>C.7.2</b> Explain that the Pope is the sign and instrument of Christian unity and the visible head of the Catholic Church throughout the world</p> <p><b>C.7.3</b> Explain that the Church is the universal sacrament of salvation</p>	<p><b>C.8.2</b> Show understanding that the Church is a living institution, both human and divine, gifted by the Holy Spirit with a mission to the world</p> <p><b>C.8.3</b> Recognize that the members of the Church have contributed to the mission of the Church throughout her history</p> <p><b>C.8.4</b> Name and explain the significance of influential popes, major councils, and key events in the history of the Church</p> <p><b>C.8.5</b> Describe the Magisterium as the teaching office of the bishops in communion with the pope</p>

**ANCHOR STANDARD 6— LIVING AS A CHRISTIAN IN SOCIETY (CS)  
STRAND: CATHOLIC SOCIAL TEACHING**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>CS.5.1</b> Explain how Jesus reached out to the poor, the lonely, and the suffering and that the Church teaches us that we must do the same</p> <p><b>CS.5.2</b> Explain that human life is sacred from the moment of conception, the God-given beginning to life until its natural end</p>	<p><b>CS.6.1</b> State that we are made in the image and likeness of God and created to love one another as Christ loves us</p> <p><b>CS.6.2</b> Explain the major principles of Catholic Social Teaching: Life and Dignity of the Human Person; Call to Family, Community, and Participation; Rights and Responsibilities; Option for the Poor and Vulnerable; The Dignity of Work and Rights of the Worker; Solidarity; Care for God’s Creation</p>	<p><b>CS.7.1</b> Explain with examples how the principles of Catholic Social Teaching inform and critique personal and societal situations</p> <p><b>CS.7.2</b> Recognize the inherent dignity of and respect for human life in all its stages, from conception until natural death</p>	<p><b>CS.8.1</b> State that the social doctrine of the Church teaches the demands of justice and peace in conformity with divine wisdom</p>



**ANCHOR STANDARD 6— LIVING AS A CHRISTIAN IN SOCIETY (CS)**  
**STRAND: EVANGELIZATION AND DISCIPLESHIP**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>CS.5.3</b> Explain the meaning of discipleship; a disciple is a student and intentional follower of Jesus, one who accepts and assists in spreading the Good News of Jesus Christ in both words and deeds</p>	<p><b>CS.6.3</b> State evangelization as central to the mission of the Church in which all Catholics have a role</p> <p><b>CS.6.4</b> Describe how Scripture depicts discipleship and evangelization</p>	<p><b>CS.7.3</b> Show an understanding that Christian discipleship requires following Jesus Christ as the way, the truth, and the life</p> <p><b>CS.7.4</b> Explain that Catholics are called to work and pray for unity in the Church because Jesus prayed “that they all may be one”</p> <p><b>CS.7.5</b> State that evangelization involves the good stewardship of our God-given gifts of time, talent and treasure which witness to the world</p>	<p><b>CS.8.2</b> Describe the call to discipleship as faithfully following Jesus and answering his call to “go and make disciples of all nations”</p> <p><b>CS.8.3</b> Explain stewardship in terms of St. Peter’s statement, “As each one has received a gift, use it to serve one another as good stewards of God's varied grace”</p> <p><b>CS.8.4</b> Describe the universal nature of the Church</p> <p><b>CS.8.5</b> Describe the universal call to holiness as the perfection of charity and intimate union with God through seeking His will</p>

**ANCHOR STANDARD 6— LIVING AS A CHRISTIAN IN SOCIETY (CS)**  
**STRAND: VOCATIONS**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>CS.5.4</b> Discuss vocation as “saying yes” to the call to the fullness of self-giving in marriage, priesthood, or consecrated life</p> <p><b>CS.5.5</b> Examine a variety of Christian vocations as responses to the baptismal call and recognize vocations as particular calls in the Church to live the Christian life</p> <p><b>CS.5.6</b> Discuss the differences between the priesthood of all the baptized and the ordained priesthood</p>	<p><b>CS.6.5</b> Explain that a Vocation is a call from God that each person receives based on His plan for us</p> <p><b>CS.6.6</b> Describe how the vocations of Marriage and Holy Orders are sacraments of service</p>	<p><b>CS.7.6</b> Identify the practices of personal prayer and discernment, and a generous response to God’s plan for our lives</p> <p><b>CS.7.7</b> Describe service as action rooted in and flowing from prayer and give examples of how we can model Jesus’ life of service in our relationship with others in our lives</p> <p><b>CS.7.8</b> Describe how both the vocations of Marriage and Holy Orders are important to the life of the Church as they are sacraments of the service of communion and mission</p>	<p><b>CS.8.6</b> Recognize the understanding of vocation as a call from God to engage in the mission of the Church</p> <p><b>CS.8.7</b> Describe that following Christ on a daily basis in life is possible through prayer and discernment</p> <p><b>CS.8.8</b> Explain that your permanent vocation is God’s definite purpose for your life, found through discernment</p>

**ANCHOR STANDARD 7— THEOLOGY OF THE BODY (TOB)**

Grade 5	Grade 6	Grade 7	Grade 8
<p><b>TOB.5.1</b> State my purpose as being created by God out of love in order to love and to obtain heaven</p> <p><b>TOB.5.2</b> State “I am a son or daughter of God”, in response to the question “Who am I”</p> <p><b>TOB.5.3</b> Explain that we are created and called to be a mutual “help” to one another to live a good and happy life together</p> <p><b>TOB.5.4</b> Identify how every man and woman has a unique role to be son/daughter, brother/sister, etc.</p> <p><b>TOB.5.5</b> State that being with others in society implies giving ourselves as a gift to others and receiving others as a gift</p>	<p><b>TOB.6.1</b> State that God is a generous giver, who loves the world into existence</p> <p><b>TOB.6.2</b> Explain what it means that man is created in the “image of God”</p> <p><b>TOB.6.3</b> Explain what it means that the “body reveals man”</p> <p><b>TOB.6.4</b> State that St. Paul calls the human body the “temple of the Holy Spirit” (1 Cor. 6:15) and exhorts us: “Therefore glorify God in your body” (1 Cor. 6:20)</p> <p><b>TOB.6.5</b> Define the virtue of reverence as treating God, His creation, and other people with deep respect and honor because God is all good and His creation is a good gift</p>	<p><b>TOB.7.1</b> Explain that original sin happened because man distrusted and disobeyed God</p> <p><b>TOB.7.2</b> Explain “historical man” and the “redemption of the body”</p> <p><b>TOB.7.3</b> Explain the difference between rightly ordered desire, given by God and disordered desire</p> <p><b>TOB.7.4</b> State that self-mastery is needed for a person to make a gift of himself to the other</p> <p><b>TOB.7.5</b> State that “life according to the Spirit” and following the law of God leads to true freedom and happiness</p> <p><b>TOB.7.6</b> Explain the “spousal meaning of the body” and why the male/female difference is fruitful and good</p>	<p><b>TOB.8.1</b> Explain vocation as one’s calling to live out spousal love</p> <p><b>TOB.8.2</b> Explain that when God calls someone to the vocation of married life, consecrated life, or the priesthood He invites and does not force, which leaves the person free to respond</p> <p><b>TOB.8.3</b> Explain the complementarity of marriage and celibacy for the sake of the kingdom</p> <p><b>TOB.8.4</b> Explain the beatitude: “Blessed are the pure in heart, because they will see God” (Mt. 5:8)</p> <p><b>TOB.8.5</b> Explain how shame is something good because it moves us to protect the gift of ourselves and helps us treat others with the reverence they deserve.</p> <p><b>TOB.8.6</b> Explain that love is the power to participate in the love of God himself: total, faithful, fruitful, and generous.</p> <p><b>TOB.8.7</b> Explain what will come about at the Resurrection of the body</p>

## RESOURCES

### I. MAGISTERIAL DOCUMENTS ABBREVIATION INDEX

#### Official Church Documents

- (CCC)      *The Catechism of the Catholic Church*, Second Edition. United States Catholic Conference, Inc.—Libreria Editrice Vaticana, 1997.  
[Catechism of the Catholic Church](#)
- (GDC)      *General Directory for Catechesis*. Libreria Editrice Vaticana, 1997. Published in the United States, January 1998.  
[General Directory for Catechesis](#)
- (NDC)      *National Directory for Catechesis*. United States Conference of Catholic Bishops, 2005.  
 (This document is not available online.)
- (AA)      Apostolicam Actuositatem, Decree on the Apostolate of the Laity, Promulgated by Pope Paul VI, November 18, 1965.
- (AG)      Ad Gentes, Second Vatican Council: Decree on the Mission Activity of the Church, December 7, 1965.
- (CA)      Centesimus Annus, Encyclical Letter on the Hundredth Anniversary of Rerum Novarum, by Pope St. John Paul II, May 1, 1991.
- (CCEO, *Can.*) Corpus Canonum Ecclesiarum Orientalium, 1990.

- (CD) Christus Dominus, Decree Concerning the Pastoral Office of Bishops in the Church, Proclaimed by Pope Paul VI, October 28, 1965.
- (CDF, *Donum Vitae*) Congregation for the Doctrine of the Faith “Donum Vitae”, Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation, February 22, 1987.
- (CDF, *Libertatis conscientia*) Congregation for the Doctrine of the Faith “Libertatis Conscientia”, Instruction on Christian Freedom and Liberation, March 22, 1986.
- (CDF, *Persona Humana*) Congregation for the Doctrine of the Faith “Persona Humana”, Declaration on Certain Questions Concerning Sexual Ethics, December 29, 1975.
- (CIC, *cann.*) Codex Iuris Canonici, Apostolic Constitution John Paul II “Sacred Science Laws”, January 25, 1983.
- (CL) Christifideles Laici, Post-Synodal Apostolic Exhortation on the Vocation and the Mission of the Lay Faithful in the Church and in the World, Pope St. John Paul II, December 30, 1988.
- (CPG) Solemn Profession of faith: Credo of the People of God
- (CT) Catechesi Tradendae, Apostolic Exhortation John Paul II “Catechesis in our Time”, October 16, 1979.
- (*Dominicae Cenaee*) Dominicae Cenaee, Letter on the Mystery and Worship of the Eucharist, by Pope St. John Paul II, February 24, 1980.
- (DCE) Deus Caritas Est, Encyclical Letter on Christian Love, by Pope Benedict XVI, December 25, 2005.
- (*Dei Filius*) Dei Filius, First Vatican Council: Dogmatic Constitution on the Catholic Faith, April 24, 1870.

- (*DeV*) Dominum et Vivificanum, Encyclical on the Holy Spirit in the Life of the Church and the World, by Pope St. John Paul II, May 18, 1986.
- (*DH*) Dignitatis Humanae, on the Right of the Person and of Communities to Social and Civil Freedom in Matters Religious, Promulgated by Pope Paul VI, December 7, 1965.
- (*DS*) Denzinger-Schonmetzer, Enchiridion Symbolorum, definitionum et declarationum de rebus fidei et morum (1965)
- (*DV*) Dei Verbum, Dogmatic Constitution on Divine Revelation, Promulgated by Pope Paul VI, November 18, 1965.
- (*EN*) Evangelii Nuntiandi, Apostolic Exhortation on the New Evangelization, by Pope Paul VI, December 8, 1975.
- (*FC*) Familiaris Consortio, Apostolic Exhortation on the Christian Family in the Modern World, by Pope St. John Paul II, November 22, 1981.
- (*GE*) Gravissimum Educationis, Second Vatican Council Declaration on Christian Education, October 28, 1965.
- (*GS*) Gaudium et Spes, Pastoral Constitution on the Church in the Modern World, Promulgated by Pope Paul VI, December 7, 1965.
- (*Humani Generis*) Humani Generis, Encyclical Concerning some False Opinions Threatening to Undermine the Foundations of Catholic Doctrine, by Pope Pius XII, August 12, 1950.
- (*HV*) Humanae Vitae, Encyclical Letter on the Regulation of Birth, by Pope Paul VI, July 25, 1968.

- (IM) Inter Mirifica, Decree on the Media of Social Communications, Promulgated by Pope Paul VI, December 4, 1963.
- (*Ineffabilis Deus*) Ineffabilis Deus, Encyclical on the Dogma of the Immaculate Conception of the Blessed Virgin Mary, by Pope Bl. Pius IX, December 8, 1854.
- (LE) Laborem Exercens, on the Ninetieth Anniversary of Rerum Novarum, by Pope St. John Paul II, September 14, 1981.
- (*Laudato Si*) Laudato Si, Encyclical Letter on Care for our Common Home, by Pope Francis, May 24, 2015.
- (*Libertatis Conscientia*) Libertatis Conscientia, Congregation for the Doctrine of Faith on Christian Freedom and Liberation, March 22, 1986.
- (LG) Lumen Gentium, Dogmatic Constitution on the Church, Promulgated by Pope Paul VI, November 21, 1964.
- (MC) Marialis Cultus, Apostolic Exhortation for the Right Ordering and Development of Devotion to the Blessed Virgin Mary, by Pope Paul VI, February 2, 1974.
- (MD) Mulieris Dignitatem, Apostolic Letter on the Dignity and Vocation of Women on the Occasion of the Marian Year, by Pope St. John Paul II, August 15, 1988.
- (MF) Mysterium Fidei, Encyclical on the Holy Eucharist, by Pope Paul VI, September 3, 1965.
- (MM) Mater et Magistra, Encyclical on Christianity and Social Progress, by Pope John XXIII, May 15, 1961.
- (NA) Nostra Aetate, Declaration on the Relation of the Church to Non-Christian Religions, by Pope Paul VI, October 28, 1965.

- (OE) Orientalium Ecclesiarum, Decree on the Catholic Churches of the Eastern Rite, Promulgated by Pope Paul VI, November 21, 1964.
- (OT) Optatam Totius, Decree on Priestly Training, by Pope Paul VI, October 28, 1965.
- (PC) Perfectae Caritatis, Decree on the Adaptation and Renewal of Religious Life, Pope Paul VI, October 28, 1965.
- (PO) Presbyterorum Ordinis, Decree on the Ministry and Life of Priests, Promulgated by Pope Paul VI, December 7, 1965.
- (PT) Pacem in Terris, Encyclical on Establishing Universal Peace in Truth, Justice, Charity, and Liberty, by Pope John XXIII, April 11, 1963.
- (RH) Redemptor Hominis, Encyclical Letter on the Redemption of Man, by Pope St. John Paul II, March 4, 1979.
- (RMat) Redemptoris Mater, Encyclical Letter on the Blessed Virgin Mary in the Life of the Pilgrim Church, by Pope St. John Paul II, March 25, 1987.
- (RMiss) Redemptoris Missio on the Permanent Validity of the Church's Missionary Mandate, by Pope St. John Paul II, December 7, 1990.
- (RP) Reconciliatio et Paenitentia, Post-Synodal Apostolic Exhortation on Reconciliation and Penance, by Pope St. John Paul II, December 2, 1984.
- (SC) Sacrosanctum Concilium, Constitution on the Sacred Liturgy, Promulgated by Pope Paul VI, December 4, 1963.



- (SRS) Sollicitudo Rei Socialis, Encyclical Letter on the Twentieth Anniversary of Populorum Progressio, By Pope St. John Paul II, December 30, 1987.
- (STh) Aquinas, Thomas. Summa Theologica. Translated by Fathers of the English Dominican Province. 5 vols. Westminster, Md.: Christian Classics, 1948.
- (TOB) *Man and Woman He Created Them: A Theology of the Body*, Pauline Books & Media, 2006.
- (UR) Unitatis Redintegratio, Decree on Ecumenism by the Second Vatican Council, November 21, 1964.

**Catholic Church Councils:**

- Council of Chalcedon (451).
- Council of Constantinople III: (681).
- Council of Ephesus (431).
- Council of Florence (1439).
- Council of Florence (1442).
- Council of Nicaea I (325).
- Council of Nicaea II (787).
- Council of Toledo VI (638).
- Council of Toledo XI (675).
- Council of Trent (1546).
- Council of Trent (1547).
- Council of Trent (1551).
- Council of Trent (1562).
- Lateran Council IV (1215).

## II. CATECHIST RESOURCES

### Organizations

- Archdiocese of Cincinnati—[catholiccincinnati.org](http://catholiccincinnati.org)
- Ruah Woods—[ruahwoods.org](http://ruahwoods.org)
- United States Conference of Catholic Bishops—[usccb.org](http://usccb.org)
- The Vatican—[vatican.va](http://vatican.va)

### Web Sites of Publishers of Parish & School Catechetical Programs for Early Childhood through Grade 8

- Ignatius Press – [ignatius.com](http://ignatius.com)
- Loyola Press – [loyolapress.com](http://loyolapress.com)
- Our Sunday Visitor – [osvcurriculum.com](http://osvcurriculum.com)
- Pflaum Publishing – [pflaum.com](http://pflaum.com)
- RCL Benziger – [rclbenziger.com](http://rclbenziger.com)
- Sadlier – [sadlier.com/religion](http://sadlier.com/religion)
- Sophia Institute – [sophiainstitute.com](http://sophiainstitute.com)

### Web Sites to Assist Catechists

The web sites listed below contain a variety of resources for planning catechetical sessions, including activities, prayers, and background information for catechists.

- [catechist.com](http://catechist.com) (an online companion to “Catechist” magazine)
- [catholiccatechist.org](http://catholiccatechist.org)
- [thereligionteacher.com](http://thereligionteacher.com)

### III. THEOLOGY OF THE BODY RESOURCES

#### United States Conference of Catholic Bishops (USCCB) Website Resources:

- [Overview of St. John Paul II's General Audiences](#) commonly known as Theology of the Body
- [The Theology of the Body According to St. John Paul II](#) by Dr. John Grabowski
- [John Paul II's New Vision of Human Sexuality and Family Life](#) by Fr. Richard M. Hogan
- [For Your Marriage](#), practical resources and Catholic teachings on the nature of Christian marriage

#### Books:

- Pope John Paul II, [Love and Responsibility: A New Translation of John Paul II's Classic Work](#), Pauline Books, 2013.
- Sri, Edward, [Men, Women and the Mystery of Love: Practical Insights from John Paul II's Love and Responsibility, Second Edition](#), Servant Publishing, 2015.
- West, Christopher, [Theology of the Body For Beginners, Revised Edition](#), Ascension Press, 2014.

#### General Background of Theology of the Body (Print):

- [Introduction to Theology of the Body, Dr. Patti Zordich](#)  
A clinical psychologist's experience using Theology of the Body in counselling youth and families.
- [The New Language: A Crash Course in the Theology of the Body](#)  
A popular and accessible overview of Theology of the Body.
- [Archbishop J. Michael Miller, CSB, Telling Lies With Our Bodies](#)  
An overview of the theological role of the human body in God's plan for our salvation.

#### Digital Catechetical Resources for Theology of the Body (Video)

- [The Rich Gift of Love: An Insight into John Paul II's Theology of the Body](#) by Sr. Jane Dominic Laurel, O.P. A five-session video course exploring John Paul II's understanding of love as self-gift and vocation to be lived in family and social life.

- [The Destiny of Humanity and the Meaning of Marriage](#)  
Founded in 2015 following a Vatican-sponsored conference on the future of Christian marriage, *Humanum* explores the social science and theological dimensions of the Church's call for a "human ecology" based on the God-given complementarity of man and woman.
- [Faith Talks: Theology of the Body by Fr. Roger J. Landry](#)  
This series of eight talks by a Catholic priest, moral theologian and bioethicist offers a general overview of Theology of the Body.

**Theology of the Body Institutes and Training Centers:**

- [Theology of the Body Institute](#)
- [Ruah Woods](#)