

Handing On The Faith

A Unified Content Reference
For Teaching the Catholic Faith



Diocese of Birmingham in Alabama

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May 23, 1999

My dear Brothers and Sisters in the Holy Spirit:

May the peace of Christ and His Holy Spirit be with all of us! It is with profound joy and great expectations that I officially promulgate *Handing On The Faith* for the diocese, this Pentecost 1999.

Handing On The Faith is our own *Unified Content Reference* for all who are responsible for and commissioned to teach the Catholic Faith in the Diocese of Birmingham. This includes all “teachers” (from parents through pastors), on all levels and ages, in all programs, and for all ministries in the diocese.

I am deeply grateful to the nearly one-hundred volunteers from “the field” who formed five development teams and who, together with myself and the Department for Catholic Education and Lifelong Formation, worked so hard in creating this milestone document of ours.

Handing On The Faith is our own diocese’s adaptation of the *Catechism of the Catholic Church* and will serve as the content, doctrinal, and theological basis for all programs offered in the diocese. Beautifully this document fulfills well the present Holy Father’s remarks on our recent 1998 *ad limina* visit: “In applying the Gospel to new issues, while safeguarding the authentic interpretation of the church’s teaching, the bishop ensures that the local church abides in the truth, which saves and liberates.”

Toward the end of this document you will find additional valuable help and assistance in the Appendices, particularly on how to use it effectively in teaching, how to apply and teach the Sacred Scriptures, a conscious emphasis on authenticity and completeness in conformity with the *Catechism*, and a systematic and faithful treatment of the major doctrinal treasures of our “deposit of faith.”

It is my fervent prayer that *Handing On The Faith* will serve as a valuable and worthy instrument to truly “lift up our hearts”—that it will significantly enrich the three priorities of our diocese, namely, that it will energize the vocation of each of us as true disciples of Jesus, especially in the numerical increase of those called to priestly and religious life; that it will enliven our education in the Catholic faith for all of us, especially those responsible for and charged and commissioned with handing on the faith; and that it will enhance our special mission for new evangelization, particularly for the new millennium, as articulated by the Holy Father.

Please join me in begging the powerful intercession of our Blessed Mother to protect and bless this special mission.

Sincerely yours in Christ,

Most Reverend David E. Foley, DD
Bishop of Birmingham in Alabama

Introduction

Handing On The Faith: A Unified Content Reference is intended for all those responsible for the ministry of catechesis in the Diocese of Birmingham. It is addressed to all who are in any way involved in the activity of passing on the faith in the diocese. *Handing On The Faith* contains specific listings of doctrinal statements regarding what should be taught and learned at all levels, K through Adult. Each level lists appropriate doctrinal and content statements, clustered around the four parts of the *Catechism of the Catholic Church*. Each statement is referenced to the *Catechism of the Catholic Church* and in many instances also to sacred Scripture. This approach follows the direction offered in the 1997 *General Directory for Catechesis*, which states that “Sacred Scripture and the *Catechism of the Catholic Church* are presented as the two basic sources of inspiration for all catechetical activity in our time” (GDC 128). *Handing On The Faith* includes a section on Catholic prayers and information with an indication of the level on which the prayers and information should be learned.

Handing On The Faith is in conformity with the *Catechism of the Catholic Church* and is concerned chiefly with the content and doctrine of the catechetical mission. Like the *Catechism of the Catholic Church*, this document does not consider “the adaptation of doctrinal presentations and catechetical methods” (CCC 24).

All baptized Catholics have a right to a complete, systematic, comprehensive, and faithful catechesis of their faith. *Handing On The Faith* will help the ministry of catechesis to be complete, systematic, comprehensive, and faithful to the *Catechism of the Catholic Church*, at all levels and in all programs throughout the Diocese of Birmingham. Catechesis gradually unfolds the mysteries of faith. The church’s teaching can be presented on a basic level in the early years and on a more advanced level in the later years. A copy of *Handing On The Faith* (K-Adult) will be provided for each catechist and teacher of religion. By seeing what is taught on other levels, a catechist can share responsibility for ensuring that the people of the Diocese of Birmingham receive a faithful, complete, systematic, and comprehensive catechesis.

The appendices at the end of the document contain valuable background information for understanding and using *Handing On The Faith*. Appendix A explains the use of sacred Scripture and the *Catechism of the Catholic Church*. Appendix B describes the principles and criteria used in developing *Handing On The Faith* and for assessing the conformity of catechetical materials to the *Catechism of the Catholic Church*. Twelve doctrinal treasures with references to the *Catechism of the Catholic Church*, points to keep in mind in using *Handing On The Faith*, and the background and structures of our local catechism are presented in Appendices C, D, E, and F, respectively. These additional sections will be most helpful to catechetical leaders, catechists, parents, and anyone interested in deepening their understanding of *Handing On The Faith*.

May the Holy Spirit guide us as we as we strive to proclaim Jesus Christ is Lord!

Introduction For Levels K-2 and Levels 3-5

The following pages offer a unified content reference for catechists and religion teachers who are handing on the faith to the children on Levels K-2 and Levels 3-5.

This unified content reference is composed of specified listings of doctrinal statements, each specifically referenced to the *Catechism of the Catholic Church* and further expanded and broadened by suggested scriptural citations.

The reference statements and citations are clustered around the four parts (pillars) of the *Catechism* for each level and are intended for the reflection, guidance, and direction of the catechists handing on the faith on these particular levels.

These statements represent the suggestions offered by the development teams of clergy, religious, religion teachers, catechists, principals, and catechetical leaders in the field from these levels. Their statements of what should be taught and what should be learned on these specific levels are their considered contribution to our own local adaptation of the *Catechism of the Catholic Church*.

It is important to understand well that these statements are not intended to serve as a lesson plan, nor as a course outline, nor as a syllabus to be slavishly followed by those handing on the faith on these levels.

In addition, the listings of these statements should not be looked upon as either a minimum or a maximum of what literate Catholics need to know.

Rather, these reference statements are intended to serve as an over-all review to be used and consulted during the school year in order to ascertain how these references are being incorporated throughout the over-all presentation of the content on that level.

Hence, these statements are written for each level—not for the students, not in age-appropriate language for the students, not for a lesson plan, not for a course outline—but, primarily as doctrinal and content statements taken from the *Catechism* for the reflection, assimilation, and enrichment of the catechist and religion teacher.

In addition, we strongly encourage the religion teacher and catechist to become further enriched by consulting and reflecting on the cross-references and the footnotes given for each reference and citation from both the Bible and the *Catechism*.

Level: K

Part One: The Profession of Faith (*Catechism of the Catholic Church*, 26-1065)

1. We believe in God (199-202). *Ex 3:11-15*
2. We give God the Father certain names and attributes (203-221). *Mt 6:9-15*
3. The Holy Trinity is the Father, the Son, and the Holy Spirit (253-256). *Lk 3:21-22*
4. God is the creator (279-281). *Gn 1:1-26*
5. We are to care for all of God's creation (337-349). *Gn 1:28-41*
6. We are made in God's image – male and female (355-361). *Gn 1:27*
7. Adam and Eve disobeyed God – original sin (396-412). *Gn 3:1-24*
8. Jesus Christ is the only Son of God – the Incarnation (456-463). *Jn 1:29-34*
9. Mary is the Mother of God (484-507). *Lk 1:26-55*
10. The holy family is Jesus, Mary, and Joseph (522-534). *Lk 2:41-52*
11. Jesus died for our sins and rose from the dead (638-655). *Mk 15:1 – 16:8*
12. The church is the people of God (836-838). *Mt 16:13-20*
13. Christ's faithful people are the lay people, the religious, and the clergy (934-945). *1 Pt 2:5*

Level: K

Part Two: The Celebration of the Christian Mystery (*Catechism of the Catholic Church*, 1066-1690)

1. We are all called to pray with the church – Christ's prayer (1071-1073). *Acts 2:42-47*
2. Liturgy is thanksgiving, blessing, and praise (1077-1083). *Eph 1:3-6*

3. The sacraments, instituted by Christ, are actions of the Holy Spirit (1114-1116). *Lk 5:17*
4. We actively celebrate the liturgy with the full body of Christ – God’s holy people, living and dead (1136-1144). *I Cor 12:12-26*
5. In the liturgy we celebrate the mysteries of Christ – liturgical seasons, feast days, and holy days (1163-1173). *Lk 24:30*
6. A church is a house of prayer where the Eucharist is celebrated, where the faithful gather, and where we worship God, our savior (1181).
7. Jesus was baptized by John the Baptizer in the river Jordan (1223-1225). *Mt 3:13-17*
8. Baptism is necessary for us to be members of God’s family (1257). *Jn 3:5*
9. In baptism our sins are forgiven and we become children of God and members of the church (1262-1270). *Eph 4:25*
10. At Mass, Jesus gives us himself in the form of the Eucharist, the bread of life (1333). *Lk 22:14-20*
11. In the Eucharist, we remember what Jesus did and said at the Last Supper and on the cross (1341-1344, 1367). *Mt 26:26-30*
12. The Eucharist is both a sacrifice and a meal (1382).
13. Sin is an offense against God (1440). *Gn 3:1-24*
14. Jesus, as God’s son, forgives sins (1441). *Mk 2:5*
15. In the sacrament of reconciliation, our sins are forgiven (1446). *Jn 20:19-23*

Level: K

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. Because of our differences, we are called to share our gifts with one another through generosity and kindness (1936-1938). *I Cor 12:12-30*

2. To prepare for the coming of Christ, God chose Israel to be a special people and revealed the law to them (1961). *Dt 14:2*
3. The new law is the law of love given us through Christ (1966). *Jn 13:31-35*
4. Grace is God's sharing God's life with us (1996-1997). *Jn 15:1-17*
5. Each person is made in the image of God (1701-1702). *Gn 1:26-27*
6. Each person is to follow God's law, by doing what is good and avoiding evil (1706). *Rom 1:32*
7. With the beatitudes, Jesus teaches us how to obtain happiness (1725-1728). *Mt 5:3-12*
8. Sin is an offense against the love of God (1849-1850). *Gn 3:1-7*
9. Respect is to be shown to all human persons because they are created in God's image (1934-1935). *Mt 25:31-46*
10. We are each given a Christian name at baptism, showing we are a child of God (2156-2159). *Is 43:1*
11. The Third Commandment asks us to keep Sunday holy (2180-2188). *Mk 2:23-28*
12. After himself, God has willed that we should obey our mother and our father and those in authority (2214-2220). *Ex 20:12*
13. Every human life is sacred (2258). *Mt 5:21-22*
14. Our human bodies are holy (2331-2336). *Gn 5:1-2*
15. God is the father of all truth; therefore, we should not lie, steal, or cheat (2464). *Gn 1:26*

Level: K

Part Four: Christian Prayer

(*Catechism of the Catholic Church*, 2558-2865)

1. God calls each person to prayer (2566-2567). *Acts 17:26-28*

2. Jesus teaches us how to pray (2607-2615). *Lk 11:1-4*
3. Jesus hears our prayers (2616). *Lk 11:9-10*
4. Mary prays and intercedes for us (2618). *Jn 2:1-12*
5. The prayer of blessing is our response for all that God has given us (2626). *Lk 1:67-79*
6. We adore God by acknowledging his greatness (2628). *Ps 95:1-6*
7. In the prayer of thanksgiving, every event and need can become an offering to God (2638). *1 Thes 5:18*
8. We can pray to the Father or to Jesus (2680). *Jn 6:44-51*
9. The church invites us to ask the Holy Spirit to teach us to pray (2681). *Jn 14:25-26*
10. We ask the saints to pray for us and the whole world (2683). *Heb 12:1*
11. We must pray and do good things (2745). *Jn 15:16-17*
12. The Lord's Prayer includes all other prayer (2761-2764). *Lk 24:44*

Level: 1

Part One: The Profession of Faith (Catechism of the Catholic Church, 26-1065)

1. God loves and cares for us (220-221). *1 Jn 4:8*
2. God is our Father (238). *Mal 2:10*
3. Jesus is the Son of God (240-242). *Mt 11:27*
4. God is creator of all (279). *Gn 2:4-24*
5. Jesus is our savior, for he brings forgiveness (457). *1 Jn 4:10*
6. Jesus showed us how to live (459, 520). *Jn 14:6*
7. Jesus is our friend and brother (519). *Heb 9:24*
8. We learn about the life of Jesus:
 - Annunciation (484) *1: 26-38*
 - Birth (525) *2:41-52*
 - Childhood and holy family (531-534) *2:1-11*
 - Teachings and parables (543-546) *10:5-7*
 - Miracles (547-550) *10:31-38*
 - Death (571-572) *27:45-56*
 - Resurrection (638). *28:1-15*
9. Jesus loved us as his friend even until his death (609). *13:1*
10. Mary is the mother of Jesus and our mother (501). *19:26-27*
11. Each of us has a guardian angel (336). *18:10*
12. The love between Father and Son is the Holy Spirit (243-244). *15:26*
13. The Holy Spirit gives us strength, joy, and peace (736). *15:22-23*
14. The Holy Spirit is a powerful sign of God's love for us (733). *n 5:5*
15. The Holy Spirit helps us live good lives and helps us in our daily work (735). *15:25*
16. The Pentecost story is also the story of the birthday of the church (731-732). *s 2:1-4*

17. The church is known as the people of God and the community of the followers of Jesus (897). *1 Jn 4:32*
18. Those who believe in Jesus are his true family (764). *12:49*
19. Because Christ is present in all of us we are truly catholic (830-831). *1 Jn 1:22-23*
20. God made us to be happy with him in heaven (1023-1025). *1 Jn 3:2*

Level: 1

Part Two: The Celebration of the Christian Mystery *(Catechism of the Catholic Church, 1066-1690)*

1. We learn about the seven sacraments (1113). *Lk 5:17*
2. We pray together as the whole body of Christ in the liturgy (1136). *Acts 2:42*
3. We learn about the place where the liturgy is celebrated and about the elements of worship: altar, tabernacle, chair, lectern, and baptismal font (1179-1186). *2 Cor 6:16*
4. We listen attentively to God's word at the liturgy (1154-1155). *Jn 1:1-5*
5. We praise God significantly by singing at the liturgy (1156-1158). *Eph 5:19*
6. Jesus comes to us in a special manner at Mass (1402-1405). *Jn 6:51, 54, 56*
7. Baptism makes us children of God and members of God's family (1213). *Acts 2:38-39*
8. We sometimes hurt others and have to say we are sorry (1439). *Lk 15:11-24*
9. Only God forgives us our sins (1441). *Lk 7:48*
10. When we offend God, we tell him we are sorry and he forgives us through a confessor priest (1465-1466). *Mt 6:12*
11. Sacramentals are symbols of our faith, among which are: blessings with the sign of the cross, holy water, the rosary, and the stations of the cross (1667-1676).

12. We celebrate the seasons of the church: Advent, Christmas, Lent, Triduum, Easter, and ordinary time (1171, 1194).
13. In the Mass we praise, thank, and bless God our Father (1359-1361). *Eph 1:3-6*
14. Our church building is the house of God's family and a house of prayer (1179-1181). *1 Pt 2:4-5*
15. Jesus is with us in the Eucharist as a sign of his love for us (1380). *Jn 13:1*
16. We genuflect before the tabernacle to show our respect for Jesus' real presence there (1378-1379). *Phil 2:10*

Level: 1

Part Three: Life in Christ

(*Catechism of the Catholic Church*, 1691-2557)

1. God made us to know, love, and serve him (1721). *2 Pt 1:4*
2. God wants us to be happy in this world, to be with him in heaven, and has placed this desire deep within our hearts (1718). *Mt 6:21*
3. We love God above all things (1822-1829). *Rom 5:10*
4. We use Jesus' name with respect and with love (2142-2144). *Ex 20:7*
5. We love God in others and show our respect for them (1929-1933). *Rom 13:8-10*
6. God's family includes all races, languages, and differences (1934-1938). *Mt 24:40*
7. We must respect other people's property (2401). *Mt 19:18*
8. It is important to tell the truth (2464). *Dt 5:20*
9. We show love for our parents and for our family (2199). *Lk 2:51*
10. We help people who are in need of our help (2447). *Mt 22:37-40*
11. The saints show us how to live and how to become holy (2030). *Gal 6:2*

Level: 1

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

1. Prayer is speaking directly to God (2559). *Mt 6:5-15*
2. Prayer comes from the heart and the whole person (2562). *Rom 8:26*
3. Many times we pray together out loud (2700, 2704). *Acts 4:24-26*
4. There are times that we pray alone (2705-2708). *Mt 6:6*
5. Jesus taught us to pray the Our Father (2607-2615). *Mt 6:9-15*
6. God always hears our prayers (2616). *Mk 10:48*
7. In the Hail Mary, we ask our Blessed Mother to pray for us (2676-2679). *Lk 1:39-45*
8. In prayer, we praise and adore God (2628-2639). *Ps 24:9-10*
9. In prayer, we ask God to help ourselves and others (2629, 2636). *Col 4:12*
10. In prayer, we tell God we are sorry (2631). *Lk 18:13*
11. In prayer, we thank God (2637-2638). *Col 4:2*
12. In prayer, we ask God to bless us and the food we eat at the beginning and at the end of our meals (2834). *Lk 22:14-20*
13. In prayer, we offer each new day to God in our morning offering (2659-2660). *Ps 5:3*

Level: 2

Part One: The Profession of Faith (*Catechism of the Catholic Church*, 26-1065)

1. God has made us for himself and then draws us to himself (27-30). *Acts 17:26-28*
2. God shows himself to us so we can know, love, and serve him (52). *1 Tm 6:16*
3. The Bible tells us about our Father who is in heaven and who comes to meet his children and speaks with them (104). *1 Thes 2:13*
4. God reveals himself as both our beginning and our end (229). *Rv 1:8*
5. Jesus is the Son of God and at the same time he is one with his Father (262). *Jn 1:1*
6. God made all of his creation very good (299). *Gn 1:31*
7. The Son of God became man so that we could all know his Father's love (458). *1 Jn 4:9*
8. Sin breaks our friendship with God (386-387). *Gn 3:14-19*
9. Baptism is "the first and chief sacrament" for forgiving our sins (977). *Mk 16:15-16*
10. Jesus (which means "God saves") saves us from our sins (430). *Mt 1:21*
11. Christ died for our sins in accordance with the Scriptures (601). *1 Cor 15:3*
12. We adore God in the person of Jesus, who came to us in the weakness of a newborn child (525-526). *Lk 2:8-20*
13. The resurrection of Jesus is both the heart and chief truth of our faith (638). *Acts 13:32-33*
14. God sent the Spirit into our hearts so that we can know his son (683). *1 Cor 12:3*
15. The Holy Spirit teaches us how to pray (741). *Rom 8:26*
16. The church is both the people of God and the body of Christ (777). *Eph 1:22-23*
17. Jesus gave himself to save us from sin and to form us as a holy people of his own (802-803). *Ti 2:14*

18. Mary is truly the Mother of God and is clearly our mother, too (963). *Jn 19:26-27*

Level: 2

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. God is always present to us, especially in liturgical celebrations, the sacraments, his word, and in prayer and song (1088). *Mt 18:20*
2. Jesus shared his life with others when he lived on earth, and today he shares his life with us in the sacraments (1115-1116). *Lk 5:17*
3. The two main effects of baptism are forgiveness of sins and rebirth in the Holy Spirit (1262). *Acts 2:38*
4. The Eucharist was instituted at the Last Supper on the night before Jesus died on the cross (1323). *Lk 22:14-20*
5. In the Eucharist, bread and wine are changed into the body and blood of Christ (1333). *Mt 26:26-28*
6. In the Eucharist, Jesus stays in our midst as the one who loves us and offered himself up completely for us (1380). *Jn 13:1*
7. The Eucharist is a sacrificial memorial of Jesus dying on the cross and a sacred meal of communion with the Lord's body and blood (1382). *Lk 24:29-35*
8. To receive Holy Communion, we must be free from serious sin and fast from food and drink for one hour (1385-1387). *1 Cor 11:27-29*
9. Holy Communion unites us closely with Jesus and nourishes our life in Christ received at baptism (1391-1392). *Jn 6:56-57*
10. After we receive Jesus in Holy Communion, we adore him present within us (1396). *1 Cor 10:16-17*
11. We can lose or weaken the grace of baptism through sin (1420). *Col 1:21-23*
12. God's mercy always calls us back to union with God (1465). *Lk 15:11-33*
13. We experience God's pardon and mercy in the sacrament of penance (1422). *Mk 1:15*

14. The sacrament of reconciliation is for all sinful members of the church, especially those who have committed serious sin (1446). *Mk 2:5*
15. In the sacrament of reconciliation we confess our sins to the priest who is the sign and instrument of God's merciful love and forgiveness (1461-1465). *Jn 20:23*
16. To have our sins forgiven, we must be sorry for them (1451). *Lk 19:1-10*
17. After our sins are forgiven, we perform the penance assigned us by our confessor (1459-1460). *Rom 8:17; 3:25*
18. The sacrament of penance reconciles us to God and to the church (1496).
19. At Mass, we thank God, our Father, for his blessings (1083). *Lk 10:21*
20. We sing at Mass to praise God (1156-1158). *Col 3:16*
21. The liturgical year celebrates the various parts of the paschal mystery (1171).
22. The Mass is composed of two main parts: the Liturgy of the Word and the Liturgy of the Eucharist (1346).
23. Through baptism, confirmation, and Eucharist every Christian is called to holiness (1533). *Col 3:12-15*
24. The liturgy can be celebrated in various forms in order to express different cultures (1200-1209). *Rom 16:26*

Level: 2

Part Three: Life in Christ

(*Catechism of the Catholic Church*, 1691-2557)

1. The beatitudes are the very core of Jesus' preaching (1716). *Mt 5:3-12*
2. God gave us the free will to make choices (1730). *Sir 15:14*
3. Forming one's conscience helps a person know right from wrong (1776).
4. Sin is an offense against God, by saying no to God and his love (1849-1850). *Ps 51:4*
5. There are serious sins and there are sins of lesser gravity (1854). *1 Jn 5:13-20*

6. All authority comes from God, and all authority that exists is from God *Rm 13:1-2 (1899).*
7. Love of neighbor cannot be separated from love for God *(1878-1880). 1 Jn 4:20-21*
8. Our sins do not affect us alone; sin affects the common good of the life of all of us *(1905-1912).*
9. The Ten Commandments tell us what is expected in order for us to love God and to love our neighbor *(2067). Mt 19:16-19*
10. Grace, God's life, makes us God's adopted sons and daughters *(1996). Rom 8:14-17*
11. God's name is holy and we should respect it *(2143-2144). Ps 29:2*
12. The Fourth Commandment calls us to honor and obey our parents *(2200). Dt 5:16*
13. Stealing, or taking the property of another, is wrong *(2408). Dt 5:19*
14. Lying is saying what is untrue and, therefore, it is against God's law *(2482-2487). Dt 5:20*
15. Our bodies are temples of the Holy Spirit, and we must keep them pure *(2343-2345, 2519). Jn 15:15*
16. Because God created all life we are called to respect life in all its forms and all its aspects *(2259-2262). Mt 5:22-44*
17. We keep the Lord's day by actively participating in the Eucharistic celebration on Sunday or on the Saturday vigil *(2181).*

Level: 2

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

1. We develop a personal relationship with God when we pray *(2558). Mt 6:5-8*
2. Our prayer usually takes the form of blessing, adoration, petition, intercession, thanksgiving, and praise *(2626-2643).*
3. The Holy Spirit empowers us to accept the tradition of prayer in the church *(2661). Rom 8:26*

4. The family is ordinarily the first place a person learns to pray (2685). *Dt 6:20-25*
5. We are able to pray in communion with Mary the Mother of God because of her obedience to God (2682). *Lk 1:46-55*
6. In prayer, we are also close to the saints, as we ask them to pray for us (2683). *Heb 12:1*
7. The three major expressions of prayer are vocal prayer, meditation, and contemplative prayer (2721). *Lk 11:5-13*
8. Jesus gave us the Our Father as our foundational prayer to God (2759). *Mt 6:9-13*

Level: 3

Part One: The Profession of Faith (*Catechism of the Catholic Church*, 26-1065)

1. The church is one because her source of unity is the Trinity. This unity is primarily bonded by charity. It is also bonded by the profession of faith, handed on by the apostles; the celebration of worship, particularly through the sacraments; and the apostolic succession, through the sacrament of holy orders (813, 815). *Eph 2:19-22*
2. The church is both holy and sanctified through her union with Jesus (824). *Eph 4:11-16*
3. The church honors saints, especially Mary, for their holiness (829). *Eph 5:26-27*
4. The meaning of the word “catholic” is “universal” (830). *Acts 2: 1-41*
5. The church is catholic because of her mission to the entire world (831). *Mt 28:19-20*
6. The church is apostolic because of her foundation upon the apostles and her continued succession through the bishops (857). *Eph 2:20*
7. The apostles continue Jesus’ mission given him by the Father (858). *Mk 3:13-18*
8. The apostles were chosen witnesses of Jesus’ resurrection (860). *Acts 2:32-33*
9. The church, as the body of Christ and the temple of the Holy Spirit, fulfills the mission of Christ and the Holy Spirit (737). *Eph 4:3-5*
10. The church is also the communion of saints (946). *Rom 16:2*
11. The communion of saints is bonded, united, nourished, and enriched by the sacraments, especially the Eucharist (950). *2 Cor 9:11-15*
12. Mary is the mother of Christ, and the mother of the members of Christ, the church (963). *Acts 1:13-14*
13. The first followers of Jesus formed the early church as Christian communities (767-768). *Acts 4:32-37*
14. The mission of Christian communities is to invite all people to share in the communal love of the Father and the Son and the Holy Spirit (850). *Mt 28:18-20*

15. Christians are called to continue the mission of Jesus (863). *Jn 13: 12-16*
16. Our life continues on after death according to a particular judgment that assigns either eternal life or eternal punishment (1021-1022). *Mt 25:31-46*
17. God speaks to us and tells us about himself (50). *Ex 3:4-14*
18. God speaks to us through tradition and sacred Scripture (81-82). *Heb 1:1-2*
19. God exists from all eternity (212-213). *Ps 102:26-27*
20. God is constantly present to everything he has made (300). *Acts 17:28*
21. The beauty of creation is a reflection of the Creator's beauty (341). *Ps 27:4*
22. God sent his beloved Son as man to save and redeem us (422). *Gal 4:4-5*
23. Jesus' obedience to Mary and Joseph is a model for us (531-534). *Lk 2:41-52*
24. The paschal mystery is the death and resurrection of Jesus and we are all called to share in it (618). *Rom 6:3-11*
25. Jesus died for everyone and God's love includes everyone (604-605). *Mt 18:14*
26. In the mystery of the Ascension, Jesus returns to his Father and sits at his right hand (659). *Mk 16:19*
27. By the power of the Spirit we all live and walk by the same Spirit (736). *Gal 5:22-25*
28. The religious life is a form of consecration which constitutes one way of expressing a more intimate relationship with God, rooted in baptism and dedicated totally to God for the sake of the kingdom of heaven (916). *Mt 19:21
1 Cor 7:34-36*

Level: 3

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. The sacraments are called "sacraments of faith" because they not only require faith but they also deepen faith (1122-1126). *Rom 5:1-5*
2. Images and icons are visible representations of God, angels, and saints

(1159-1162).

3. The sacraments of initiation are baptism, confirmation, and Eucharist (1212). *1 Jn 5:6-8*
4. Catholics celebrate Eucharist especially on Sundays and holy days of obligation (1343). *Acts 20:7*
5. Catholics should receive Communion every time they participate in the Eucharist, but at least once a year, during the Easter season (1388-1389).
6. We participate fully in the church through Eucharist, which is the wellspring and high point of our faith life (1324-1327). *1 Cor 15:28*
7. Confirmation continues the grace of Pentecost in the church today (1288). *Acts 2:38*
8. The sacraments of reconciliation and anointing of the sick are called sacraments of healing because they continue Jesus' work of healing and salvation in the power of the Holy Spirit (1421). *Jas 5:13-18*
9. We are forgiven our sins after baptism through the sacrament of reconciliation (1446). *1 Jn 1:8*
10. Jesus brings us peace and forgiveness through the sacrament of the anointing of the sick (1499). *1 Pt 4:13*
11. Penance, conversion, confession, forgiveness, and reconciliation are all names for the same sacrament—penance and reconciliation (1423-1424). *2 Cor 5:20*
12. Matrimony and holy orders are called the sacraments of service because they are focused on the salvation of others (1534).
13. Marriage, the covenant between a baptized man and woman, has been established by Christ as a sacrament (1601). *Gn 2:18-24*
14. Through the sacrament of marriage, all family members carry out the priesthood of the baptized in a special manner (1657). *Ps 128:1-6*
15. Through the sacrament of holy orders a man is ordained to serve the faith community in the name of Jesus (1591). *Jn 20:19-23*
16. Holy Orders includes three degrees: deacons, priests, and bishops (1536). *Mk 10:45*
17. The many aspects of the paschal mystery unfold throughout the liturgical year (1171). *Lk 4:19*

Level: 3

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. The creation of men and women in the image and likeness of God is the foundation for the dignity of the human person (1700). *Gn 1:27*
2. All Christians share in God's own nature and are called to lead a life worthy of the Gospel (1692). *2 Pt 1:4*
3. All persons are created and born with free will (1730). *Sir 15:14*
4. We are called to exercise our free will by making good and moral choices (1731-1734). *Rom 6:17*
5. True happiness is of divine origin, placed in the human heart by God, and discovered through God's goodness, guidance, and grace (1718-1724). *2 Pt 1:4*
6. Our conscience enables us to take responsibility for what we do (1781). *1 Jn 3:19-20*
7. Jesus' great commandment is that we love one another as he has loved us (1823). *Jn 15:9, 12*
8. We learn to form our conscience through God's laws, through church teachings, and through sacred Scripture (1783-1785). *Ps 119:105*
9. The works of mercy are acts of charity that help our brothers and sisters in their bodily and spiritual needs (2447). *Heb 13:3*
10. The proper use of the gifts of creation is governed by our accepting responsibility for the quality of life of our neighbors both now and in the future (2415). *Gn 1:28-31*
11. Our response to the needs of the poor will be the basis of Jesus' recognition of us as his chosen ones (2443). *Mt 25:31-36*
12. It is from the church that one learns the example of holiness, especially as we emulate Mary and the saints as models for our lives, and in accordance with the Spirit of Jesus (2030). *Gal 6:2*

13. Sin is a failure of love of God and of neighbor, especially in preference for our own convenience and ease (1849). *Ps 51:4-6*
14. There are different kinds of sin, judged according to their gravity (1852-1855). *Mt 15:19-20*
15. All human life is sacred (2258). *Mt 5:21-22*
16. The Ten Commandments express our basic responsibilities toward God and toward neighbor. They are written by God on the human heart (2072). *Ex 20:1-17*
17. Jesus has given us his new commandment to love one another as he has loved us (1970). *Jn 15:12*

Level: 3

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

1. God ceaselessly calls each of us to prayer (2566-2567). *Acts 17:27*
2. Prayer is primarily a gift from God (2559-2561). *Jn 4:10*
3. Christian prayer is the action of God and humanity. It originates from the Holy Spirit and from within ourselves (2564).
4. Our practice of prayer is primarily the state of being in the presence of God. Through our baptism this intimate and personal communion with God is always possible (2565). *Rom 6:5*
5. Jesus taught us to pray by the way he prayed (2607-2615). *Mk 1:15*
6. There are many expressions of prayer: blessing and adoration, petition, intercession, thanksgiving, and praise (2626-2643).
7. We can pray at any time and in any place (2660). *Lk 13:20-21*
8. The example and witness of the saints not only teach us about prayer but invite us to ask for their intercession in prayer (2683). *Heb 12:1*

9. The Christian life and our prayer life are inseparably linked, for they *Jn 15:16-17* both proceed from God's love (2745).

Level: 4

Part One: The Profession of Faith (Catechism of the Catholic Church, 26-1065)

1. We are all made for God, and the desire for God is placed deep in our hearts (27-30). *Acts 17:26-28*
2. We know God through our world and through other human persons (31-35). *Rom 1:19-20*
3. God reveals his plan of salvation and offers us a covenant relationship (51-61). *1 Tm 6:16*
4. God gave his law to Moses and to the people of Israel so they might recognize and serve him as true God (62). *Dt 6:1-9*
5. Sacred Scripture is God's word and, therefore, whatever God tells us in these inspired words, must be true (105-108). *2 Pt 1:19-21*
6. The Christian faith is primarily and essentially Trinitarian (150-152). *1 Cor 12:3*
7. Christians are baptized in the name of the Father, Son, and Holy Spirit (232). *Mt 28:19-20*
8. We are all made in God's image and likeness (355-361). *Gn 1:27-31*
9. Jesus is our redeemer and savior, and during his earthly life he knew, loved, and gave himself for each one of us (478). *Gal 2:20*
10. The Father's only Son was conceived by the power of the Holy Spirit (484-486). *Lk 1:34-35*
11. Jesus experienced the condition of real human death (624). *Heb 2:9*
12. Jesus' body did not remain in the tomb (638-644). *1 Cor 15:3-4*
13. God will judge us all at the end of time (668-679). *Mt 25:40*
14. The resurrection of our bodies will take place at the end of the world (997-1004). *1 Thes 4:16*
15. At Pentecost, the followers of Jesus received the Holy Spirit as God's special gift (731-736). *Acts 2:33-36*
16. Everyone in the church shares in Christ's role as priest, prophet, and *Heb 5:1-5*

king (783-786).

17. The church includes a great diversity of members (791). *Gal 3:27-28*
18. Through the sacrament of penance all the baptized can be reunited with both God and the church (980). *Jn 20:19-23*
19. The communion of saints is another way of stating what the church is (946-948). *Acts 2:42*
20. Mary is the Mother of God and the mother of the church (963).
21. Mary continues in heaven uninterruptedly to intercede for us (969).
22. The word “amen” also means “I believe” (1061-1065). *2 Cor 1:20*

Level: 4

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. Liturgy is the participation of the people of God in the work of God (1069-1070). *Jn 17:4*
2. Christ is always present by the power of the Holy Spirit in the liturgy and in the sacraments (1084-1085). *Eph 1:6*
3. The Christian liturgy recalls the mysteries of salvation and makes them present. In the liturgy the paschal mystery of Christ is celebrated but not repeated (1104). *Rom 12:1*
4. There are seven sacraments, all instituted by Christ (1114). *Jn 3:5*
5. Sacraments are necessary for salvation because they make us partakers in the divine nature (1129). *2 Pt 1:4*
6. Baptism and confirmation empower the priestly people of God to celebrate the liturgy. Holy Orders ordains men to nurture the church in the name of Christ (1119).
7. The sacraments of baptism, confirmation, and holy orders impart a sacramental “character” or “seal” (1121).

8. The liturgy of the hours is the prayer of the entire people of God (1175).
9. The three sacraments of initiation—baptism, confirmation, and the Eucharist—provide the bedrock for every Christian life (1212).
10. Baptism frees us from sin and regenerates us as children of God (1213). *Acts 1:8*
11. All sins, original and personal, together with their punishment, are forgiven through baptism. (1263).
12. Confirmation is required to complete the grace of baptism (1285).
13. As at Pentecost, the sacrament of confirmation is the full outpouring of the Holy Spirit (1302). *Acts 2:1-4*
14. The Eucharist completes Christian initiation and is the source and summit of all Christian life (1322-1327).
15. By the words of consecration and the invocation of the Holy Spirit, the bread and wine become Christ's body and blood (1333).
16. The sacrament of penance was instituted by Christ for the forgiveness of sins in the church (1446).
17. Reconciliation is called the sacrament of conversion because we return to God from whom we have turned away by sin (1423). *Lk 15:18*
18. Reconciliation is called the sacrament of penance because we do satisfaction and penance to show that we are sorry for our sins (1423).
19. Reconciliation is called the sacrament of confession since we tell our sins to a priest as a necessary element in this sacrament (1424).
20. Reconciliation is called the sacrament of forgiveness because we receive, through the priest's sacramental absolution, God's pardon and peace (1424).
21. Penance is called the sacrament of reconciliation because it reunites us to God and the community (1424). *Mt 5:24*
22. The sacrament of reconciliation reconciles us with the church which has suffered from the sin of one of her members (1469). *1 Cor 12:26*

23. The sacrament of the anointing of the sick is intended particularly to strengthen those afflicted by illness (1511). *Jas 5:14-15*
24. The sacrament of holy orders enables one to act as a representative of Christ in his three-fold office of priest, prophet, and king (1581). *1 Cor 7:32*
25. The sacrament of matrimony is a sign of the covenant relationship between Christ and the church. It gives married couples the grace to love each other as Christ has loved the church (1661). *Eph 5:28-33*
26. Sacramentals are different from the sacraments. While the sacraments confer the grace of the Holy Spirit, sacramentals help prepare us to receive grace and sacramentals also dispose us to cooperate with grace (1670).

Level: 4

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. Christians are called to recognize their special dignity as children of God and partakers in the divine nature of God (1691-1692). *Jn 3:1*
2. At the heart of Jesus' preaching are the beatitudes which express the vocation of his followers (1716-1717). *Mt 5:3-12*
3. The purpose of human existence is found in the beatitudes. Through them we are invited to share in God's beatitude (1719).
4. Because God created humans as rational beings, he has created them free and conferred on them the dignity of people who can initiate and control their own actions (1730). *Sir 15:14*
5. The morality of one's actions depends on the object which is chosen, the purpose intended, and the circumstances surrounding the action (1749-1750).
6. An informed conscience makes judgments according to reason and conforms with that is the true good. Everyone is responsible to use every available means to form their conscience well (1798).
7. There are four human virtues which play a central role and are called "cardinal" virtues. These virtues are prudence, justice, fortitude, and temperance. All the other virtues are grouped around these four human virtues (1804-1809). *Wis 8:7*

8. The human virtues are grounded in the three theological virtues: faith, hope, and charity. These theological virtues conform our capabilities for participation in the divine nature, for they relate directly to God (1812-1829). *1 Cor 13:13*
9. The gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. These gifts sustain the moral life of all Christians (1830-1831). *Is 11:2*
10. The twelve fruits of the Holy Spirit are: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity. The Holy Spirit shapes these in us as an experience of our future taste of what the kingdom of God is all about (1832). *Gal 5:22-23*
11. Sin is a turning away from God. It turns our hearts away from God and it sets itself against God's love for us (1849-1851). *Ps 51:4*
12. Mortal sin requires three conditions to be met simultaneously: grave matter, full knowledge, and complete consent (1854-1861). *1 Jn 5:16*
13. Venial sin diminishes charity, demonstrates an inappropriate desire for created goods, and hampers spiritual growth (1862-1863). *1 Jn 5:17*
14. Love of neighbor can never be separated from the love of God (1878). *Lk 10:29-37*
15. The authority that supports the moral order comes from God. All responsible authority, in all persons, institutions, and circumstances, ultimately comes from God (1899). *Rom 13:1-2*
16. Respect for the dignity of the human person requires respect for the rights that come from one's dignity as a creature. These rights exist prior to society and have to be recognized by that society (1930). *Mt 25:40*
17. Grace is a sharing in the very life of God and it incorporates us into the intimacy and life of the Trinity (1996). *Jn 1:12-18; 17:3*
18. The precepts of the church are laid within the foundation of our moral life and are tied to and nourished by participation in the liturgical life of the church (2041-2043).
19. The Ten Commandments set forth our most fundamental responsibilities toward God and toward neighbor (2072). *Ex 20:2-17*

20. All Christians are called to holiness. Holiness consists in sharing in the intimacy and compassion of God (2012-2016). *Rom 8:28-30*

Level: 4

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

1. Prayer can be spoken of as a raising of one's mind and heart to God and the asking of all good things from God (2559). *Ps 8:2-10*
2. Scripture speaks of the heart that prays. If our hearts are separated from God, our prayers are then in vain (2562). *Lk 18:9-14*
3. Prayer is that special relationship between our creator and ourselves in Christ, Jesus (2564).
4. In St. Luke's Gospel emphasis is placed on the work of the Holy Spirit and the infusion of prayer throughout Jesus' ministry. Jesus always prayed before the significant moments in his ministry (2600). *Lk 3:21*
5. Jesus teaches us how to pray by entrusting to us the foundational Christian prayer—the Our Father (2759). *Lk 11:1-4*
6. In the Gospel we get a glimpse of the faith, intercession, and prayer of Mary (2617-2619). *Jn 2:1-12*
7. There are different types of prayer: blessing and adoration, petition, thanksgiving, intercession, and praise (2626-2642). *Ps 62:2-9*
8. In the Eucharist we find the expression of all forms of prayer (2643). *Mal 1:11*
9. Tradition has always supported these three major expressions of prayer: vocal prayer, meditative prayer, and contemplative prayer (2699-2719). *Sg 1:7*
10. A true summary of the whole Gospel is found in the Lord's Prayer (2761). *Lk 11:1-4*

Level: 5

Part One: The Profession of Faith (*Catechism of the Catholic Church*, 26-1065)

1. God is always present and remains active in the church (79). *Col 3:16*
2. The Incarnation means that Jesus is both human and divine (461-463). *Jn 1:14*
3. The kingdom of God (or the reign of God) is visible and active in the world today (547-556). *Acts 2:22*
4. Jesus is the source of our salvation (430). *Mt 1:21*
5. The Incarnation of the Son of God is the distinctive belief of Christians (463). *1 Jn 4:2*
6. Mary is the Mother of God (495).
7. Jesus' death was part of the mystery of God's plan of salvation (599-600). *Acts 2:23*
8. The church makes present and completes the mission of Jesus through the Holy Spirit (737). *Jn 15:8*
9. The church is truly the body of Christ (787-789). *Jn 15:4-5*
10. The church has a great diversity of members and always seeks to maintain bonds of unity and peace (814). *Eph 4:3*
11. The church finds nourishment at the one table of both God's Word and Christ's Body (101-104). *1 Thes 2:13*
12. The church has visible signs of unity: one faith, one liturgy, an unbroken line of succession from Peter to today (815). *Col 3:14*
13. Where Christ has ascended, we believe that one day we will also follow (659-664). *Jn 12:32*
14. The Assumption means that Mary was taken up body and soul into heaven. It is a distinct participation in the resurrection of Jesus and points to our own resurrection in the future (966).

15. To pray the Apostles' Creed brings us into union with our triune God and with the communion of saints (197). *Rom 6:17*
16. The Holy Spirit empowers us to bear many special fruits of the Spirit (736). *Gal 5:22-23*
17. Death is a consequence of sin, yet death has been transformed by Christ the resurrected savior (1006-1009). *Rom 5:19-21*
18. The resurrection of our body, like that of Jesus, will be the action of the Trinity (989). *Rom 8:11*
19. After death, each individual receives a particular judgment which will be heaven, purgatory, or hell (1021-1037). *Ti 2:13*
20. The last judgment is for all people, and each person will be directed either toward heaven or hell (1038-1041). *Acts 24:15*

Level: 5

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. Christ is present to his church, especially in the liturgy, in the sacraments, and when the church prays and sings (1088). *Mt 18:20*
2. Sacraments are powerful actions of the Holy Spirit at work in the church, the body of Christ (1113-1116). *Lk 5:17*
3. Baptism, confirmation, and holy orders are sacraments that impart a special permanent character and they cannot be repeated (1121).
4. Baptism, Eucharist, and confirmation are the sacraments of initiation and they form the foundation for Christian life (1212).
5. Jesus began his public life after being baptized by St. John the Baptizer in the Jordan (1223). *Mt 3:13-17*
6. The essential rite of baptism is the triple immersion or triple pouring of water and the appropriate words of belief in the Trinity (1239-1240). *Jn 3:5*
7. Through baptism all sins, original and personal, along with their punishment, are forgiven (1263). *1 Tm 2:4*
8. The *Rite of Christian Initiation of Adults* specifies the stages of initiation *Rom 6:3-4*

whereby a person becomes a Christian. This goes back to the time of the apostles and continues to the present day (1229-1233).

9. The essential elements of the sacrament of confirmation are: the anointing with chrism on the forehead, which is done by the laying on of hands, and through the words, "Be sealed with the gift of the Holy Spirit" (1300).
10. In the Latin rite, the bishop is the ordinary minister of confirmation (1312-1313).
11. Confirmation completes baptism and is given only once. Confirmation imprints a permanent character on the soul (1304-1305). *Acts 8:14-17*
12. Christian initiation is completed by the sacrament of the Eucharist (1322-1323).
13. The Lord invites us to receive his body and blood in the Eucharist (1384). *Jn 6:53*
14. One of the fruits of Holy Communion is greater union with Christ, Jesus (1391-1392). *Jn 6:56*
15. Christ is present in the priest, the assembly, the word of God, particularly in the bread and the wine of the Eucharist (1373). *Rom 8:34*
16. The essential signs of the sacrament of the Eucharist are bread and wine and the words of consecration: "This is my body which will be given up for you.... This the cup of my blood...." (1412). *Mt 26:26-29*
17. The church's healing sacraments of penance and anointing of the sick continue Jesus' mission of healing and salvation today (1421). *Mk 2:1-12*
18. Sin is above all an offense against God and undermines the unity within the church (1440). *2 Cor 5:20*
19. The sacrament of reconciliation forgives sin committed after baptism (1446). *Mk 2:5*
20. The essential elements of the sacrament of reconciliation are contrition, confession, and satisfaction on the part of the penitent; and God's action of forgiveness through the priest (1448).
21. Contrition is the most important act of the penitent (1451).
22. The effects of the sacrament of reconciliation are reconciliation both with God and with the church (1468-1469). *1 Cor 12:26*

23. Celebration of penance involves a blessing from the priest, a reading from Scripture, a call to repentance, a confession of sins, the giving and acceptance of a penance, absolution, thanksgiving and praise, and dismissal with a blessing (1480).
24. The sacrament of the anointing of the sick is especially intended to strengthen those who are afflicted with illness (1511). *Jas 5:14-15*
25. The anointing of the sick is a communal liturgical celebration, no matter where it takes place nor how many people are present (1517).
26. The essential elements of the anointing of the sick include the priest's laying hands on the sick, prayer, and anointing with oil (1519). *Jas 5:14*
27. Holy orders is a sacrament through which the church continues until the end of time the ministry handed on to the apostles by Jesus (1536).
28. The essential rite of the sacrament of holy orders is the imposition of hands and the prayer of consecration. The bishop is the minister of holy orders (1573).
29. Marriage, the intimate communion of love and life between man and woman, is established by God (1603). *Gn 1:27*
30. Consent between husband and wife is the indispensable element of marriage (1626-1627).
31. The sacrament of matrimony signifies the union of Christ and the church. Christian marriage is a symbol of the covenant love relationship between Christ and his church (1661). *Eph 5:31-33*
32. The grace of the sacrament of matrimony is given to complete the love of husband and wife and to strengthen their unity which is indissoluble (1641). *Jn 2:1-11*
33. As sacred signs, sacramentals are different from the sacraments but carry a resemblance to them (1667).
34. The use of holy water is a reminder of baptism (1668).

Level: 5

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. Given a soul, intellect, and free will, a person is drawn to God and destined for eternal life. True freedom is “seeking and loving what is true and good” (1711). *Col 1:15*
2. The beatitudes paint a portrait of Jesus, portray his love, and express the vocation of his disciples (1717). *Mt 5:3-12*
3. Through the power of freedom, grounded in intellect and will, we are responsible for our choices (1731, 1734). *Sir 15:14*
4. Sins are judged according to their seriousness. The difference between mortal and venial sin is part of the tradition of the church and is underscored by human experience (1854). *1 Jn 5:17-18*
5. Freedom of choice makes humans beings moral subjects whose actions can be morally evaluated as either good or evil (1750-1761). *Lk 18:18-23*
6. Passions, emotions, and feelings are neither inherently good nor evil. However, their expression can be either good or sinful (1762-1774). *Mk 11:15-18*
7. An informed conscience is shaped by reason, enlightened by education, and aided by the witness and teaching of the church (1783-1785). *Ps 119:105*
8. The theological and cardinal virtues, and the gifts and fruits of the Holy Spirit readily help us seek and love truth and goodness (1803-1832). *1 Cor 13:4-13*
Gal 5:22-23
9. The exercise of authority and the preservation of the common good are closely connected with social justice. Society safeguards social justice by creating the conditions that permit individuals and groups to obtain their just due (1928-1948). *Mt 25:34-40*
10. Grace, a participation in the very life of God, is the free gift of God’s life through the Holy Spirit which helps us live God’s law (1996-2005). *Jn 1:12-18*
11. The Ten Commandments and the precepts of the church nourish us with moral guidelines and principles for application and use in facing the social justice issues of our day (2041-2051). *Dt 5:6-21*

Level: 5

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

1. Prayer can be said to be a raising of one's mind and heart to God and the asking for all good things from God (2590). *Lk 11:2-4*
2. The mystery of salvation celebrated in the liturgy continues in the heart that prays (2655). *Eph 5:19*
3. The forms of prayer contained in the Scripture are models for us today and are usually called blessing and adoration, prayer of petition, prayer of intercession, prayer of thanksgiving, and prayer of praise (2623-2649). *Acts 1:14; 2:42*
4. The Eucharist includes and expresses all forms of prayer (2643). *Mal 1:11*
5. There are three main expressions and forms of prayer: vocal, meditative, and contemplative. Composure of the heart is the common trait for all three expressions of prayer (2697-2724). *Mt 6:5-14
Mk 14:32-42
Lk 11:1-13
Jn 17:1-26*
6. In St. Luke's Gospel emphasis is placed on the work of the Holy Spirit and the infusion of prayer throughout Jesus' ministry. Jesus always prayed before the significant moments in his ministry (2600). *Lk 3:21; 6:12;
9:18-20, 28;
22:32, 41-44*
7. Because of Mary's special relationship with God, we love to pray in communion with her, to link her prayers of praise and petition with the prayers of the entire church, and to proclaim the goodness of the Lord to, for, through, and with her (2673-2682). *Acts 1:14
Jn 19:25-27
Lk 1:26-56*
8. The saints in heaven continue to pray with and for us on earth. We should constantly ask their intercession for us, for the communion of saints, and for the entire universe (2683). *Heb 12:1*

Introduction For Level 6-8

This section of *Handing On The Faith* acknowledges that many junior-high school education programs are multi-aged. Such programs may elect to cover particular content areas at different times during the years of junior-high school. Therefore, specific content for each level is not defined in the pages that follow. Rather, the content statements are grouped under topic headings that are to be covered in the course of junior-high years of religious instruction.

The developers of the Level 6-8 section identified three topic areas for the purpose of organizing the catechetical effort at this level. These topic areas are not to be considered courses but as points of reference for catechizing young people. Within each topic area, content statements are grouped according to the four parts of the *Catechism*. The number of statements within each part of the *Catechism* varies according to the topic area.

A brief description of each of the three topic areas follows:

1. The **Old Testament** topic area includes foundational principles of Scripture study, especially applied to the Old Testament; tracing and connecting our liturgical and sacramental life to its roots in the Hebrew Scriptures; exploring the foundations for contemporary moral living and practice in the Old Testament; and developing the examples of prayer found in the Hebrew Scripture accounts.
2. The **Jesus Christ** topic area highlights the fundamental beliefs necessary for an informed Catholic's understanding of our savior and redeemer, our sacraments, our moral life, and our practice of prayer in imitation of Jesus.
3. The **church** topic area includes statements on the core doctrines of our tradition, our liturgy, our ethical practice and living, and our prayer life.

Level: 6-8

Topic: Old Testament

Part One: The Profession of Faith

(*Catechism of the Catholic Church*, 26-1065)

1. All people are inherently drawn to God because God created them and has written this very desire in every human heart (27). *Gn 1: 26-27*
2. God's self-revelation to humans is a gradual process and follows a specific divine plan (53). *Heb 11:1-40*
3. In order to bring together a dispersed people, God called Abram and made him Abraham, which means the father of many nations (59). *Gn 17: 1-5*
4. Through all of history God has formed his people in the hope of salvation and in the expectation of a new and eternal covenant, open to all people (54-64). *Jer 31:31-34*
5. "Sacred Scripture must be read and interpreted" with its divine authorship in mind (*Dei Verbum* 12, 3) (111). *Ps 103*
6. The canon of sacred Scripture includes 46 books for the Old Testament and 27 for the New Testament (120).
7. The Old Testament books, because they are divinely inspired, have a permanent and lasting value (121).
8. The human response to God is by faith—a complete submission of one's mind, will, and whole being (143). *Mic 6:8*
9. God revealed himself, his very essence, by making his name known to his people Israel (203). *Ex 3:13-15*
10. God needs no help nor any pre-existent thing in order to create—to bring something out of nothing (296).
11. Humans are the summit of God's creation (343).
12. From the moment of conception, every human soul is created immediately by God and is immortal (366).
13. God and all his works are infinitely good. Adam, by his *Rom 5:12*

disobedience, brought sin and death into the world (385, 402).

14. Abraham is the model of faithful obedience offered us by the Old Testament (144-146, 165).
15. Throughout the centuries, in the Old Testament, God prepared us *Jn 3:16* for the coming of Christ (522).

Part Two: The Celebration of the Christian Mystery (*Catechism of the Catholic Church*, 1066-1690)

1. For all times, all of God's works are truly a blessing. This divine blessing is fully communicated and revealed in the church's liturgy (*Gn 9:8-16* 1079-1082).
2. The sacramental life of the church was prefigured in the Old Testament. The liturgy of the church has retained and adapted many elements of worship found in the Old Covenant (1093).
3. The liturgy of the church recalls the saving work of God throughout history (1103).
4. The signs and symbols of a sacramental celebration are rooted in creation and human culture, and they are underscored by Old Covenant events and are completely revealed in the work and person of Jesus (1145).
5. The distinctive signs and symbols received by the chosen people from God are seen by the church as pointing to the New Covenant's sacraments (1150).
6. At the blessing of the baptismal water during the Easter Vigil, the church remembers the great events of salvation history that pointed to baptism: (1217)
 - Water – Source of life (1218)
 - Noah's Ark – Salvation (1219)
 - Crossing the Red Sea – Liberation (1221)
 - Crossing the Jordan – New life (1222).

7. The Eucharist is prefigured in the annual Jewish commemoration of Passover (1334-1335). *Ex 13:3-10*
8. The ministry of priesthood in the New Covenant is foreshadowed by Aaron's priesthood, the Levites' service, and the establishment of the seventy elders in the Old Covenant (1541). *Nm 25:10-13*
9. Jesus Christ is the fulfillment of the priesthood of the Old Covenant. Jesus is the mediator between God and humanity (1544). *1 Tim 2:5*
10. Sacred Scripture declares that man and woman were created for each other (1605). *Gn 2:18*

Part Three: Life in Christ (*Catechism of the Catholic Church*, 1691-2557)

1. The dignity of the human person flows from being created in the image and likeness of God (1700).
2. Human beings have been given free will and are able to direct themselves toward what is good (1704). *Gn 1:15-17*
3. Through reason humans hear the call of God to do good and avoid evil. This call is heard in conscience and responded to by embracing the law to love God and neighbor. The person who lives a moral life attests to the dignity of the human person (1706). *Ps 34:12-22*
4. Human nature is weakened through original sin. Human beings still desire good but are now inclined to evil and prone to error (1707). *Gn 3*
5. The beatitudes, as preached by Jesus, take up the promises made to Abraham. The beatitudes fulfill these promises and reorder them, not to the possession of a territory, but to the kingdom of heaven (1716). *Mt 5:3-12*
Ps 126
6. Abraham is the model of hope for the chosen people. Christian conviction and hope fulfills this hope of the chosen people (1819). *Gn 17:4-8*
7. The Ten Commandments are the foundation for a life lived by persons created in the image and likeness of God. They prescribe what is fundamental for love of God and love of neighbor (1962).
8. The old law prefigures the new covenant of the Gospel (1964).
9. The law of the Gospel fulfills and brings to perfection the old law

(1967).

Part Four: Christian Prayer
(*Catechism of the Catholic Church*, 2558-2865)

1. In spite of sin, we continue to desire God as the one responsible for our existence. All religion espouses our inherent search for God (2566). *Acts 17:22-31*
2. By virtue of God's relationship with every living creature, God always calls us to prayer. We find its origin in the Old Testament, beginning with Abraham (2569).
3. In their special encounters with God, the prophets received both their strength and their light for their mission (2584). *Jer 1:4-10*
4. The masterwork of prayer in the Old Testament, the Psalter, shows a deepening development in prayer both for oneself and for others (2585).
5. The Psalms embody both the personal and the communal dimensions of prayer. They remember God's promises and point in joyful expectation to the coming of the Messiah (2596). *1 Chr 16:7-36*

Level 6-8

Topic: Jesus Christ

Part One: The Profession of Faith

(Catechism of the Catholic Church, 26-1065)

1. Jesus is the one sent by God to inaugurate definitively the kingdom. *Heb 1:1-14*
In the threefold office of priest, prophet, and king, Christ fulfilled Israel's messianic hope (436).
2. The Greek Old Testament translates the Hebrew "YHWH" as Lord. *Jn 20:24-29*
The New Testament uses this full sense of the title "Lord" both for the Father and for Jesus. Jesus is thereby recognized as God himself (446).
3. Through the Incarnation we believe Jesus Christ is truly God and truly man (464). *1 Cor 2:6-10*
4. Jesus enters the world as the new Adam. In contrast to the Adam of Genesis who gave in to temptation, Jesus remains perfectly obedient to the Father. His victory over Satan in the desert anticipates his victory at the passion (539). *Lk 4:1-13*
5. Through the solemn observance of Lent, the church each year commemorates Jesus' forty days of penance and fast in the desert (540).
6. The church has always confessed that Jesus was conceived by the power of the Holy Spirit and born of the Virgin Mary (496). *Lk 1:34-35*
7. All people are called to enter the kingdom of heaven. This invitation was first presented to the people of Israel. In the new covenant, acceptance of Jesus' word is the first condition for entrance (543). *Lk 4:16-21*
8. In Jesus' preaching of the kingdom, the poor and the lowly occupy a primacy of place in the kingdom (544). *Lk 4:18*
9. In God's plan for salvation, Jesus, as obedient suffering servant and as the new covenant sacrifice, offered himself for our redemption (609). *Heb 2:9-13*
10. The resurrection is the culmination and confirmation of all Christ's teachings, works, and deeds (651).

11. The paschal mystery proclaims that through Christ's death, he frees us from sin and through his resurrection he gives us new life (654). *1 Cor 15:14*
12. The Holy Spirit, along with the Father and the Son, is truly God. The three are inseparable (689).
13. Jesus came to serve, not to be served. Christians serve Jesus and one another particularly through attending to the suffering and needs of the poor (786). *Jn 12:32; Mt 20:28*
14. The church is the temple of the living God. In much the same way as the soul gives life to the human body, the Holy Spirit gives life and unity to the body of Christ, which is the church (797). *2 Cor 6:16-18*
15. We believe that the church is one, holy, catholic, and apostolic. These four inseparable marks link and point to the essential aspects of the church and her ministry (811). *Jn 15: 4-5*
16. At the moment of death we undergo a particular judgment that relates our life to Christ. At that moment we either enter into heaven (immediately or after a period of purification) or are damned to hell (1022).
17. Heaven is intended for those who die in God's friendship and grace and have been perfectly purified (1023). *Rv 22:1-5*
18. Purgatory is the state in which those who have died in the state of grace undergo a final purification before entering the joy of heaven (1030-1031).

Part Two: The Celebration of the Christian Mystery (*Catechism of the Catholic Church*, 1066-1690)

1. The sacraments are outward signs perceptible to the human senses. Through the power and the actions of the Holy Spirit they are the actions of Jesus and they effect what they signify (1084).
2. The sacraments sanctify us, build up Christ's body, and give worship to God. As signs the sacraments also instruct us because they are perceptible to our senses (1123).
3. Baptism, confirmation, and Eucharist are the sacraments of Christian initiation. They are the bedrock of every Christian life (1212).
4. The Eucharist was instituted by Jesus Christ at his Last Supper. He did *Mk 14:22-24*

this to continue the sacrifice of the cross until his return, as a memorial of his death and resurrection (1323).

5. The total Christ is fully present in the sacrament of the Eucharist (1374). *Jn 6:41-68*
6. The sacrament of penance celebrates Jesus' reconciling presence. The forgiveness of sins brings reconciliation with God and also with the church. Bishops, as successors of the apostles, and the priests they delegate continue to exercise this ministry of reconciliation (1461-1462). *2 Cor 5:18-19
Jn 20:22-23*
7. Anointing of the sick celebrates Jesus' healing and forgiving presence (1503). *Lk 7:11-23*
8. Holy orders celebrates God's call to special ministry as bishop, priest, or deacon (1536).
9. Matrimony is a covenant between a man and a woman for life and is intended for the growth of the spouses and the generation and education of their children. This covenant relationship between baptized spouses has been raised to the dignity of a sacrament by the Lord himself (1601). *Eph 5:31-32*

Part Three: Life in Christ (*Catechism of the Catholic Church*, 1691-2557)

1. One with Jesus Christ through baptism, Christians try to be imitators of God by conforming their thoughts, words, and actions to those of Jesus (1694). *Phil 2:1-11*
2. The beatitudes are at the center in the preaching of Jesus (1716). *Mt 5:1-12*
3. The beatitudes reflect the human desire for happiness (1718-1719).
4. The formation of conscience is a lifelong process informed by the teachings of Jesus (1784-1785).
5. A virtue is a habit and strong determination to do good (1803). *Phil 4:4-9*
6. The cardinal virtues are prudence, justice, fortitude, and temperance (1805-1809).
7. The theological virtues of faith, hope, and love are the cornerstone of Christian moral life (1813). *1 Cor 13:13*

8. Jesus' law of love extends to all, even to our enemies (1825). *Mt 5:43-45*
9. Jesus taught the two great commandments: to love God with our whole mind, heart, and soul and to love our neighbor as ourselves (2055). *Mt 22:36-40*
10. Jesus teaches that whoever possesses and uses authority should exercise this authority as a servant to and for others (2235). *Mt 20:26*
11. Citizens are not required to obey civil authorities when their directives contradict the moral law, the rights of others, or the teachings of the Gospel (2242).
12. Jesus teaches us to choose life over death. Therefore, acts such as homicide, abortion, and euthanasia are not morally acceptable (2268-2279).
13. Jesus condemned scandal—a behavior or an attitude which draws others to commit evil (2284). *Mt 18:6*
14. Jesus identifies his chosen ones based on their actions on behalf of the poor (2443). *Mt 25:31-46*
15. The works of mercy are loving actions which help our neighbor and are examples of living as Jesus taught us to live (2447).

Part Four: Christian Prayer (*Catechism of the Catholic Church*, 2558-2865)

1. In prayer, Jesus calls each of us to a deepening relationship with him, his Father, and his Spirit (2567). *Acts 17:26-28*
2. Jesus, in all he did and how he lived, was primarily a person of prayer and compassion (2599). *Mt 26:36*
3. Jesus taught us how to pray by taking hold of the present moment, where we are, and gradually leading us to the Father through the Spirit (2607). *Lk 11:2-8*
4. Three principal parables on prayer are found in St. Luke's Gospel, and they illustrate these three qualities in praying: urgency in prayer, persistence in prayer, and humility in prayer (2613). *Lk 11:5-13; 18:1-8, 9-14*

5. Jesus gave us the Lord's Prayer in response to his disciples' specific request, "Lord, teach us to pray" (*Lk 11:1-4*) (2759).

Level 6-8

Topic: The Church

Part One: The Profession of Faith

(Catechism of the Catholic Church, 26-1065)

1. We receive salvation from God and we receive the life of faith through the church. We call the church our mother because we receive the life of faith through her and we call her our teacher because she teaches us and instructs us in the faith (169).
2. Throughout every age and within every culture the one faith is always confessed and proclaimed by the church (172). *Eph 4:4-6*
3. From the very beginning, the church has handed on the content of faith in the form of professions of faith called creeds (186-187).
4. The Nicene Creed, prayed each Sunday at the liturgy, comes to us from the great councils of Nicaea and Constantinople. This creed is shared by the Christian churches in both the East and the West (195).
5. Christ is head of the church, called his body (669).
6. The church brings to fulfillment the mission of Christ and the Holy Spirit. Hence, the church is also called the body of Christ and the temple of the Holy Spirit (737).
7. The church is progressively realized throughout all of history: foreshadowed in creation; promised to Adam and Eve; prepared in Abraham and Israel; announced by the prophets; instituted by Christ; revealed by the Spirit; continued in the present; and to be fulfilled in heavenly glory (758-769).
8. As it was revealed by the Holy Spirit on the day of Pentecost, the church is missionary by her very nature (767). *Acts 2:1-28*
9. The Father anointed Jesus with the Holy Spirit to be priest, prophet, and king. The whole church takes part in these offices of priest, prophet, and king and also assumes responsibility for their inherent service and ministry (783).

10. The church is often called the bride of Christ because of the close unity between Christ, as the head, and the members, as the body (796). *Eph 5:21-27*
11. The Holy Spirit works in many different ways to build up the church. Some of these are scripture, sacraments, virtues, charisms, and the grace of the apostles (798). *Jn 14:26*
12. Through the church, which is Christ's body, comes all salvation. Others who are not aware of Christ and his church and who lead good and sincere lives are also able to achieve salvation (846-848).
13. Following the example of Jesus' commissioning the twelve, the bishops also are called to minister in a collegial style and manner (877).
14. Individual bishops in their own local churches are a foundation of and a witness to unity (886).
15. The first task of bishops, together with their priests, is to preach the Gospel to all. Endowed with Christ's authority, they teach authentically the faith handed on by the apostles (888). *Mk 16:15-18*
16. The magisterium has a pastoral responsibility and duty to see that the people of God receive the truth that sets them free (890).
17. The bishop and his co-workers, the priests, act as stewards of the grace of Christ's priesthood, particularly through the Eucharist (893).
18. Following the example of Jesus, bishops lead their people in the spirit of servant leadership (894).
19. The communion of the church includes the pilgrim church on earth, those in purgatory, and the blessed already in heaven (954-962).
20. Reconciliation, as given by Jesus through the power of the keys, calls us to conversion and reconciles us to God (981). *2 Cor 5: 16-21*

Part Two: The Celebration of the Christian Mystery
(Catechism of the Catholic Church, 1066-1690)

1. Liturgy is the work of Christ and the action of the church. Liturgy invites the people of God to be involved actively, consciously, and fully (1071).
2. Christian liturgy recalls, actualizes, and makes present the saving actions of Jesus (1104).
3. Throughout the liturgical year the church unfolds the paschal mystery of Christ (1168-1171).
4. Properly recognized, liturgical diversity reveals the catholicity of the church. These diverse practices all communicate the same mystery of Christ (1204).
5. In the liturgy, particularly the sacraments, some parts are unchangeable while with other parts the church has the power, and sometimes the duty, to adapt these parts to the cultures of the newly evangelized (1205).
6. To be true to our reception of Jesus in the Eucharist, we must also recognize Christ in the poor (1397).
7. The law of the church requires us to confess our serious sins at least once a year (1457).
8. Bishops and priests are ministers of the sacrament of the anointing of the sick (1516).
9. Called by God and the church, priests are ordained to service (1551). *Mk 10: 43-45*
10. The bishop receives the fullness of the sacrament of holy orders and is the visible head of the particular church entrusted to him (1555-1561). *Acts 1:8*
11. The bishop is the minister of the sacrament of holy orders (1573). *Eph 4:11-16*

Part Three: Life in Christ
(*Catechism of the Catholic Church*, 1691-2557)

1. Christians carry out their vocation within the church, the community of the baptized (2030).
2. The church has the right to articulate moral principles required to preserve the rights of the human person and to insure the salvation of souls (2032).
3. Christian moral teaching has been passed down from age to age under the watchful concern of those called to the role of pastor (2033). *Acts 2:42*
4. The pope and the bishops in communion with him, teach the faithful truth to believe, charity to practice, and blessings to be hoped for (2034).
5. The members of the church are responsible to observe the laws promulgated by church authority (2037).
6. In the name of the Lord, all ministries should be carried out in the spirit of service and dedication to God's people (2039). *Rom 12:8, 11*
7. Faithful proclamation of the Gospel message requires the authentic witness of Christian life (2044).
8. Through ongoing evangelization, the church empowers us to spread the message of Christ throughout the world in all societies (2105).
9. The heart of the church's life is the Sunday celebration of the Eucharist (2177).
10. When the church proclaims the gospel she gives testimony to the human person's dignity and calling to be in community with others. This forms the basis of her teachings on peace and justice (2419).

Part Four: Christian Prayer
(*Catechism of the Catholic Church*, 2558-2865)

1. The church always encourages us to learn about and relate intimately with Jesus by frequent Scripture reading with prayer (2653). *Phil 3:8*
2. All prayer is everywhere and always connected with and involves *Mt 6:6*

participation in the life of the church (2655).

3. The church prays to the Mother of God, and from its very beginning this prayer is centered on Jesus Christ in his mysteries (2675). *Lk 1:46-55*
4. The church building is a fitting place for liturgical prayer for the assembled community of the parish. It is also a favored place for adoration of the Blessed Sacrament (2691).
5. When asked by his disciples about how to pray, Jesus gave them the Our Father, the fundamental prayer of every Christian (2773). *Mt 6:9-15*

Introduction For Level 9-12

Adolescent catechesis is one of the most challenging areas of all catechesis. Young people are entering a stage of their development in which critical thinking permits them to internalize beliefs and values handed on to them by their parents and the church. This internalizing process may involve questioning. It is important for the catechist to guide the young person through his or her questioning and lead them deeper into a fuller understanding of the mysteries of the faith.

This section of *Handing On The Faith* acknowledges that many high school education programs are multi-aged. Catholic high schools religious education programs may elect to treat particular content areas at different times during the four years of high school. Therefore, specific content for each level is not defined in the pages that follow. Rather, the content statements are grouped under topic headings that are to be presented in the course of four years of religious instruction.

The developers of the Level 9-12 section identified five topic areas for the purpose of organizing the catechetical effort at this level. These topic areas are not to be considered courses but as points of reference for catechizing young people. Within each topic area, content statements are grouped according to the four parts of the *Catechism*. The number of statements within each part of the *Catechism* varies according to the topic area. For example, the topic area “The Moral Life” will have more statements in its part three, “Life in Christ,” than in its part two, “The Celebration of the Christian Mystery.”

A brief description of each of the five topic areas follows:

1. **The Moral Life** includes foundational principles of Catholic moral life. Statements regarding conversion, reconciliation, the Ten Commandments, beatitudes, virtue, sin, and the formation of conscience are also included.
2. **Scripture** highlights the fundamental beliefs necessary for an informed Catholic’s understanding of sacred Scripture.
3. **Grace Community** includes statements on the core doctrines of Trinity and Incarnation. Statements related to the church, sacraments, grace, Mary, and prayer are also included.
4. **Catholic Literacy-Faith Fluency** highlights facts and beliefs that all Catholics should know.
5. **Social Teaching** lists the basic principles that underpin the rich heritage of the church’s social teachings.

Level 9-12

Topic: The Moral Life

Part One: The Profession of Faith

(Catechism of the Catholic Church, 26-1065)

1. A fundamental principle of Catholic moral life is that God created heaven and earth and that creation is good (299). *Gn 1:1-31*
2. Humans are made in the image and likeness of God (355). *Gn 1:26*
3. Our hope of redemption is based on God's unconditional love (606-618). *Jn 3:16*
4. Jesus calls all people to be disciples (542). *Mk 1: 17-20*
5. Original sin deprives humans of original holiness and leads to a weakened human nature (399-400). *Gn 3:1-24*

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. Conversion involves the forgiveness of sin by God and reconciliation with the Christian community (1440). *1 Jn 1:6-10*
2. Through the liturgical celebration of the sacrament of penance, the forgiveness of sin by God and reconciliation with the church are both expressed and achieved (1440).

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. Humans are called by their very nature to live a virtuous life (1803). *2 Pt 1:5-8*

2. Humans, because they have the faculties of intellect and will, are graced with freedom (1705). *Gal 5:13*
3. Conscience enables the human person to judge whether an action is morally right or wrong (1796). *Rom 2:15*
4. The formation of an individual's conscience is a lifelong process guided by God's word, the teachings of the church, and the witness of the community of faith (1784).
5. The theological virtues of faith, hope, and love are the basis of Christian moral life and action (1813). *1 Thes 5:8*
6. Chastity involves the integration of sexuality within the person's whole being—body and spirit (2337; cf. 9/9/1997 changes to the *Catechism*). *Gal 5:16-26*
7. The beatitudes are central to Jesus' teaching because they fulfill the promises of the Old Covenant by connecting the promises to the kingdom of heaven (1716). *Mt 5:3-12*
8. The beatitudes highlight the actions and thinking of the true disciples of Jesus (1717).
9. Jesus affirmed the Ten Commandments and taught additional expectations of the Ten Commandments for the new law (2054). *Mt 5:17-48*
10. Human life is always sacred. No one has the right to kill, under any circumstances whatsoever, an innocent human being (2258).
11. The direct abortion of an unborn child is a grave offense against the moral law (2271).
12. Euthanasia, regardless of motives, is morally wrong (2277).
13. Sin is a violation of our relationship with God, self, and others, and in our hearts it either diminishes or destroys charity (1849-1850). *Ps 51:3-10*
14. The gravity of sin is determined by the seriousness of the act, volition, and knowledge (1857).
15. Social sin is the effect of personal sins which promote social and societal conditions and structures that are contrary to the law of God (1869). *Am 8:4-7*

Part Four: Christian Prayer
(Catechism of the Catholic Church, 2558-2865)

1. Prayer is lifting the mind and heart to God (2559). *1 Cor 14:13-15*
2. Prayer is a living relationship between our triune God and us (2565).
3. We are made to be in an intimate relationship with God as expressed in *Hos 2:21-25* the Our Father (2786-2787).

Level 9-12

Topic: Scripture

Part One: The Profession of Faith

(Catechism of the Catholic Church, 26-1065)

1. Sacred Scripture is the divinely inspired revelation of God at work in human history (105).
2. Sacred Scripture is the written record of God's revelation in the history of salvation—the story of God's covenant relationship with his people (55-62). *Gn 9:8-16*
3. "Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit" (DV 9) (81).
4. Scripture developed over time through the church's lived tradition of the word of God (113).
5. Catholic biblical criticism involves considering literary genre (e.g., psalms, parables, letters, apocalyptic writings), historical background, and the author's purpose in interpreting the religious message in Scripture (109-119).
6. The list of sacred books included in the Bible is called the canon of sacred Scripture (120).
7. The canon of sacred Scripture was discerned through apostolic tradition (120).
8. The Hebrew Scripture is organized into the law, prophets, historical, and wisdom literature in 46 books (45 books, if Jeremiah and Lamentations are considered as one) (120).
9. The Christian scripture includes Gospels, letters, Acts, and Revelation in 27 books (120).
10. Jesus Christ is the fullness of all revelation (65). *Heb 1:1-3*
11. Jesus instituted the New Covenant (66). *Heb 8:7-12*
12. Scripture is the living word of God that calls for a personal faith response from all believers (142-143). *Gal 4:6*

13. The Gospels were written by the post-resurrection Christian community *Acts 1:1-2 (125-126).*

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. The church, especially during Advent, Lent, and the Easter Triduum recalls, remembers, and relives in her liturgy the great salvation events of the sacred Scriptures *(1095)*. *Lk 24:44-45*
2. The Christian response to the message of Jesus is the living out our vocation as disciples in the Christian community *(1102)*. *Acts 2:42-47*
3. The liturgical signs from the Old Covenant—circumcision, anointing, laying on of hands, sacrifices, and Passover—prefigure the sacraments of the church today *(1150)*. *Gn 12:2-14*

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. The Ten Commandments lay the foundation for a life fashioned in the image of God *(1961)*. *Ex 20:1-17*
2. The new law is expressed particularly in the beatitudes, which are found in the Sermon on the Mount *(1965)*. *Mt 5:1-7, 29*

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

1. The revelation of prayer in the Old Testament takes place between the sin of Adam and Eve and the coming of Jesus into the world *(2568)*. *Heb 10:1-10*
2. The Psalms are timeless prayers for the people of God *(2585-2589)*. *Ps 23:1-6*
3. The mission of the prophets was to call God's people to conversion and teach them to hope for salvation *(2581)*. *Is 2:2-5*
4. When the disciples asked Jesus, "Lord, teach us to pray," Jesus gave them the Our Father—the foundational prayer for Christians *(2773)*. *Lk 11:1-4*

Level 9-12

Topic: Grace Community

Part One: The Profession of Faith

(*Catechism of the Catholic Church*, 26-1065)

1. The Trinity is a community of unconditional life-giving love and complete self-donation among the Father, Son, and Holy Spirit (257). *1 Jn 4:7-16*
2. The doctrine of the Trinity is the central mystery of the Christian faith (234). *2 Cor 13:13*
3. The Trinity is the foundational belief and model of Christian community (259-260). *Jn 17:21-23*
4. Men and women are made in the image and likeness of God (299). *Gn 1:27*
5. God so loved the world that he gave his only son so that all who believe may have eternal life (219). *Jn 3:16*
6. Jesus sent the Holy Spirit from the Father as the first gift to those who believe (735). *Jn 16:7-14*
7. Jesus Christ is the mediator and the way of salvation. The salvation mediated through Jesus comes to us through the church, the body of Christ (846). *Mk 16:16*
8. The church is a community of loving disciples called to transform the world according to the mind and heart of Jesus Christ (425). *Phil 2:1-11*
9. The church is like a sacrament of unity of the human race (775). *Eph 4:1-14*
10. Grace is the free gift of God's own life to us (654). *Eph 4:15-32*
11. Vocation is the call to sanctity within the community (825). *Col 3:12-17*
12. The consecrated life is characterized by the profession of poverty, obedience, and chastity in celibacy for the sake of the kingdom of God (915). *Mt 19:12*
13. Mary is the model of obedient response to God's call to sanctity and discipleship (969). *Lk 1:26-38*

14. The doctrine of the virgin birth of Jesus calls us to believe that Jesus was conceived by the Holy Spirit without the assistance of a man, and that his mother, Mary even in the act of giving him birth, remained always and entirely a virgin (496-511).
15. The dogma of the Immaculate Conception calls us to believe that Mary, the mother of Jesus, from the moment of her conception in her mother's womb, was full of grace and without any sin (490-493).
16. The dogma of the Assumption calls us to believe that Mary, the mother of Jesus, at the conclusion of her life on earth, was assumed completely, body and soul, into heaven (966-974).

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. Liturgical services are never private affairs but celebrations of the whole community of the church (1140). *Acts 2:42*
2. Sacraments are outward signs instituted by Christ that give grace (1114-1116).
3. Sanctifying, building up the body of Christ, and giving worship to God are the purposes of the sacraments (1123).
4. The sacramental life of the church, particularly the Eucharist, communicates the mystery of communion with God who is love (1382). *1 Jn 4: 7-21*
5. The Eucharist is the primary prayer of the church. All other sacraments, ministries, and works of the church are oriented toward the Eucharist (1324). *1 Cor 11:23-26*

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. Sanctifying grace is God's gift of God's life to us (2023). *Jn 10:10*
2. Our response to God's love is to love one another (1970). *Jn 15:11*
3. The Ten Commandments are based on the two great commandments: *Lk 10:25-37*

- love God with all your heart, mind, and soul, and love your neighbor as yourself (2052).
4. The seven gifts of the Holy Spirit—wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord—sustain the moral life of the Christian (1830). *Is 11:1-2*
 5. The twelve fruits of the Holy Spirit that the Spirit forms in us are: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity (1832). *Gal 5:22-23*
 6. The beatitudes challenge the followers of Jesus to make important choices regarding earthly goods. The beatitudes teach and call us to love God above all things (1728). *Lk 6:20-26*
 7. The family, the domestic church, is the first community of life and love; it is a sign and image of the love and community that exists in the Trinity (2205). *Gal 6:10*
 8. Spouses are called to love each other with a covenant love that is a sign of how Christ loves the church (2365). *Eph 5:21-33*
 9. The union of spouses in marriage accomplishes the double purpose of marriage—the good of the couple and the generation of life (2363). *Mt 19:4-6*
 10. Physical intimacy of man and woman in marriage is a sign and a commitment to the spiritual union of the couple (2360). *Mk 10:6-9*

Part Four: Christian Prayer (*Catechism of the Catholic Church*, 2558-2865)

1. Prayer is the vital relationship of ourselves with the Trinity (2565). *Lk 18:1-8*
2. In the life of the church the three main expressions of prayer are vocal, meditative, and contemplative (2699). *Mt 14:23*
3. There are different forms of prayer in the tradition of the church: blessing and adoration, petition, intercession, thanksgiving, and praise (2626-2649). *Acts 2:42*

Level 9-12

Topic: Catholic Literacy-Faith Fluency

Part One: The Profession of Faith

(Catechism of the Catholic Church, 26-1065)

1. A shared vocabulary of faith unique to Catholic Christians provides a context for experiencing and expressing Catholic identity *(170-171)*. *Dt 11:18-20*
2. The Spirit sanctifies and directs the church in continuing the mission of Jesus *(765-768)*. *Jn 14:15-18*
3. Catholic church history is the story of the pilgrim people of God and their journey of faith through the ages *(758-769)*. *Mt 28:19-20*
4. The church has survived and flourished in the midst of conflicts both from within and without *(817)*. *Acts 11:1-18*
5. To insure that the church is true to the faith handed on by the apostles, Christ bestowed on the shepherds of the church the gift of infallibility in faith and morals *(889-890)*. *Mt 28:18-20*
6. The exercise of infallibility takes different forms: a definitive proclamation by the pope on matters of faith or morals, the teaching of the body of bishops in communion with the pope, or a proclamation of belief by an ecumenical council *(891)*.
7. The term diocese or particular church refers to a community of believers united in faith and sacraments with their bishop—a successor of the apostles *(833; cf. 9/9/1997 changes to the Catechism)*. *Lk 6:12-16*
8. The church has been blessed with many differences which emanate from both the multiplicity of God's gifts and the vast variety of peoples and cultures. In the church we celebrate our unity in diversity. The church engages the unity of faith of God's people amidst the diversity among the many cultures and gifts *(814-815)*. *Gal 3:27-29*

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. Throughout the liturgical year, the paschal mystery's various aspects unfold in the seasons of Advent, Christmas, Lent, Triduum, Easter, and Ordinary Time (1171). *1 Cor 11:23-26*
2. Sunday, the Lord's day, is the pre-eminent day for the faithful to gather, to listen to the word of God, and to celebrate the Eucharist (1167). *Acts 2:42*
3. In the liturgical year the church honors Mary, the Mother of God, and the saints as faithful examples of those who have shared in Christ's suffering and glory (1172-1173). *Lk 1:26-38*
4. The liturgy of hours—the divine office—is the prayer of the church praising God throughout the whole day and night (1174-1178). *Eph 6:18*
5. An understanding of the Roman Catholic faith is enhanced by a knowledge of other rites and religious traditions (1200-1206).
6. The worship of the church incorporates distinctive rituals, signs, symbols, and actions (1146-1162). *Mt 26:26-29*

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. The magisterium of the pope and the bishops united with the pope, teaches truths to believe, love to practice, and blessings to hope for (2034). *Acts 4:1-13*
2. The precepts of the church are situated in the framework of Catholic moral life and strongly linked to the liturgical life of the church (2041; cf. 9/9/1997 changes to the Catechism).

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

1. Prayer is a living tradition in which each local church develops a language of prayer, within the context of its history and culture, that is faithful to the apostolic faith (2663). *Acts 2:42*
2. Gifts and diversity are especially evident in the lives of the saints and the

writings of the church fathers and doctors (2683-2684).

3. In the Catholic tradition, personal piety, prayers, and devotions can Eph 6:18 nurture our faith and deepen our relationship with Jesus (2688).

Level 9-12

Topic: Social Teaching

Part One: The Profession of Faith

(Catechism of the Catholic Church, 26-1065)

1. Being made in the image and likeness of God is the foundation for the dignity of the human person (357). *Gn 1:26*
2. Stewardship of the earth requires respect for creation which God has entrusted to humanity (373). *Wis 11:24-26*

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

1. Reception of the Eucharist and commitment to the poor are intimately connected because we must recognize Christ in the poorest among us (1397).

Part Three: Life in Christ

(Catechism of the Catholic Church, 1691-2557)

1. Principles underlying the church's social teachings are: *Jas 2:1-13*
 - a. Dignity of the human person (1929)
 - b. Respect for human life (2273)
 - c. Common good (1906)
 - d. Human equality (1934)
 - e. Human differences call for interdependence (1936-1937)
 - f. Participation (1913)
 - g. Love for the poor (2444)
 - h. Solidarity (1939)
 - i. Stewardship (2402)
 - j. Subsidiarity (1883).

2. Social justice is only achieved and recognized through respect for the dignity of the human person (1929).
3. The responsibility of loving and serving our neighbor becomes compelling when it especially involves those who are disadvantaged (1932). *Mt 25:40*
4. The fundamental dignity shared among human persons calls for the elimination of excessive and sinful social and economic inequality (1947). *Jas 2:1-9*
5. The goods of the earth belong to the entire human race (2402). *Gn 1:26-29*
6. The right to private property guarantees the dignity and freedom of persons and it also ensures the obtaining of a person's basic needs and the needs of those for whom the person is responsible (2402).
7. The owner of property is a steward responsible for making that property productive and beneficial to others (2404).
8. Jesus extends the new law of love to include all enemies (1933). *Mt 5:43-44*
9. Peace is required for the development and respect of human life. Peace flows from charity and justice (2304). *Is 32:17-18*
10. The church has a special love of the poor, among whom we find the presence of Christ. Social justice compels one to give preferential option to the poor (2443-2449). *Lk 6:20-26*
11. Sinful structures are the direct result of personal sins (1869). *Am 8:4-8*
12. The corporal and spiritual works of mercy are acts of charity whereby we reach out to assist our neighbors in their bodily and spiritual needs (2447). *Is 58:6-7*
13. The common good requires three elements: respect for the human person, concern for the well-being and development of a group of people, and dedication to peace (1906-1909).
14. Capital punishment should not be used if non-lethal means are sufficient to protect society and the common good against an aggressor (2267; cf. 9/9/1997 changes to the Catechism). *Mt 5:38-39*
15. There are strict conditions that must be present to justify defense by

military force: lasting, grave, and certain damage by an aggressor; all other means of ending aggression must be demonstrated to be impractical or ineffective; the real possibility of success; use of arms must not bring about disorders and evils worse than those to be eliminated (2309).

16. Human work is participation in God's creative activity and a way to express and live out our humanity (2427).
17. People have a right and obligation to work; they have a right to a just wage that allows them to live in dignity and provide for their families (2427-2429). *Dt 24:14-15*
18. Our dominion over the earth is not absolute, it is limited by the common good (2415). *Dn 3:74-82*

Part Four: Christian Prayer (*Catechism of the Catholic Church*, 2558-2865)

1. In praying "thy kingdom come, thy will be done on earth as it is in heaven," Christians commit themselves to achieve in this world the justice, peace, love, and joy that is characteristic of the kingdom of God (2819-2820). *Rom 14:17-19*
2. The Lord's prayer is a prayer of unity and zeal for the kingdom (2750). *Jn 17:1-26*

Introduction for Level Adult

*Catechesis for adults,
since it deals with persons
who are capable of an adherence that is fully responsible,
must be considered the chief form of catechesis.*

*All the other forms,
which are indeed always necessary,
are in some way oriented to it.*

*General Directory for Catechesis - 1997, 59.
General Catechetical Directory - 1971, 20.
Catechesi Tradendae - 1979, 43.
National Catechetical Directory - 1979, 32 & 40.*

The newly published 1997 *General Directory for Catechesis*, while retaining the basic structure of the 1971 *General Catechetical Directory*, contains a greatly expanded and updated treatment of Adult Catechesis in Part Four, Chapter II.

Article 172 deals with adults to whom catechesis is directed (1971, 20). Articles 173-174 deal with elements and criteria proper to adult catechesis (1971, 92-94). Article 176 deals with particular forms of adult catechesis (1971, 96). And article 175 deals with general and particular tasks of adult catechesis (1971, 97) and further lists, in particular, some seven specific tasks of adult catechesis.

**So as to respond to the more profound needs of our time,
adult catechesis must systematically propose
the Christian faith in its entirety and in its authenticity,
in accordance with the church's understanding.**

**It must give priority to the proclamation of salvation,
drawing attention to the many difficulties, doubts,
misunderstandings, prejudices, and objections of today.**

**It must introduce adults to a faith-filled reading of sacred Scripture
and to the practice of prayer.**

**A fundamental service to adult catechesis is given
by the *Catechism of the Catholic Church* and
by those adult catechisms based on it by the particular churches.**

*General Directory for Catechesis - 1997, 175.
General Catechetical Directory - 1971, 97.*

Level: Adult

Part One: The Profession of Faith

(Catechism of the Catholic Church, 26-1065)

God

1. I believe and we believe in God (26). *Acts 17:26-8*
 - a. Our desire for God leads us to ways of coming to know God (27). *Ps 46:9-11*
 - b. God is revealed to us in Christ Jesus as the mediator and fullness of all revelation, in the apostolic tradition, and in Christ as the unique word of sacred Scripture (50). *Eph 1:9-10*
 - c. The study of sacred Scripture is considered “the very soul of sacred theology.” The church, in Vatican II’s *Dei Verbum* 25, encourages her people with great enthusiasm and passion to read constantly and make use of the sacred Scriptures in their daily life by quoting the famous words of St. Jerome: “Ignorance of the Scriptures is ignorance of Christ” (DV 24-25) (cf. *Phil 3:8 and St. Jerome, Commentariorum in Isaiam libri xviii prol.: PL 24, 17b*) (131-133). *Phil 3:8*
 - d. Our response to God is that both I, individually, and we, as a church, believe in God, Jesus Christ, and the Holy Spirit (142). *Rom 1:16*

God the Father

2. I believe in God, the Father almighty, creator of heaven and earth (198). *Is 44:6*
 - a. We believe in one God, Father, Son, and Holy Spirit (253). *Mt 28:19*
 - b. We believe that creation is the work of the Trinity (291). *Jn 1:1-3*
 - c. We believe that both male and female were created in the image of God (355). *Gn 1:27*
 - d. We believe that both original sin and all sin are overcome by grace (385). *Rom 5:12-21*

Jesus Christ

3. I believe in Jesus Christ, God's only son, Our Lord (422). *Gal 4:1-7*
4. I believe Jesus Christ was conceived by the power of the Holy Spirit (456). *Lk 1:34-5*
 - a. We believe that Jesus Christ is both true God and true Man (464). *Jn 1:14*
 - b. We believe that Jesus Christ was born of the Virgin Mary (487). *Lk 1:26-33*
 - c. We believe that Mary was preserved from original sin from the moment of her conception. This is the dogma of the Immaculate Conception (491). *Lk 1:28*
 - d. We believe that Mary, the mother of Jesus, even in giving birth to her son, remained always and entirely a virgin (499). *Mt 1:18-25*
 - e. We believe that everything in Jesus' life was a sign of his mystery (514). *Lk 2:7*
5. I believe Jesus Christ suffered under Pontius Pilate, was crucified, died, and was buried (571). *Mk 8:31*
 - a. We believe that Jesus Christ is the fulfillment of God's promise to Israel on Mt. Sinai (577). *Jn 10:30-33*
 - b. We believe that Jesus Christ offered himself on the cross to his Father for our sins (601). *1 Cor 15:3*
6. I believe Jesus Christ descended, surviving the trial, and on the third day rose (631). *Heb 2:14*
 - a. We believe that Jesus Christ's resurrection is the work of the Trinity (648). *Acts 2:24*
 - b. We believe that Jesus Christ by his death liberated us from sin and by his resurrection opened for us the way to new life (651). *Rom 6:4*
7. I believe Jesus Christ ascended into heaven and is seated at the right hand of the Father (659). *Mk 16:19*
8. I believe from thence he will come again to judge the living and the dead (668). *Mt 25:31-46*

The Holy Spirit

9. I believe in the Holy Spirit (683). *Gal 4:6*
- a. We believe in the joint mission of the Son and the Spirit (689). *Jn 14:16-17*
- b. We believe that the Trinity was fully revealed when the Spirit was poured out on the apostles at Pentecost, giving birth to Christ's church (731). *Rom 8:23-27*

The Church

10. I believe in the Holy Catholic Church (748). *Mk 16:15*
- a. We believe that the church is the people of God, the body of Christ on earth, the communion of Jesus' disciples, and the temple of the Holy Spirit (781). *Rom 8:23-27*
1 Pt 2:9
- b. We believe that the church is one, holy, catholic, and apostolic (811). *Eph 2:19-22*
- c. We believe that among Christ's faithful each has a calling in building up the body of Christ (871). *1 Cor 12:27-31*
1 Pt 2:9
- d. We believe in the communion of saints (946). *Heb 11:13-16*
- e. We believe that the Virgin Mary is the mother of Christ and the church (963). *Lk 1:38,48*
- f. We believe that Mary is our prime role model of discipleship with and in Jesus, manifested chiefly at the time of his Passion (964). *Jn 19:26-27*
- g. We believe that Mary was assumed into heaven body and soul and crowned as Queen of all creation in heaven and on earth. This is the dogma of the Assumption (966).
11. I believe in the forgiveness of sins (976). *2 Cor 5:18-20*
- a. We believe in one baptism for the forgiveness of sins (977). *Rom 6:4-6*
- b. We believe that Christ gave his apostles and their successors the power to carry out his mission of reconciliation (981). *Mt 16:18-19*
12. I believe in the resurrection of the body, both Christ's body and, in *Jn 5:24*

hope, our bodies (988).

13. I believe in life everlasting (1020). *Jn 6:40*
 - a. We believe in the particular judgment and the final purification, or purgatory (1021,1030). *Heb 12:23*
 - b. We believe in heaven and hell (1023, 1033). *Mt 13:41-43*
 - c. We believe in the last judgment when Christ returns in glory (1038). *Mt 25:31-46*

Level: Adult

Part Two: The Celebration of the Christian Mystery

(Catechism of the Catholic Church, 1066-1690)

Liturgy

1. Liturgy is the public participation of the people of God and the community of Jesus' disciples in the work of God through the power of the Holy Spirit *(1069)*. *Acts 13:2*
2. Liturgy is celebrated through rites, rituals, and symbols *(1145)*. *Rom 1:19-20*

Sacraments

3. Jesus is the sacrament of God; the church is the sacrament of Christ *(1114)*. *5:17*
4. A sacrament is an intimate encounter with Christ which comes to us through living symbols of God's loving care and which is celebrated by the church *(1116, 1123)*. *6:9*
5. The seven sacraments are built on life experiences, express an aspect of the life and mission of the whole church, and anticipate the promised future *(1130, 1210)*. *or 11-26*

**The adult Catholic confirmed in the faith knows:
the history, the matter and form, the proper celebration and reception,
the effects, and the on-going life transformation—
of each of the seven sacraments.**

6. The sacraments of initiation are baptism, confirmation, and Eucharist *(1212)*. *s 2:37-41*
 - a. Baptism incorporates us into the body of Christ and make us sharers in the mission of church *(1213)*. *28:19-20*

- b. Confirmation deepens our baptismal identity and strengthens us *16:12-15* for service (1302).
 - c. Eucharist is the very summit and the source of the whole of *6:51* Christian life (1324).
 - 1) The Eucharist is a memorial meal because it makes *or 11:23-26* present the sacrifice of the cross (1362).
 - 2) Christ's presence in the Eucharist is called real *24:30-31* presence—a profound mystery (1373).
- 7. Eucharist is thanksgiving and praise to the Father (1359). *1 Cor 11:23-26*
- 8. The sacraments of healing are reconciliation and anointing of the sick *or 5:18-20* (1420).
 - a. The sacrament of reconciliation is an opportunity to be reconciled *26:21-23* with our merciful, forgiving God and with our faith community (1422).
 - b. The sacrament of anointing of the sick is an encounter with the *5:14-15* compassionate and healing God for those who are afflicted with illness (1511).
- 9. The sacraments at the service of community are holy orders and matrimony (1533).
 - a. The sacrament of holy orders confers a sacred power on the *Mk 10:43* recipient for the service of the body of Christ (1536, 1592). *1 Pt 5:1-4*
 - b. The word ordination is reserved for the sacramental act which *Acts 6:1-6* confers on a man the order of bishop, priest, or deacon (1537).
 - c. The sacrament of matrimony celebrates the loving covenant *Eph 5:33* between a baptized man and woman so that they may become a living sign of God's love for his people (1601).

Level: Adult

Part Three: Life In Christ

(Catechism of the Catholic Church, 1691-2557)

The Dignity of the Human Person

1. The Christian person shares God's nature by being justified in Christ, imitating him, and being sanctified by the Spirit (1701). *Phil 2:5-11*
2. Human freedom is a force for growth in truth and goodness, attaining perfection in its acts when directed toward God (1731). *Gal 5:1*
3. The sources or constitutive elements of the morality of human acts depend on the chosen object, the intention, and the circumstances of the action (1750). *Mt 6:2-4*
4. The passions or feelings a human being experiences can dispose one to acts of beatitude and contribute to these acts (1762). *Mk 7:21*
5. Moral conscience, present in the heart of every person, enjoins one at the appropriate moment to do good and to avoid evil (1776). *Phil 4:8-9*
6. Sin is a violation of reason, of the truth, and of a correctly formed conscience (1849). *1 Jn 8-9*
 - a. Sin is a failure in genuine love for God and neighbor (1850). *Ps 51:4*
 - b. Sin is caused by a perverse attachment to certain goods (1852). *Gal 5:19-21*
7. Sins are judged according to their seriousness (1854). *1 Jn 16-17*
 - a. Mortal sin requires all three of these conditions: grave matter, full knowledge, and complete consent (1857). *Mk 3:5-6*
 - b. Venial sin is less serious or less grave matter or lacking full knowledge or complete consent (1862).
8. Moral and theological virtues are habitual dispositions to do good and to open the Christian to the gifts of the Holy Spirit (1803). *1 Cor 13:13*

9. The vocation of humanity—both personal and communal—is to reflect the image of God and to be converted into the likeness of Jesus (1877). *Col 1:10-13*
10. Love of God is inseparable from the love of neighbor (1878). *Jn 13:34-35*
11. The individual human person is and should be the guiding principle, the subject matter, and the object of all organizations and social institutions (1881). *Mk 2:27*
12. Moral authority derives from God, not from itself, and is exercised legitimately only when it seeks the common good of the group concerned and employs morally licit means to attain it (1887). *Rom 13:1-2*

The Human Community

13. Respect for the dignity inherent in the human person obliges one to promote the common good of all (1928). *Lk 10:27*
14. Social justice is linked to the common good and the exercise of authority (1929). *Mt 22:34-40*
 - a. Respect for human persons emanates from the rights of one's dignity as a creation of God (1930). *Gn 1:26-2*
 - b. Love of neighbor cannot be legislated; it comes from the acknowledgment of the dignity and rights of each person created in the image of God and it becomes more pressing when it concerns serving the disadvantaged (1931-1932). *Mt 25:34-46*
 - c. Talents and gifts are not distributed equally, hence God's plan that we need one another (1934). *Mt 25:25-30*
 - d. Sinful inequalities exist that are an open contradiction of the Gospel (1938). *Lk 11:37-42*

God's Salvation: Grace and Law

15. Natural law expresses the dignity of the human person (1954).
16. Revealed law includes the moral prescriptions found in the *Mk 10:17-21*

Ten Commandments and is brought to full expression in the teachings of Jesus Christ (1961, 1965).

17. Christ has redeemed us from sin and has won salvation for all who believe in him (1966). *Gal 4:1-7*
18. Church teachings in moral matters are ordinarily explained in catechesis and preaching, essentially on the basis of the decalogue which states the principles of moral life valid for everyone (2030). *1 Tim 3:15*
19. We are called to authentic worship of God (2084). *Ex 20:2-5*
20. We are called to the divine mystery (2142). *Ex 20:7*
21. We are called to keep Sunday holy as a sign of God's irrevocable covenant (2168). *Ex 20:8-10*
22. We are called to honor all those, especially the family, whom God has given his authority (2197). *Ex 20:12*
23. We are called to acknowledge the sacredness of all human life (2258). *Ex 20:13*
24. We are called to respect the equality of all persons and the sacramentality of the marital bond. Thus we are called to honor the gifts of creative power, fecundity, faithfulness, and conjugal love (2331, 2366). *Ex 20:14*
25. We are called to be just in possessing and sharing the fruits of our labor (2401). *Ex 20:15*
26. We are called to be truthful in all words and deeds (2464). *Ex 20:16*
27. We are called to be pure of heart (2514). *Ex 20:17*
28. We are called to follow the prompting of the Holy Spirit in detachment from worldly desires (2534). *Ex 20:17*

Level: Adult

Part Four: Christian Prayer

(Catechism of the Catholic Church, 2558-2865)

Definition of Prayer

St. Thérèse of Lisieux, our most recent doctor of the church, defines prayer for us as “a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.”
(*St. Thérèse of Lisieux, Manuscripts autobiographiques, C 25r.*)
(2558 / 2559)

1. Prayer is described as a covenant relationship between God and a person living in Christ through baptism (2564). *Eph 3:18-21*
2. God initiates the covenant relationship proclaiming steadfast love and fidelity (2565). *Rom 6:5*
 - a. Abraham portrays an open heart to God’s will through discerning obedience (2570). *Gn 15:1-21*
3. Jesus reveals the covenant relationship in God’s plan of salvation for us (2598). *Lk 2:49*
 - a. Jesus uses the Sermon on the Mount as an example of the conversion of heart needed before we offer prayer (2608). *Mt 5:1-7, 29*

Jesus teaches us to pray: Our Father (2759).

t 5:9-13
: 11:1-4

Traditional Forms of Prayer

4. Prayer is inspired by the Holy Spirit to keep the memory of Christ alive in his church (2623). *Acts 2:1*
5. Blessing and adoration are two forms of prayer (2626-2628). *Rom 15:5-6*

- a. In the prayer of blessing, the gift of God and our acceptance of the gift are intimately tied together in union with each other (2626). *Eph 1:3-14*
- b. Adoration is the attitude of those who acknowledge themselves to be creatures before the very face of their Creator (2628). *Ps 95:1-6*
6. Petition is that form of prayer in which we ask, beseech, call insistently, invoke, entreat, cry out, and even wrestle in prayer (2629). *Ps 95:1-6
Rom 8:26*
7. Intercession is a form of petitionary prayer which guides us to pray as Jesus did on behalf of all people (2634). *Acts 12:5*
8. Thanksgiving best speaks the prayer of the church. When celebrating the Eucharist, especially, this prayer unveils and becomes more fully what the church truly is (2637). *Acts 12:5
1 Pet 1:3-10*
9. Praise is the form of prayer that recognizes that God is God (2639). *Acts 2:47*
10. Prayer should always accompany the reading of sacred Scripture as it does in the practice of *lectio divina*, where the word of God is so read and meditated upon that it becomes prayer (2653). *Phil 3:8
Mt 7:7-8*
11. Prayer unites us with the Mother of God and the saints (2673, 2683). *Acts 1:14
Heb 12:1*
12. Vocal prayer calls us to pray with our entire being (2700). *Mt 11:25-26*
13. In meditation we seek an understanding and a response to the ways of Christ and his teachings (2705). *Mt 6:5-15*
14. Contemplative prayer is a gaze of faith fixed upon the person of Jesus Christ (2558, 2709). *Eph 3:16-17*

Perseverance in Prayer

15. Distraction, that constant and ever-present difficulty in prayer, evokes in us the choice between the Lord and the senses (2729). *Mk 10:17-31*
16. Vigilance is a call within us to constant watchfulness with the awareness and light of faith (2730). *Ps 27:8*

**Catechists are asked to give students a variety of prayer experiences.
A suggested listing is given below for levels K-8.**

1. All Students

- Weekly student liturgy when feasible
- Training and experience in planning liturgy
- Daily prayer at the beginning and end of each school day, as well as several times in between
- Opportunity for the sacrament of reconciliation frequently
- Seasonal experiences of traditional prayers: Advent wreath, Jesse tree, Stations of the Cross, rosary, May crowning, etc.

Any student can experience any of the following prayer-forms but catechists are asked to be sure that students at the stated levels experience the specific forms listed below. This is to assure that all students experience all prayer-forms during the course of their learning experience.

2. Level K-2

- Our Father
- Hail Mary
- Jesus prayer
- Spontaneous prayer

3. Level 3-5

- Guided meditation
- Prayers of petition, thanksgiving, contrition, and adoration

4. Level 6-8

- Liturgy of the Hours
- Lectio Divina
- Journaling

In addition, the prayers and information contained on the following pages of this document are versions the various grade levels are asked to commit to memory.

It is also recommended that students review all prayers and prayer-forms from previous levels.

Kindergarten**Sign of the Cross** (cf. 232)

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

Hail Mary (cf. 2676-2677)

Hail Mary, full of grace,
the Lord is with thee;
blessed are 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.

Grace Before Meals

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

Grace After Meals

We give you thanks, almighty God,
for these and all your gifts
which we have received
through Christ our Lord. Amen.

Prayer to Guardian Angel (cf. 336)

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, to rule and guide. Amen.

Level One**Our Father** (cf. 2759)

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.

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, (*End for grade 2.*)

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 prayers I shall say and the good
works I shall perform this day.
(*This additional paragraph for older students.*)

Level Two**Act of Contrition** (cf. 1451)

My God, I am sorry for my sins
with all my heart, and I detest them.
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.

Seven Sacraments (cf. 1210)

- Baptism
- Reconciliation
- Eucharist
- Confirmation
- Matrimony
- Holy Orders
- Anointing of the Sick

Two Great Commandments

- You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.
- You shall love your neighbor as yourself.
(Mt 22:37-40; Mk 12:29-31; Lk 10:27)

Level Three

Apostles' Creed (cf. 194, 197ff)

I believe in God, the Father Almighty, creator of heaven and earth.

I believe in Jesus Christ, his only son, our Lord. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again 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.

Twelve Apostles (cf. Mk 3:14-19)

Peter	Bartholomew
Andrew	Matthew
James	James the Less
John	Jude
Philip	Simon
Thomas	Judas

Four Marks of the Catholic Church (cf. 750)

- One
- Holy
- Catholic
- Apostolic

Level Four

Act of Faith

My God, I firmly believe you are one God in three Divine Persons, Father, Son, and Holy Spirit.

I believe in Jesus Christ, your son, who became man and died for our sins, and who will come to judge the living and the dead.

I believe these and all the truths which the Holy Catholic Church teaches, because you have revealed them, who can neither deceive nor be deceived. Amen.

Act of Hope

O my God, trusting in your infinite goodness and promises, I hope to obtain pardon of my sins, the help of your grace, and life everlasting, through the merits of Jesus Christ, my Lord and redeemer. Amen.

Act of Love

My God, I love you above all things, with my whole heart and soul, because you are all-good and worthy of all my love. I love my neighbor as myself for love of you. I forgive all who have injured me, and I ask pardon of all whom I have injured. Amen.

Let us pray:

Ten Commandments (cf. 2084ff)

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 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.
(cf. Ex 20:1-17; Dt 5:6-21)

Beatitudes (cf. 1716)

- Blessed are the poor in spirit, the kingdom of heaven is theirs.
- Blessed are they who mourn, they will be comforted.
- Blessed are the meek, they will inherit the earth.
- Blessed are they who hunger and thirst for righteousness, they will be satisfied.
- Blessed are the merciful, they will be shown mercy.
- Blessed are the clean of heart, they will see God.
- Blessed are the peacemakers, they will be called children of God.
- Blessed are they who are persecuted for the sake of righteousness, the kingdom of heaven is theirs.

Level Five**Prayer to the Holy Spirit** (cf. 2671)

Come, Holy Spirit, fill the hearts of your faithful. Enkindle in them the fire of your love. Send forth your Spirit, and they will 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 the faithful. In the same Spirit, help to us relish what is right and always rejoice in your consolation. We ask this through Christ our Lord. Amen

Holy Days of Obligation (cf. 2177)

- Solemnity of Mary, Mother of God (*Jan. 1*)
- Ascension (*40 days after Easter*)
- Assumption of Mary (*August 15*)
- All Saints Day (*November 1*)
- Immaculate Conception (*December 8*)
- Christmas (*December 25*)

Corporal Works of Mercy (cf. 2447)

- Feed the hungry.
- Give drink to the thirsty.
- Shelter the homeless.
- Clothe the naked.
- Care for the sick.
- Help the imprisoned.
- Bury the dead.

Spiritual Works of Mercy (cf. 2447)

- Share knowledge.
- Give advice to those who need it.
- Comfort those who suffer.
- Be patient with others.
- Forgive those who hurt you.
- Give correction to those who need it.
- Pray for the living and the dead.

Liturgical Year

- Advent
- Christmastime
- Ordinary Time
- Lent
- Triduum
- Eastertime
- Ordinary Time

Level Six

The Rosary (cf. 971)

Joyful Mysteries

(Mondays, Saturdays, and Sundays in Advent)

- The Annunciation (*Lk 1:30-33*)
- The Visitation (*Lk 1:50-53*)
- The Birth of Our Lord (*Lk 2:10-11*)
- Presentation of Jesus in the Temple (*Lk 2:29-32*)
- The Finding of Jesus in the Temple (*Lk 2:48-52*)

Luminous Mysteries

(Thursdays)

- The Baptism of Jesus in the Jordan River (*Mt 3:16-17*)
- The Wedding Feast at Cana (*Jn 2:3-5*)
- The Preaching of the Kingdom of God (*Mk 1:14-15*)
- The Transfiguration of the Lord (*Lk 9:33-36*)
- Institution of the Eucharist (*Mt 26:26-28*)

Sorrowful Mysteries

(Tuesdays, Fridays, and Sundays in Lent)

- The Agony of Jesus in the Garden (*Mt 26:38-39*)
- The Scourging at the Pillar (*Jn 19:1*)
- The Crowning of Thorns (*Mk 15:16-17*)
- The Carrying of the Cross (*Jn 19:17*)
- The Crucifixion (*Jn 19:28-30*)

Glorious Mysteries

(Wednesdays and Sundays)

- The Resurrection of Jesus (*Mk 16:6-8*)
- The Ascension of Jesus into heaven (*Acts 1:10-11*)
- The Descent of the Holy Spirit on the Apostles (Pentecost) (*Acts 2:1-4*)
- The Assumption of Mary into heaven
- The Crowning of Mary as queen of heaven

Prayer of St. Francis

Lord, make me an instrument of your peace:

where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

Divine Master,

grant that I may not so much seek
to be consoled, as to console,
to be understood as to understand,
to be loved as to love.

For it is in giving that we receive,
it is in pardoning that we are pardoned,
it is dying that we are born to eternal life.

Select and Memorize Your Favorite Psalm

Books of the Old Testament

Pentateuch

Genesis (*Gn*)
 Exodus (*Ex*)
 Leviticus (*Lv*)
 Numbers (*Nm*)
 Deuteronomy (*Dt*)

Wisdom Books

Job (*Jb*)
 Psalms (*Ps*)
 Proverbs (*Prv*)
 Ecclesiastes (*Eccl*)
 Song of Songs (*Sg*)
 Wisdom (*Wis*)
 Sirach (*Sir*)

Historical Books

Joshua (*Jos*)
 Judges (*Jgs*)
 Ruth (*Ru*)
 1 Samuel (*1 Sm*)
 2 Samuel (*2 Sm*)
 1 Kings (*1 Kgs*)
 2 Kings (*2 Kgs*)
 1 Chronicles (*1 Chr*)
 2 Chronicles (*2 Chr*)
 Ezra (*Ezr*)
 Nehemiah (*Neh*)
 Tobit (*Tb*)
 Judith (*Jdt*)
 Esther (*Est*)
 1 Maccabees (*1 Mc*)
 2 Maccabees (*2 Mc*)

Prophetic Books

Isaiah (*Is*)
 Jeremiah (*Jer*)
 Lamentations (*Lam*)
 Baruch (*Bar*)
 Ezekiel (*Ez*)
 Daniel (*Dn*)
 Hosea (*Hos*)
 Joel (*Jl*)
 Amos (*Am*)
 Obadiah (*Ob*)
 Jonah (*Jon*)
 Micah (*Mi*)
 Nahum (*Na*)
 Habakkuk (*Hb*)
 Zephaniah (*Zep*)
 Haggai (*Hg*)
 Zechariah (*Zec*)
 Malachi (*Mal*)

Level Seven

Nicene Creed (*cf. 195, 197ff*)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, one in being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of 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.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the prophets.

We believe in one, holy, catholic, and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession was left unaided. Inspired by this confidence, we fly unto you, O virgin of virgins, our mother. To you do we come, before you we stand, sinful and sorrowful. O mother of the Word Incarnate, despise not our petitions, but in your mercy, hear and answer us.

Hail, Holy Queen

Hail, Holy Queen, mother of mercy, our life, our sweetness, and our hope. To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, your eyes of mercy toward us. And after this, our exile, show unto us the blessed fruit of your 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.

Angelus

The angel of the Lord declared unto Mary,
And she conceived of the Holy Spirit.

Hail Mary...

Behold the handmaid of the Lord,
Be it done unto me according to your 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 you, O Lord, your grace into our hearts that we to whom the incarnation of Christ, your Son, was made known by the message of angel may, by his passion and cross, be brought to the glory of his resurrection, through Christ Our Lord.

Regina Coeli*(replaces Angelus in Eastertime)*

Queen of heaven, rejoice, alleluia.
 For he whom you were worthy to bear, alleluia.
 Has risen as he said, alleluia
 Pray for us to God, alleluia.
 Because the Lord is truly risen, alleluia.
 Let us pray: O God, who by the resurrection of
 your Son, our Lord Jesus Christ, granted joy to
 to the whole world; grant, we beg you, that
 through the intercession of the Virgin Mary, his
 mother, we may lay hold of the joys of eternal
 life. Through the same Christ our Lord. Amen.

Theological Virtues *(cf. 1813)*

- Faith
- Hope
- Love

Cardinal Virtues *(cf. 1805)*

- Prudence
- Justice
- Fortitude
- Temperance

Gifts of the Holy Spirit *(cf. 1831)*

- Wisdom
- Understanding
- Right Judgement
- Knowledge
- Courage
- Reverence
- Wonder and Awe

Fruits of the Holy Spirit *(cf. 1832)*

- Charity
- Joy
- Peace
- Patience
- Goodness
- Kindness
- Long Suffering
- Humility

- Faithfulness
- Modesty
- Continence
- Chastity

Capital Sins *(cf. 1866)*

- Greed
- Anger
- Envy
- Lust
- Pride
- Sloth
- Gluttony

Books of the New TestamentMatthew *(Mt)*Mark *(Mk)*Luke *(Lk)*John *(Jn)*Acts of the Apostles *(Acts)*Romans *(Rom)*1 Corinthians *(1 Cor)*2 Corinthians *(2 Cor)*Galatians *(Gal)*Ephesians *(Eph)*Philippians *(Phil)*Colossians *(Col)*1 Thessalonians *(1 Thes)*2 Thessalonians *(2 Thes)*1 Timothy *(1 Tm)*2 Timothy *(2 Tm)*Titus *(Ti)*Philemon *(Phlm)*Hebrews *(Heb)*James *(Jas)*1 Peter *(1 Pt)*2 Peter *(2 Pt)*1 John *(1 Jn)*2 John *(2 Jn)*3 John *(3 Jn)*Jude *(Jude)*Revelation *(Rv)*

Level Eight

Stations of the Cross

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

Precepts of the church (cf. 2042-2043)

1. Assist at Mass on Sundays and holy days of obligation, doing no unnecessary physical work on those days.
2. Confess serious sins at least once a year.
3. Receive holy Communion frequently and, at a minimum, during the Easter season.
4. Fast and abstain on days appointed.
5. Contribute to the support of the church.
6. Observe the laws of the church concerning marriage and give religious training to one's children by word, example, and use of parish schools or catechetical programs.
7. Join in the missionary spirit and work of the church.

Confiteor (I Confess)

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

Magnificat (Mary's Song) (cf. Lk 1:46-55)

My being proclaims the greatness of the Lord,
my spirit finds joy in God my savior.
For he has looked upon his servant
in all her lowliness.
All ages to come shall call me blessed.
God who is mighty
has done great things for me, holy is his name;
his mercy is from age to age
on those who fear him.
He has shown might with his arm;
he has confused the proud
in their inmost thoughts.
He has deposed the mighty from their thrones
and raised the lowly to high places.
The hungry he has given every good thing
while the rich he has sent empty away.
He has upheld Israel his servant,
ever mindful of his mercy,
even as he promised our fathers,
promised Abraham and his descendants
forever.

Parts of the Mass (cf. 1346)

Introductory

- Entrance Song
- Greeting
- Penitential Rite
- Gloria
- Opening Prayer

Liturgy of the Word

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily
- Profession of Faith
- General Intercessions

Liturgy of the Eucharist

- Preparation of the Altar and the Gifts
- Prayer over the Gifts
- Preface
- Eucharistic Prayer
- Memorial Acclamation / Great Amen
- Communion Rite: Lord's Prayer
 Sign of Peace
 Breaking of the Bread
 Communion
 Silence/Song of Praise
- Prayer after Communion

Concluding Rite

- Prayer
- Blessing
- Dismissal

Appendix A: Sacred Scripture and the Catechism of the Catholic Church

The 1997 *General Directory for Catechesis* states: “Sacred Scripture and the *Catechism of the Catholic Church* are presented as two basic sources of inspiration for all catechetical activity in our time.” (GDC 128)

The *Directory* goes on to say in the same reference that “Sacred Scripture as ‘the word of God written under the inspiration of the Holy Spirit’ (DV 9), and the *Catechism of the Catholic Church* as a significant contemporary expression of the living Tradition of the church and a sure norm for teaching the faith, are called, each in its own way and according to its specific authority, to nourish catechesis in the church today.” (GDC 128)

The *Catechism of the Catholic Church* in its Prologue states: “The texts of sacred Scripture are often not quoted word for word but are merely indicated by a reference (cf.). For a deeper understanding of such passages, the reader should refer to the scriptural texts themselves. Such biblical references are a valuable working tool in catechesis.” (CCC 19)

Further, the *Catechism of the Catholic Church*, in the first section of part one has an entire chapter with three articles and ninety-one paragraphs devoted to explaining the context of sacred Scripture in the life of the church. The *Catechism* pretty much follows the order, development, and structure of the Second Vatican Council’s Dogmatic Constitution on Divine Revelation, *Dei Verbum*. It would prove helpful to mention the titles within this chapter:

CHAPTER TWO: GOD COMES TO MEET MAN (50-141)

ARTICLE 1: THE REVELATION OF GOD (51-73)

- I. God Reveals His “Plan of Loving Goodness” (51-53)
- II. The States of Revelation (54-64)
- III. Christ Jesus: “Mediator and Fullness of All Revelation” (65-67)

ARTICLE 2: THE TRANSMISSION OF DIVINE REVELATION (74-100)

- I. The Apostolic Tradition (75-79)
- II. The Relationship Between Tradition and Sacred Scripture (80-83)
- III. The Interpretation of the Heritage of Faith (84-95)

ARTICLE 3: SACRED SCRIPTURE (101-141)

- I. Christ—The Unique Word of Sacred Scripture (101-104)
- II. Inspiration and Truth of Sacred Scripture (105-108)
- III. The Holy Spirit, Interpreter of Scripture (109-119)
- IV. The Canon of Scripture (120-130)
- V. Sacred Scripture in the Life of the Church (131-133)

Most germane to our stress placed on and our suggested use of Scripture in *Handing On The Faith* would be the eleven paragraphs on sacred Scripture in article 3, number III, above, presenting the Holy Spirit as the interpreter of Scripture. (cf. CCC 109-119)

In paragraphs 109 and 110, the *Catechism* tells us that it is in the sacred Scriptures that God elects to speak to us in a human way and that in order to interpret this speaking of God to us correctly, we must be especially attentive to what it is that the human authors truly wanted to say in their writing and also what it is that God wants to say to us by the use of their words. Further, in order to discover what the intention of the writer was, we have to take into consideration the very conditions of their time and culture, as well as the literary genres that were in use at their times, and even the modes of feeling, speaking, and narrating that were then current. “For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression (DV 12:2).” (CCC 110)

Because the sacred Scripture is inspired, the *Catechism*, in paragraphs 111 through 114, goes on to stress that there is another equally important principle involved in the correct interpretation of Scripture, without which the Scriptures would become merely dead words. “Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written (DV 12:3).” The *Catechism* continues by reiterating the Second Vatican Council’s three criteria for interpreting Scripture “in accordance with the same Spirit who inspired it (DV 12:4).” (CCC 111)

The three criteria are:

1. “Be especially attentive ‘to the content and unity of the whole Scripture’.”
(Cf. Lk 24:25-27, 44-46) (CCC 112)
Because of the unity of God’s plan for us, the Scriptures form a united entity, as different and as varied as their contributing books and texts may be.
2. “Read the Scriptures within ‘the living Tradition of the whole church’.”
(Origen, *Hom. In Lev. 5,5: PG 12, 454D*) (CCC 113)
The Scriptures are written primarily within the heart of the church, instead of principally in her records and her documents. And, as the Fathers of the church tell us, it is in her Tradition that the church carries God’s word as a living memorial, and as such, it is the Holy Spirit who ultimately gives the Scripture its spiritual interpretation.
3. “Be attentive to the analogy of faith.” (Cf. Rom 12:6) (CCC 114)
The analogy of faith means that there is a definite logical connection of the truths of our faith, both among themselves as well as within the entire context of God’s revealing these truths within his plan of salvation for us.

The *Catechism* then mentions the senses which can be distinguished in reading sacred Scripture. Paragraphs 115 through 119 distinguish between two senses of Scripture, the

literal sense of Scripture and the spiritual sense of Scripture. And the spiritual sense of Scripture can be further subdivided into three other senses: the allegorical sense, the moral sense, and the anagogical sense.

The literal sense of sacred Scripture is that meaning which is conveyed by the actual words contained in the Scriptures. The literal sense is both discovered and understood better following sound interpretation rules and by exegesis.

The spiritual sense of sacred Scripture equally involves both the text and the signs of the events and realities of which the text speaks. This connection and relationship is brought about, again, by the unity of God's plan of revelation for us.

The allegorical sense of Scripture expresses doctrinal and spiritual truths by use of symbols and extended metaphor.

The moral sense of Scripture expresses behavioral and ethical truths and guidance.

The anagogical sense of Scripture (from the Greek "anagoge," which means "leading") expresses the eschatological and mystical truths. The anagogical sense alludes to heaven and the after life.

The *Catechism* ties together the uses of these senses of Scripture used for its interpretation: "The profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the church." (CCC 115)

In summarizing the significance of these four senses of Scripture, the *Catechism* quotes an ancient medieval couplet:

"The Letter speaks of deeds;
Allegory to faith;
The Moral how to act;
Anagogy our destiny."

*(Lettera gesta docet, quid credas allegoria, moralis,
quid agas, quo tendas anagogia.) (CCC 118)*

Article 127 of the *General Directory for Catechesis* includes a reminder that *Dei Verbum* emphasizes the fundamental importance of sacred Scripture in the church's life—it "should have a pre-eminent position (DV 21)." (GDC 127)

Within this context, the *Directory* refers to the 1993 document from the Pontifical Biblical Commission—*The Interpretation of the Bible in the Church*—regarding the catechetical use of the Bible:

The explanation of the word of God in catechesis has sacred Scripture as first source. Explained in the context of the tradition, Scripture provides the starting point, foundation, and norm of catechetical teaching.

Catechesis should proceed from this historical context of divine revelation so as to present persons and events of the Old and New Testaments in light of God's overall plan.

To move from the biblical text to its salvific meaning for the present time, various hermeneutic procedures are employed. These will give rise to different kinds of commentary. The effectiveness of the catechesis depends on the value of the hermeneutics employed. There is the danger of a superficial commentary, one which remains simply a chronological presentation of the sequence of persons and events in the Bible. (*IBC IV, C, 3:a-d*)

The Interpretation of the Bible in the Church, affirming what Pope Pius XII wrote in his classic pre-Vatican II scriptural encyclical on the promotion of biblical studies, *Divino Afflante Spiritu*, further states:

Let the interpreter then, with all care and without neglecting any light derived from recent research, endeavor to determine the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse and the forms of expression he employed. Thus can he the better understand who was the inspired author, and what he wishes to express by his writings. There is no one indeed but knows that the supreme rule of interpretation is to discover and define what the writer intended to express. (*DAS 33-34*)

And, finally, the Second Vatican Council's *Dei Verbum* states in its Article 12:

Seeing that, in sacred Scripture, God speaks through men in human fashion, it follows that the interpreter of sacred Scriptures, if he is to ascertain what God has wished to communicate to us, should search out the meaning which the sacred writers really had in mind, that meaning which God has thought well to manifest through the medium of their words.

In determining the intention of the sacred writers, attention must be paid, *inter alia*, to "literary form for the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts," and in other forms of literary expression. Hence the exegete must look for that meaning which the sacred writer, in a determined situation and given the circumstances of his time and culture, intended to express and did in fact express, through the medium of a contemporary literary form. Rightly to understand what the sacred author wanted to affirm in his work, due attention must be paid both to the customary and characteristic patterns of perception, speech, and narrative which prevailed at the age of the sacred writer, and to the conventions which the people of his time followed in their dealings with one another.

But since sacred Scripture must be read and interpreted with its divine authorship in mind, no less attention must be devoted to the content and unity of the whole Scripture, taking into account the tradition of the entire church and the analogy of faith, if we are to derive their true meaning from the sacred texts. It is the task of exegetes to work, according to these rules, towards a better understanding and explanation of the meaning of sacred Scripture in order that their research may help the church to form a firmer judgment. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgment of the church, which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God. (DV 12)

The purpose of including sacred Scripture citations along with the specific referenced statements to the *Catechism of the Catholic Church* can be better understood in the following terms and within the following framework.

First of all, the Scripture citations are for the catechists—and not for the students.

They are, rather, intended for the prayerful reflection and the contemplative consideration on the part of the catechist and, as such, should be used by the catechist for personal prayers, imagination, reflection, meditation, and other activities in preparing lessons.

These citations can readily assist in the preparation of prayers, prayer services, questions, and stories, on the part of the catechist—only AFTER they have been digested, pondered, and prayed over.

The object of our prayer and meditation on the sacred Scriptures is that it serves primarily as a source of inspiration and spiritual nourishment—not as a teaching tool, proof, an apologetic, nor as a “back-up.”

Secondly, in using the Scriptures for our teaching, we are called to be very alert and to use great caution in considering that:

- ◆ users be constantly aware of the figurative and symbolic nature of much that is written in the sacred texts;
- ◆ Scripture is fundamentally a book of words about what basically cannot be expressed fully in human terms; and
- ◆ verbal symbols in the Bible are often interchangeable when they are attempting to articulate that which is inexpressible.

An example from the *Catechism* can serve to illustrate these considerations: “The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place *at the beginning of the history of man.*” (Cf. GS 13:1) (CCC 390)

Thirdly, the church has always been open to multiple meanings or senses of a biblical text.

Early on, our church's attribution of more than one meaning to a biblical text arose from two basic convictions: that all Scripture preaches Christ and that all biblical texts are revelatory.

Therefore, it was felt that Old Testament texts have a hidden Christological meaning and that even seemingly superficial or irrelevant texts have another "deeper" meaning. This eventually led to the development of the theory of two, three, or even four senses found in texts.

Some of these senses are: the fuller sense ("full" Christological meaning), the typological sense ("type" presented first in the Old Testament), the accommodated sense (used frequently in the liturgy for feasts and memorials, and in homilies).

Fourthly, the *Catechism* picks up on Vatican II's *Dei Verbum* and on Pope Pius XII's *Divino Afflante Spiritu*'s modern biblical scholarship teachings, quoted above, in distinguishing further between the literal sense and the more-than-literal senses.

The *Catechism* lists them, but does not develop them fully.

The literal sense of sacred Scripture is the meaning intended by the biblical writer as it is ascertained by historical critical research—and not simply the strict literal meaning of the words on the page in front of us today.

The more-than-literal senses of sacred Scripture are clustered around the spiritual sense and includes dogmatic, pastoral, and other senses, namely, any meanings not actually or originally intended by the human author.

This spiritual sense of Scripture is further subdivided by the *Catechism* into these meanings discerned by scriptural exegesis: allegorical meanings (doctrinal and spiritual sense—extended metaphor), moral meanings (behavior and ethical guiding sense), and anagogical meanings (eschatological and mystical sense—allusion to heaven or after life).

The *Catechism* concludes that the concordance of the senses of Scripture guarantees full "richness to the living reading of Scripture in the church." (CCC 115)

Contemporary critical scriptural scholarship today is increasingly recognizing that all biblical texts carry multiple meanings or senses because meaning is an event of interaction between text and reader, not a fixed content established by the author.

In addressing the contextual approaches for interpretation of the Scriptures, the Pontifical Biblical Commission, in its 1993 document, *The Interpretation of the Bible in the Church*,

states “the interpretation of a text is always dependent on the mindset and concerns of its readers.” Therefore, once a text is written, it has a life of its own and may contain meanings that go beyond what the writer may have intended or what the original community understood. As such, this approach to biblical interpretation involves the interaction of the Scripture with the readers who, by their interpretation, enter into the text, appropriate its meaning, and are changed or transformed by the text. “Thus it is inevitable that some exegetes bring to their work points of view that are new and responsive to contemporary currents of thoughts which have not up till now been taken sufficiently into consideration.” (*IBC, I, E*)

This helps us also recognize that a variety of interpretive methods, eliciting diverse meanings, can legitimately be applied to a text.

This important and helpful understanding is a present day re-appropriation of the ancient insight that, like an archeological tell, the biblical text is a many-layered mine of meaning.

Perhaps these reflections on the use of Scripture can be well captured and summarized in the *Catechism*’s own quoting of the recently proclaimed third woman doctor of the church (*October 19, 1997*), Saint Thérèse of Lisieux, in its section on sacred Scripture:

But above all it’s the Gospels that occupy my mind when I’m at prayer;
my poor soul has so many needs, and yet this is the one thing needful.
I’m always finding fresh lights there, hidden and enthralling meanings.

(*St. Thérèse of Lisieux, ms. autob. A 83v.*) (*CCC 127*)

Appendix B: Assessing Conformity with the *Catechism of the Catholic Church*

This appendix has been adapted from “Important Caveats” and “Principles/Criteria” in *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church (Working Document, Introduction and Part One)*, the Ad Hoc Committee to Oversee the Use of the Catechism, Administrative Committee of the National Conference of Catholic Bishops, June 1997, pp. 1-3.

Some important points included in *Handing On The Faith*:

1. *Handing On The Faith* statements and points of reference are expressed in the language of the *Catechism*.
2. *Handing On The Faith* is primarily intended as a resource and reference for providing a comprehensive catechesis for the K-2, 3-5, 6-8, 9-12, and Adult levels. This resource and reference can be applied to a single level or to the entire catechetical program.
3. *Handing On The Faith* is concerned only with the content of the catechetical program and, like the *Catechism*, “does not consider the adaptation of doctrinal presentations and catechetical methods.” (CCC 24).
4. *Handing On The Faith*’s presumes that all catechesis is a gradual unfolding of the deposit of faith and, consequently, that the church’s teaching can be presented on a basic level in the early years, and on a more advanced level in the later years.

Principles and criteria underlying *Handing On The Faith*:

- I. The first principle for assessing the conformity of catechetical materials to the *Catechism*, according to *Guidelines for Doctrinally Sound Catechetical Materials*, is that the Christian message be authentic.

“For expressions of faith and moral teachings to be authentic, they must be in harmony with the doctrine and traditions of the Catholic Church, which are safeguarded by the bishops who teach with a unique authority.” (GDSCM p. 7)

In order for catechetical materials developed from the *Catechism* to be authentic, they should be in evident and full accord with the doctrine and traditions of the Catholic Church as authoritatively taught by the bishops.

1. Minimally, such materials should contain nothing contradictory to the *Catechism*.
 2. They should evidence fidelity to the basic structure of the *Catechism* and the hierarchy of truths.
 3. They should reflect the four pillars of the *Catechism*.
 4. Their basic focus or theological structure should clearly reflect the *Catechism's*:
 - a. Trinitarian organization
 - b. Christological centrality
 - c. Ecclesial context
 - d. Treatment of the sacraments within the paschal mystery
 - e. Presentation of the moral life in the personal and social teachings of the church as a new life in the Holy Spirit
 - f. Location of the church's teachings on the dignity of human life in the section on the Fifth Commandment
 - g. Location of the church's teachings on human sexuality in the section on the Sixth and Ninth Commandments
 5. They should plainly reflect the fact that the divine plan for human salvation under the guidance of the Holy Spirit continues as an energetic force in the world.
 6. They should encourage and assist in the development of a common language of faith within the church.
 7. They should promote a healthy and vital Catholic identity in such a way that the believer hears the message clearly, lives it with conviction, and shares it courageously with others.
 8. Since the *Catechism* should not be reduced to its "In Brief" sections, catechetical materials should evidence the wider teaching context from which the "In Brief" sections are drawn.
- II. The second principle for assessing the conformity of catechetical materials to the *Catechism* is that the Christian message be complete.

"For completeness, the message of salvation, which is made up of several parts that are closely interrelated, must, in due course, be presented in its entirety, with an eye to leading individuals and communities to maturity of faith. Completeness also

implies that individual parts be presented in a balanced way, according to the capacity of the learners and in the context of a particular doctrine.” (GDSCM p. 7)

In order for catechetical materials developed from the *Catechism* to be considered complete, all the doctrines of the church should be presented as an integrated whole through the normal course of formal education in the faith.

1. Minimally, such materials should include the articles of the creed, the sacraments, the commandments, and the petitions of the Lord’s Prayer.
2. They should also include an appropriate presentation of the rootedness of the teaching in sacred Scripture.
3. They should reflect in an appropriate manner the variety and multiplicity of the sources of the faith found in the *Catechism*, e.g., the teaching from the Councils, the Fathers, liturgical texts, spiritual writings, etc.
4. They should show God’s love that is revealed primarily in the Word made flesh, Jesus Christ.
5. They should give proper importance to the biblical, anthropological, liturgical, moral, spiritual, ecumenical, and missionary dimensions of the *Catechism*.

Appendix C: 12 Doctrinal “Treasures” of the Deposit of Faith

This appendix seeks to highlight and to be in concert with the “Hierarchy of Truths to be Observed in Catechesis” from the *General Catechetical Directory*—1971. (GCD 43)

The June 1997 report to the bishops from their Ad Hoc Committee to Oversee the Use of the Catechism mentioned a pattern of doctrinal deficiencies which the committee found among the catechetical series they had reviewed. The report emphasized that although these deficiencies were found only in the series submitted and should not be applied to all catechetical materials, and that while these series often treated doctrinal themes quite well, the committee noted a consistent trend of doctrinal incompleteness and imprecision in some ten areas. (“Doctrinal Deficiencies in Catechetical Texts” from the *Ad Hoc Committee to Oversee the Use of the Catechism*, Report, Supplementary Document “B,” Section Five, Administrative Committee of the National Conference of Catholic Bishops, June 1997, pp. 14-16).

With such in mind, this appendix also seeks to be our positive response to and adaptation of these ten areas of concern. We have attempted to turn these areas of doctrinal incompleteness and imprecision around and reformulate them into positive statements of doctrinal emphasis and in the process to add two more of our own—the preeminence of place of sacred Scripture in our catechetical enterprise and the Second Vatican Council’s emphasis on Mariology. In this way we now wish to stress these as twelve priorities in our catechetical enterprise and emphasize them as our synthesis of the doctrinal “treasures” in the treasure-chest of our heritage or in the deposit of faith.

As such, *Handing On The Faith* promotes and encourages focused and significant attention in presenting the following 12 doctrinal “treasures” of the deposit of the faith.

1. The Trinity as the central mystery of the Christian life and faith

The Trinity is the central mystery of Christian life and faith and is reflected in the Trinitarian structure of Catholic beliefs and teachings, which is the clear and consistent presentation of the intimate relationships and work of the persons of the Trinity. One should use “Father” and “God the Father” for the first person of the Trinity, particularly when the reference is precisely to the relationship between the first and the second persons of the Trinity. The Trinity is the “inner life” or organizing principle of all catechesis and catechetical programs.

(*Catechism of the Catholic Church*, **234 and 262**; 228, 232, 237, 246-248, 255, 260, 264, 266, 685, 689)
(Please note: All references following “treasures” 2-12 below, are to paragraphs in the Catechism.)
(The bold references suggest some key paragraphs; those following suggest some additional help.)

2. The mystery of the Incarnation as the centrality of Christ in salvation history and “at the heart of catechesis” (*Catechesi Tradendae* 5)

The indispensable place of the Incarnation in the plan of salvation relates to the centrality of Christ in salvation history. The mystery of the Incarnation in its fullness gives equal emphasis and balance to the instruction on both the divinity and the humanity of Jesus Christ, i.e., equal positive reverence for Christology “from above” as well as “from below”, i.e., Jesus as the culmination of the Old Testament and the fulfillment of God’s plan for salvation. Jesus is our savior, as well as teacher, brother, model, and friend.

(426-429, 460, and 463; 464-470, 480-482, 522-524, 1085, 1618)

3. The mystery of the Holy Spirit and the mystery of the church—continuing the presence, work, and teaching of Jesus in the world today

The mystery of the Holy Spirit is most clearly revealed and known within the mystery of the church, established by Christ to continue his presence, work, and teaching in the world today. Emphasis is on the mark of unity in the church along with that of catholicity and diversity, with emphasis on the intrinsic treatment of the ecclesial context of Catholic beliefs and magisterial teachings, the teaching function of the church and its apostolic nature, as well as the role of the hierarchy and the concept of the leadership of the bishops and priests in teaching the word of God.

(688, 768, 737-738, 778, 797-798, and 888-892; 84, 97, 175, 688, 787-796, 813-822, 862-863)

4. The distinctly Christian character of anthropology—all are created in the image and likeness of God

There is integration of the fundamental notion that human beings are by nature religious beings; that the desire for God is written in the human heart; that the human person is inherently spiritual; and that persons are not reducible to only the material. It is precisely in Christ that human beings have been created in the image and likeness of God and that Christ has restored to the human person the divine image of God, an image disfigured by sin. That God, rather than human beings, is the first principle and final end of human existence.

(27, 44-45, and 1700; 28, 30, 356-361, 374, 380, 396-401, 405, 460, 705, 1720, 1935, 2419, 2566)

5. The priority of God’s action and initiative in the world—responded to, and then followed upon, by human action

In the act of creation, God calls every being from nothingness into existence, hence God calls first—the correct order that human action always is intended to follow upon the priority of God’s action and initiative in the world. Human action responds to God’s initiative—thus establishing the methodological starting point that divine action is the prerequisite for human initiative.

(2566-2567; 1, 30, 62-64, 74, 218-219, 275, 302-314; 2085)

6. The transforming effects of grace and the priority of God’s initiative

A comprehensive understanding of grace is that it is described as God’s love. Grace can also be described as the life of God outside of the Trinity, as well as the love of God outside of the Trinity. That the presentation of human beings for the reception of grace is already a work of grace. That grace can be treated generally as God’s initiative which introduces humanity into the intimacy of Trinitarian life and love and makes persons adopted children and participants in God’s life. The particular efficacy of sacramental grace is that it is proper to the different sacraments.

(1996-1997, 1999, 2001, 2003, and 2022; 35, 153-155, 654, 1810, 1987, 1989, 2011, 2021)

7. The sacraments as divine action and graced transformation—all within the paschal mystery

The sacraments are the explicit means by which persons share in the new life of Christ through the outpouring of the Holy Spirit. They are signs and reality of divine life of which persons become a part. They are not representative of events in human life of which God becomes a part. The understanding of the divine action and graced transformation—all within the paschal mystery—is at the heart of each of the sacraments. The sacraments of Eucharist and holy orders are available due to the character and role of the ordained ministry in the life and ministry of the community: “The ordained or ministerial priesthood is at the service of the baptismal priesthood” (*LG 10:2*).

(947, 1115, 1120, and 1127; 571-572, 671, 731, 1067, 1076, 1113-1121, 1131)

8. The sacraments of initiation and their special grace in the struggle with original sin and with sin in general

Original sin clearly is the loss of original holiness and justice, transmitted by our first parents, which wounds human nature in all people. The doctrine of original sin also informs the understanding of the doctrines of grace, baptism, human participation in sin, a world which continues to be broken and imperfect, redemption, and salvation. Overcoming sin, taught in a thematic way that presents the great struggle going on in the world and within each human heart, can also be seen as that struggle in which God's grace works to help persons live more fully the new life received in the sacraments of initiation.

(389-390, 397, 705, 845, and 1849-1850; 55-58, 386-337, 399-400, 402-409, 416-419, 817, 953, 1008)

9. The source of morality found in God's revealed law—as taught by the church and grounded in the natural law

The source of morality is found in God's revealed law, as taught by the church, and grounded in natural law. Emphasis on these three as primary sources of morality, rather than an over emphasis on personal identity and self-respect is the binding force of the church's moral teaching, even in difficult and controversial areas. Instruction should be on what is necessary for the formation of a correct, informed, and right conscience.

*(1782, 1783-1785, 1798, 1956, 1960, 1965, and 1970-1972;
1776-1777, 1779, 1781, 1950, 1952, 1955, 1958, 1962-1964, 1975-1986)*

10. The “last things” (eschatology) as the culmination of the human being's life in the eternal kingdom of God

The “last things” are known as the eschatological aspects of Catholic doctrine. The doctrine emphasized here is on the culmination of a human being's life in the eternal kingdom of God, coupled with a positive emphasis on the kingdom of God as realizable in this world. It includes the transcendent, transtemporal, and transhistorical nature of the kingdom. This also includes adequate treatment on the general judgment, the concept of hell, the eschatological dimensions of the beatitudes, and the moral and sacramental orders.

(671, 677-678, and 681-682; 678, 1035, 1037-1041, 1051-1052, 1719, 1723, 2548)

11. The preeminence of sacred Scripture in all aspects of catechesis—message, community, worship, and service

Sacred Scripture is “the speech of God as put down in writing under the breath of the Holy Spirit” (DV 9). “The church has always venerated the Scriptures as she venerated the Lord’s Body and she never ceases to present to the faithful the bread of life, taken from the one table of God’s Word and Christ’s Body” (DV 21). “In Sacred Scripture, the church constantly finds her nourishment and her strength, for she welcomes it not as human word, ‘but as what it really is, the Word of God’ (1 Thes 2:13)” (DV 24). “In the sacred book, the Father who is in heaven comes lovingly to meet his children and talks to them” (DV 21).

(19, 81, 103-104, and 114-119; 78, 80-84, 95, 107, 124, 131-133, 141, 2653-2654)

12. Mary, Mother of God and Mother of all people—special patroness and role model, particularly as first disciple and as first catechist

The Mariology offered by the Second Vatican Council in *Lumen Gentium*, chapter 8 emphasizes that Mary is also the mother of the church: “taught by the Holy Spirit, the Catholic Church honors the virgin Mary with filial affection and piety as a most beloved mother” (LG 53). This Mariology is solidly and deeply rooted in the example and teaching of Jesus in the Gospel accounts and also echoes well the sentiments of the newly proclaimed, third woman doctor of the church, St. Thérèse of Lisieux, who saw Mary “more a mother than a queen, for what kind of mother would she be, if her children did not look like her and could not imitate her?”

(484-507, 721-726, 963-975, and 2673; 773, 829, 973, 2030, 2683)

Appendix D: Points To Keep In Mind When Using *Handing On The Faith*

Handing On The Faith is our diocese's adaptation of the *Catechism of the Catholic Church* for our local church and thereby responds quite well to the very intention of the *Catechism*, as stated in its Prologue i.e., to serve as a reference for catechisms composed in various countries, cultures, situations, circumstances, and locales. (cf. CCC 11)

In a similar mode, the emphasis of *Handing On The Faith* is the same as that of the *Catechism*, i.e., the statement of what is the church's doctrine, dogma, or content and not the methodology on how to pass it on. (cf. CCC 23-24)

With this stated, it would prove most helpful to keep the following points in mind when using *Handing On The Faith*.

In citing the Scripture and *Catechism* references, our intention here is to offer the user a placer, a starter, a pointer, or a locator. Obviously, this is not an exhaustive reference—nor even a range of references—nor, necessarily, the best or most astute or definitive of references—but it is a recommended starting point.

In looking up the suggested Scripture texts, the catechist can easily find multitudes of other Scripture references by referring to all the cross references and footnotes found on that page of the Scriptures, referring to that very text.

These suggested references are offered for enlightenment and reflection, for prayer and contemplation purposes, and not as proof-texts nor for apologetic purposes, and are meant to have the same value and purpose as the *Catechism* states for her use of scriptural citations. In paragraph 19 of the *Catechism* we are referred to the actual Scripture texts themselves for a deeper understanding, since the actual texts and words of Scripture are many times not quoted directly or fully, but rather indicated by reference (cf.). (cf. CCC 19) (See also Appendix A of this document).

In like manner, in looking up the suggested references to the *Catechism of the Catholic Church*, the catechist should take a moment to notice the context of the particular reference—what comes before and what comes after—also the range in which this reference is situated, as well as the cross-references in the margins to that particular *Catechism* text, and the footnotes at the bottom of that page. These can indeed prove immensely enriching, expanding, and helpful.

Should the specific reference to the *Catechism* (listed after the statement) actually consist in a range of references, it is because the composers at that level felt that either the topic was too broad to be cited by only one reference, or that the range of reference gave a more

comprehensive reference than a single citation. Usually, the heart of the matter for that statement can be gleaned from the first reference in the range or a glimpse at subsequent sub-titles.

And, where applicable, the up-dated “September 9, 1997—One hundred changes to the *Catechism of the Catholic Church*” revisions are used in the specific citations given.

The *Catechism of the Catholic Church* references placed in parenthesis after each statement, as well as the sacred Scripture references placed in the column to the right on each page of *Handing On The Faith*, are only “suggested” references—and mean exactly that—they are offered as only a suggestion by the particular authors on that specific level.

For more options, please consult the detailed **index** at the end of the *Catechism*, and a **concordance** for sacred Scripture.

Handing On The Faith is to be used only as a guide to insure that the content of the faith is authentically, completely, and faithfully presented to students at the appropriate level.

Handing On The Faith is not a textbook nor is it a lesson plan. It is a resource and a guide for the catechist. The catechist should periodically check the specific pages for his or her level during the school year and mark those statements that have been appropriately presented and learned by the students.

In this way we can insure that the students are receiving a comprehensive approach to the faith each year and that they are also receiving a faithful and complete treatment of the faith by the end of a given series of courses, i.e., K-2, 3-5, 6-8, 9-12, Adult.

Appendix E: Our Local Catechism

Handing On The Faith: A Unified Content Reference is our own local church's adaptation of the *Catechism of the Catholic Church* for the Diocese of Birmingham in Alabama. It is a response to both our bishop's request and to our Holy Father's encouragement to use the *Catechism* for assistance in writing new catechisms on the local level.

On the thirtieth anniversary of the opening of the Second Vatican Ecumenical Council (October 11, 1992), Pope John Paul II gave us the *Catechism of the Catholic Church* with his own preface: *Apostolic Constitution Fidei Depositum: "On the Publication of the Catechism of the Catholic Church, prepared following the Second Vatican Ecumenical Council."*

In his opening sentence, the pope states, "Guarding the deposit of faith is the mission which the Lord entrusted to his church, and which she fulfills in every age." (FD 1)

In the second paragraph, he continues:

The principal task entrusted to the Council by Pope John XXIII was to guard and present better the precious deposit of Christian doctrine in order to make it more accessible to the Christian faithful and to all people of good will. For this reason the Council was not first of all to condemn the errors of the time, but above all to strive calmly to show the strength and beauty of the doctrine of the faith. (FD 2)

Pope John Paul II continues with a direct quoting of Pope John XXIII's *Discourse at the Opening of the Second Vatican Ecumenical Council*:

Illumined by the light of the Council, the church . . . will become greater in spiritual riches and gaining the strength of new energies therefrom, she will look to the future without fear . . . Our duty is to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, thus pursuing the path which the church has followed for 20 centuries. (October 11, 1962: AAS 54 (1962) pp. 788-91) (FD 2)

In part three of *Fidei Depositum* the pope declares the *Catechism of the Catholic Church* "to be a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion." (FD 19)

At the conclusion of his document presenting the *Catechism of the Catholic Church*, John Paul II tells us that "It is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to Catholic doctrine." (FD 22)

This exact same point is reiterated later in the *Catechism* when it quotes the request from the 1985 Extraordinary Synod of Bishops for the writing of a Catechism asked for by Vatican II, “that a catechism or compendium of all Catholic doctrine regarding both faith and morals be composed:”

It is intended to serve “as a point of reference for the catechisms or compendia that are composed in the various countries.” (1985 Extraordinary Synod of Bishops Final Report II B a, 4) (CCC 11)

The recently released and published *General Directory for Catechesis* (1997) picks up on these thoughts of John Paul II in the section entitled “Catechism in the Local Churches.” (cf. GDC 131-136)

This section refers exclusively to official catechisms which are proper to the diocesan bishop, referring to canon 775:

While observing the prescriptions of the Apostolic See it is the responsibility of the diocesan bishop to issue norms concerning catechetics and to make provision that suitable instruments for catechesis are available, even by preparing a catechism, if such seems appropriate, and by fostering and coordinating catechetical endeavors. (CIC 775)

In paragraph 131, the 1997 *General Directory for Catechesis* masterfully incorporates this same canon 775 together with John Paul II’s earlier 1979 *Catechesi Tradendae* (50, 53), his words from *Fidei Depositum* underlined above, and paragraph 24 of the *Catechism*, in stating:

The *Catechism of the Catholic Church* is given to all the faithful and to those who wish to know what the Catholic Church believes. It is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and Catholic doctrine.

Local catechisms, prepared or approved by diocesan bishops or by episcopal conferences, are invaluable instruments for catechesis which are “called to bring the power of the Gospel into the very heart of cultures.” For this reason Pope John Paul II has offered a warm encouragement “to the Episcopal Conferences of the whole world to undertake, patiently but resolutely, the considerable work to be accomplished, in agreement with the Apostolic See, in order to prepare genuine catechisms which will be faithful to the essential content of Revelation and up-to-date in method, and which will be capable of educating the Christian generations of the future to a sturdy faith.” (GDC 131)

At the conclusion of paragraph 131, the *Directory* taps into the richness of *Dei Verbum*:

By means of local catechisms, the church actualizes the “divine pedagogy” used by God himself in Revelation, adapting his language to our nature with thoughtful concern. In local catechisms, the church communicates the Gospel in a manner accessible to the human person so that it may be really perceived as the “Good News” of salvation. Local catechisms are palpable expressions of the wonderful “condescension” of God and of his “ineffable” love for the world. (*GDC 131*)

The footnote to the words in quotation marks, taken from *Dei Verbum*’s paragraphs 13 and 15, further explicates these expressions:

Ineffable kindness, providence and care, and condescension are terms which define the divine pedagogy in Revelation. They show God’s desire to adapt Himself (synkatabasis) to human beings. This same spirit should guide the redaction of local catechisms. (*GDC 131*)

And, *Dei Verbum* further proclaims:

Hence, in sacred Scripture, without prejudice to God’s truth and holiness, the marvelous condescension of eternal wisdom is plain to be seen “that we may come to know the ineffable loving-kindness of God and see for ourselves how far he has gone in adapting his language with thoughtful concern for our nature.” Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men. (*DV 13*)

Now the books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things which are incomplete and temporary, nevertheless show us true divine pedagogy. (*DV 14*)

Finally, at the very end of the 1997 *General Directory for Catechesis* there is a section entitled “Preparation of local catechisms: a direct responsibility of the episcopal ministry” (*GDC 284*). This reference incorporates the citations quoted above from Canon Law, *Dei Verbum*, *Catechesi Tradendae*, *Fidei Depositum*, and the 1971 *General Catechetical Directory* and refers us back to its own part two of its second chapter for the section Catechisms in the Local Churches:”

- ◆ 131 “Local catechisms: their necessity”
- ◆ 132 “The literary genre of the local catechism”
- ◆ 133 “Aspects of adaptation in a local catechism”
- ◆ 134-135 “The creativity of local churches in the elaboration of catechesis”
- ◆ 136 “The *Catechism of the Catholic Church* and local catechisms: the symphony of faith.”

Appendix F: Structure of Our Local Catechism

In producing *Handing On The Faith*, the five development teams (K-2, 3-5, 6-8, 9-12 and Adult) decided that it would best serve our local church to follow the inspiring example of the structure and outline of the great catechisms of our Catholic tradition, i.e., the *Roman Catechism* from the Council of Trent and the *Catechism of the Catholic Church* from the Second Vatican Ecumenical Council, which present a remarkable organization of the church's beliefs.

This outline and structure is specifically explicated in the *Catechism of the Catholic Church* in the prologue, part IV, paragraphs 13 through 17.

IV. Structure of This Catechism

The plan of this catechism is inspired by the great tradition of catechisms which builds catechesis on four pillars:

- ◆ the baptismal profession of faith (*the Creed*),
- ◆ the sacraments of faith,
- ◆ the life of faith (the *Commandments*), and
- ◆ the prayer of the believer (the *Lord's Prayer*). (cf. CCC 13)

Part One: *The profession of faith*

Those who belong to Christ through faith and baptism must confess their baptismal faith before men. (Cf. Mt 10:32; Rom 10:9)

(*Section One*) First, therefore, the Catechism expounds revelation, by which God addresses and gives himself to man, and the faith by which man responds to God.

(*Section Two*) The profession of faith summarizes the gifts that God gives man: as the Author of all that is good; as Redeemer; and as Sanctifier. It develops these in the three chapters on our baptismal faith in the one God: the almighty *Father*, the Creator; his *Son* Jesus Christ, our Lord and Savior; and the *Holy Spirit*, the Sanctifier, in the Holy Church. (cf. CCC 14)

Part Two: *The sacraments of faith*

The second part of the Catechism

(Section One) explains how God's salvation, accomplished once for all through Christ Jesus and the Holy Spirit, is made present in the sacred actions of the church's liturgy,

(Section Two) especially in the seven sacraments. *(cf. CCC 15)*

Part Three: *The life of faith*

The third part of the Catechism

(Section One) deals with the final end of man created in the image of God: beatitude, and the ways of reaching it—through right conduct freely chosen, with the help of God's law and grace,

(Section Two) and through conduct that fulfills the twofold commandment of charity, specified in God's Ten Commandments. *(cf. CCC 16)*

Part Four: *Prayer in the life of faith*

The last part of the Catechism

(Section One) deals with the meaning and importance of prayer in the life of believers.

(Section Two) It concludes with a brief commentary on the seven petitions of the Lord's Prayer, for indeed we find in these the sum of all the good things which we must hope for and which our heavenly Father wants to grant us. *(cf. CCC 17)*

In closing, it would serve us well to recall that Pope Paul VI considered the Second Vatican Council to be the great catechism of modern times. In a similar spirit, Pope John Paul II in his Apostolic Letter "As the Millennium Draws Near" says that "The best preparation for the new millennium . . . can only be expressed in a renewed commitment to apply, as faithfully as possible, the teaching of Vatican II to the life of every individual and of the whole church." *(TMA 20)* As such, we can readily say that *Handing On The Faith* is a special and splendid gift to the church of Birmingham for the new millennium.

Biblical Abbreviations

Books of the Hebrew Scriptures

Genesis	<i>Gn</i>	Proverbs	<i>Prv</i>
Exodus	<i>Ex</i>	Ecclesiastes	<i>Eccl</i>
Leviticus	<i>Lv</i>	Song of Songs	<i>Sg</i>
Numbers	<i>Nm</i>	Wisdom	<i>Wis</i>
Deuteronomy	<i>Dt</i>	Sirach	<i>Sir</i>
Joshua	<i>Jos</i>	Isaiah	<i>Is</i>
Judges	<i>Jgs</i>	Jeremiah	<i>Jer</i>
Ruth	<i>Ru</i>	Lamentations	<i>Lam</i>
1 Samuel	<i>1 Sm</i>	Baruch	<i>Bar</i>
2 Samuel	<i>2 Sm</i>	Ezekiel	<i>Ez</i>
1 Kings	<i>1 Kgs</i>	Daniel	<i>Dn</i>
2 Kings	<i>2 Kgs</i>	Hosea	<i>Hos</i>
1 Chronicles	<i>1 Chr</i>	Joel	<i>Jl</i>
2 Chronicles	<i>2 Chr</i>	Amos	<i>Am</i>
Ezra	<i>Ezr</i>	Obadiah	<i>Ob</i>
Nehemiah	<i>Neh</i>	Jonah	<i>Jon</i>
Tobit	<i>Tb</i>	Micah	<i>Mi</i>
Judith	<i>Jdt</i>	Nahum	<i>Na</i>
Esther	<i>Est</i>	Habakkuk	<i>Hb</i>
1 Maccabees	<i>1 Mc</i>	Zephaniah	<i>Zep</i>
2 Maccabees	<i>2 Mc</i>	Haggai	<i>Hg</i>
Job	<i>Jb</i>	Zechariah	<i>Zec</i>
Psalms	<i>Ps</i>	Malachi	<i>Mal</i>

Books of the Christian Scriptures

Matthew	<i>Mt</i>	1 Timothy	<i>1 Tm</i>
Mark	<i>Mk</i>	2 Timothy	<i>2 Tm</i>
Luke	<i>Lk</i>	Titus	<i>Ti</i>
John	<i>Jn</i>	Philemon	<i>Phlm</i>
Acts of the Apostles	<i>Acts</i>	Hebrews	<i>Heb</i>
Romans	<i>Rom</i>	James	<i>Jas</i>
1 Corinthians	<i>1 Cor</i>	1 Peter	<i>1 Pt</i>
2 Corinthians	<i>2 Cor</i>	2 Peter	<i>2 Pt</i>
Galatians	<i>Gal</i>	1 John	<i>1 Jn</i>
Ephesians	<i>Eph</i>	2 John	<i>2 Jn</i>
Philippians	<i>Phil</i>	3 John	<i>3 Jn</i>
Colossians	<i>Col</i>	Jude	<i>Jude</i>
1 Thessalonians	<i>1 Thes</i>	Revelation	<i>Rv</i>
2 Thessalonians	<i>2 Thes</i>		

Catholic Terms

—a listing of some terms that an informed Catholic should know—

Abraham	Creator	Lector	Purificator
Absolution	Creed	Lent	Pyx
Advent	Cruets	Liturgical Year	Reconciliation
Alb	Custodia	Liturgy	Redeemer
All Souls' Day	David	Liturgy of the Eucharist	Redemption
Altar	Deacon	Liturgy of the Hours	Religious Life
Amice	Diocese	Lord	Resurrection
Annunciation	Disciple	Lunette	Roman Catholics
Anointing of the Sick	Easter	Magnificat	Rosary
Apostles	Easter Vigil	Marks of the Church	Sacrament
Ascension	Easter Triduum	Mary	Sacramental
Assumption	Emmanuel	Mass	Sacraments of Healing
Baptism	Eucharist	Matrimony	Sacraments of Initiation
Basilica	Evangelization	Messiah	Sacraments of Service
Beatitudes	Faith	Ministry	Sacrarium
Bethlehem	Free Will	Monstrance	Saint
Bible	Funeral Pall	Mortal Sin	Samaritans
Bishop	Genuflect	Moses	Sanctuary
Blasphemy	Good Friday	New Testament	Scripture
Blessed Sacrament	Good Samaritan	Old Testament	Sermon on the Mount
Blessings	Gospels	Ordained Ministers	Service
Burse	Grace	Original Sin	Sin
Cantor	Great Commandment	Parable	Solomon
Cardinal	Heaven	Parish	Soul
Catechumenate	Hell	Paschal Mystery	Stations of the Cross
Cathedral	Holy	Passover	Stewardship
Catholic	Holy Communion	Pastor	Stole
Chasuble	Holy Days	Paul	Tabernacle
Chrism	Holy Orders	Penance	Temptation
Church	Holy Spirit	Pentecost	Thurible
Cincture	Hope	Peter	Trinity
Commandments	Immaculate Conception	Pharisees	Venial Sin
Communion	Incarnation	Pope	Vestments
Confession	Israelites	Prayer of the Faithful	Virtue
Confirmation	John the Baptist	Prodigal Son	Vocation
Conscience	Joseph	Prophets	Works of Mercy
Corporal	Joshua	Prayer	Yahweh
Covenant	Laity	Psalms	
Creation	Last Supper	Purgatory	

References

The following references and their abbreviations are used in *Handing On The Faith*:

- CT** Pope John Paul II, Apostolic Exhortation, On Catechesis in Our Time, *Catechesi Tradendae*, (16 October 1979); Boston MA, St. Paul Editions.
- CCC** Interdicasterial Commission for the Catechism, *Catechism of the Catholic Church*, for the United States of America, United States Catholic Conference, Inc. Copyright © 1994—Libreria Editrice Vaticana, (11 October 1992); Liguori MO, Liguori Publications.
- CIC** Code of Cannon Law, *Codex Iuris Canonici*, 25 January 1983.
- DAS** Pope Pius XII, Encyclical Letter, On the Most Opportune Way to Promote Biblical Studies, *Divino Afflante Spiritu*, (30 September 1943); Boston MA, St. Paul Books & Media.
- DV** Second Vatican Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, (18 November 1965).
- DDCT** “Doctrinal Deficiencies in Catechetical Texts” from the *Ad Hoc Committee to Oversee the Use of the Catechism* (Report, Supplementary Document “B” Section Five), Administrative Committee of the National Conference of Catholic Bishops, June 1997.
- FD** Pope John Paul II, *Apostolic Constitution Fidei Depositum, On the Publication of the Catechism of the Catholic Church, prepared following the Second Vatican Ecumenical Council*, 11 October 1992.
- GCD** Sacred Congregation for the Clergy, *General Catechetical Directory*, United States Catholic Conference Copyright © 1971—Libreria Editrice Vaticana, (11 April 1971); Washington DC, USCC Publications Office.
- GDC** Congregation for the Clergy, *General Directory for Catechesis*, United States Catholic Conference Copyright © 1997—Libreria Editrice Vaticana, (15 August 1997); Washington DC, USCC Publications Office.
- GDSCM** *Guidelines for Doctrinally Sound Catechetical Materials*, United States Catholic Conference, Inc. Copyright © 1990 (21 November 1990); Washington DC, USCC Publications Office.
- GS** Second Vatican Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, (7 December 1965).

- IBC** Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*, (18 September 1993).
- LG** Second Vatican Council, Dogmatic Constitution on The Church, *Lumen Gentium*, (21 November 1964).
- NCD** National Conference of Catholic Bishops, “Sharing The Light Of Faith,” *National Catechetical Directory for Catholics of the United States*, (17 November 1979) © Copyright 1979 by the United States Catholic Conference, Department of Education; Washington DC, USCC Publications Office.
- NAB** *New American Bible. The Revised Book of Psalms*, copyright © 1991; *The Revised New Testament*, copyright © 1986; *Old Testament of the New American Bible*, copyright © 1970 by the Confraternity of Christian Doctrine, Washington, D.C.
- PACCM** “Principles/Criteria” in *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church* (Working Document) *Ad Hoc Committee to Oversee the Use of the Catechism*, Administrative Committee of the National Conference of Catholic Bishops, June 1997.
- TMA** Pope John Paul II, Apostolic Exhortation, *Tertio Millennio Adveniente* (10 November 1994): AAS 87 (1995) pp. 5-41.

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