

SECONDARY THEOLOGY CURRICULUM STANDARDS

**Catholic Schools Office
Diocese of Phoenix
January 2010**

SECONDARY THEOLOGY

Diocese of Phoenix

January 2010

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SECONDARY THEOLOGY CURRICULUM

2008-2009

TRI-DIOCESAN COMMITTEE MEMBERS

This Tri-Diocesan Secondary Theology Curriculum Committee, made up of administrators and teachers from the dioceses of Gallup, Phoenix and Tucson, met in Casa Grande, Arizona, for four times, in six-hour sessions, over the course of the 2008-2009 school year.

Diocese of Phoenix

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**Diocese of Phoenix
Secondary Theology Curriculum Committee
2009-2010**

Committee Members

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The Roman Catholic
Diocese of Phoenix

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OFFICE OF THE BISHOP

January, 2010

Dear High School Principals and Teachers,

As you know, the Bishops of the United States have written and published a *Doctrinal Framework* which will serve as the basis for Theology Instruction in Catholic high schools and Youth Ministry in all parishes. The Bishops have commissioned several publishers to develop textbooks based on each of the six core courses and five optional courses as outlined in the *Framework*.

A committee of high school theology teachers from all the dioceses of Arizona has been involved in creating a curriculum based on the *Framework*. The committee has also explored the work of the publishing companies. They met with a representative of Ave Maria Press and discussed with one of the authors aspects of his latest book which has the *Framework* as its source. St. Mary Press and Harcourt Publishing (now Our Sunday Visitor) also met with the Committee.

The Conference of Catholic Bishops gave its final approval to the *Framework* in 2007. The Bishops have allowed a four year period to implement the *Framework* in the high school theology classes across the country.

The Bishops have requested that schools begin implementation of the *Framework* in January of the 2009-2010 school year – with the initial year being something of a transition. This will allow theology departments to determine how they can best accommodate that transition. It is our hope that the curriculum be fully in place by 2013-2014. The curriculum composed by the committee will serve as a basis for supporting teachers in the implementation and teaching process.

If you have any questions or concerns, please feel free to contact the Catholic Schools Office at (602) 354-2345 and speak with Sister Melita Penchalk, Assistant Superintendent, member of the Theology Curriculum Committee.

May the Lord bless you with His love and mercy.

Sincerely yours in Christ,

Handwritten signature of Thomas J. Olmsted in cursive.

+ Thomas J. Olmsted
Bishop of Phoenix

————— *Encountering the Living Christ* —————

BACKGROUND INFORMATION

The United States Conference of Catholic Bishops, in July 2008, released a document outlining a new high school theology curriculum. The publication, “Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age,” states clearly the standards for teaching theology in the Catholic high school.

A committee formed at the request of Bishop Gerald Kicanas of Tucson and Bishop Thomas Olmsted of Phoenix was commissioned to design a curriculum to be used consistently in high schools in both dioceses. The group, comprised of administrators and teachers from the dioceses of Tucson, Phoenix and Gallup, met four times, in six-hour sessions, over the course of 2008-09. Meetings were held in Casa Grande, Arizona.

As part of the process, the committee met with representatives of several publishing companies: Ave Maria Press, St. Mary’s Press, and Harcourt Religion (now Our Sunday Visitor/Harcourt) in order to achieve a mutual understanding of the bishops’ vision regarding religious education, and to ensure that any textbooks produced would align with the framework. These discussions proved remunerative.

The statement released by the committee outlines and delineates the standards to be followed in the teaching of theology in the Catholic high school. Such vital elements as *activities*, *assessments* and *objectives*, are relegated to the care of the classroom teachers, working in collaboration with their respective administrators.

The committee suggested that 2009-2010 might serve as a time for transition and introduction. The curriculum could then be initiated on the freshman level in 2010-2011, with full implementation being achieved in 2013-2014. The Diocese of Tucson and the Diocese of Phoenix are thankful for the committee’s contribution, and it is our sincere hope that members will continue to provide input as this process evolves.

It is strongly recommended that the teacher secures a copy of the Catechism of the Catholic Church (2nd ed.) both as a reference and as a teaching tool. The framework is carefully aligned with the Catechism of the Catholic Church (2nd ed.)

The Diocese of Phoenix Secondary Theology Committee continued working in late 2008-2009 and into the 2009-2010 school year to further develop the Curriculum Standards for use in the high schools of the diocese. It was decided to include the full text of the Bishop’s document as well as to enhance that document with goals from current documents on Evangelization and Chaste Living. These goals enliven the Bishops’ outline for the students and add living experiences to the faith doctrine as developed in the Framework.

Rationale for Framework

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

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

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

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

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

In addition to providing guidance about the doctrinal content of catechetical instruction for high-school-age young people, this framework is also designed to help those same young people develop the necessary skills to answer or address the substantial questions and challenges offered by life, and especially by their Catholic faith. With this in mind, publishers and teachers should strive for an approach which emphasizes apologetics. Such an approach would arm our young faithful with the confidence and the knowledge necessary to defend the faith in the face of erroneous beliefs put forth by those of worldly and skeptical vision.

Rationale for Evangelization Goals

Evangelization is the mission of the Church. It is the proclamation of the Good News of Jesus regarding the Kingdom of God and salvation. This kingdom and this salvation, which are the key words of Jesus Christ's evangelization, are available to every human being as grace and mercy, and yet at the same time each individual must gain them by force--they belong to the violent, says the Lord, (*Cf. Mt 11,12; Lc 16,16*) through toil and suffering, through a life lived according to the Gospel, through abnegation and the cross, through the spirit of the beatitudes. But above all each individual gains them through a total interior renewal which the Gospel calls metanoia; it is a radical conversion, a profound change of mind and heart (*Evangelii Nuntiand, #10*).

It is this transformation of the person that is the ultimate goal of evangelization. As Pope Paul VI states, “a radical conversion, a profound change of mind and heart” is achieved only with great effort through the grace of God mediated through the community. The teachers of Catholic education share in this process because of their investment and commitment to the Gospel. Their work provides the circumstances and knowledge that leads the student ultimately to conversion.

Because the interior work is accomplished over a life time, evangelization goals are not measured by criteria that are observable by the usual pedagogical standards. Evangelization goals are ideals that teachers and proclaimers of the Gospel hope will be realized in the lives of their students. These goals are the fruits of the seeds planted over the years by those who engage in the ministry of evangelizing/preaching the Gospel. It is only in ongoing toil and suffering that students will realize their relationship with a living God who calls them to share in the kingdom of God and thus save them from the forces that keep them from living a more profound and loving life. Thus, the information, knowledge and witness shared with students will challenge them to accept a metanoia in their lives. The outcome of Catholic education will be measured only in the future building up of the Body of Christ. The evangelization of students will be realized in their compassion and healing of a wounded world.

Apostolic Exhortation of His Holiness, Pope Paul VI, December, 1975

Rationale for Chaste Living Goals

The goals presented in *Catechetical Formation in Chaste Living; Guidelines for Curriculum Design and Publication* are designed to assist in curriculum development by diocesan and parish catechetical leaders as well as Catholic school teachers and parents in their respective roles in this crucial and delicate task.

The development of this document has been prompted by the promulgation of the teachings of the Church in the *Catechism of the Catholic Church* and by the publication of the *General Directory for Catechesis*, the *National Directory for Catechesis*, and the *United States Catholic Catechism for Adults*. This new set of catechetical guidelines focuses specifically on catechetical formation in Catholic faith and morals as well as on virtues for chaste living. Proper reference to human anatomy or physiology is to be made only to the degree necessary to teach morality and virtue. The content of these guidelines acknowledges the primary role of parents in giving a concrete or more specific education in human sexuality. The teaching of the *Catechism of the Catholic Church*, the *General Directory for Catechesis*, and the *National Directory for Catechesis* is normative in this area, and consultation of these documents is presumed by these guidelines.

All of catechesis on chaste living takes place within the faith community that is the Church. Everyone involved in this catechesis is only able to instruct because each has first received the teaching of the Church. Parents are particularly responsible for catechizing their children in faith and morals and thus have a special obligation to understand thoroughly and live the teachings of the Church. Assisting parents of adolescents and youth in formation of their children for chaste living is essential to their formation in the Catholic faith and should be mandatory in Catholic schools and in parish religious education and youth ministry programs. This may be done in the form of a curriculum, a presentation for youth and/or parents, or the use of other educational materials.

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

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

Jesus Christ has won salvation for all through his saving Life, Death, Resurrection, and Ascension. In Baptism, with the forgiveness of Original Sin and the gift of baptismal grace, the Lord helps people to grow in holiness and virtue; to live as His adopted children and as members of His Body, the Church; and to love each other as He has loved us. Guided by the Holy Spirit and the relationship of love within the Holy Trinity which has been given to the entire world, Christ's disciples are called to live in relationships which demonstrate this same love of God.

Faithful to the Lord Jesus Christ's life and teaching, the Church continues to proclaim salvation in Christ Jesus and to invite men and women to follow His way. Though humanity is still wounded by sin, the Church continues to call all to trust in God's mercy, to turn away from sin, and to embrace the Good News. She continues to teach everyone how to live as Jesus did, instructing them in the message of the Ten Commandments, the Beatitudes, and the entire Gospel. She urges frequent reception of the sacraments, especially Penance and Reconciliation and the Eucharist, and the cultivation of the virtues that enable people to lead a chaste and holy life.

Document Code

Core Curriculum – required courses

Purpose of the course

Standards – Main subtitles of the course

Text from *Doctrinal Elements of a Curriculum Framework*

Goals:

Evangelization Goals – related to selected documents on Evangelization

Major Concept Goals – related to content from *Doctrinal Elements of a Curriculum Framework*

Chaste Living Goals – related to Catechetical Formation in Chaste Living

Curriculum Options – Optional courses Grades 11 and 12

Purpose of the course

Standards – Main subtitles of the course

Text from *Doctrinal Elements of a Curriculum Framework*

Goals:

Evangelization Goals – related to selected documents on Evangelization

Major Concept Goals – related to content from *Doctrinal Elements of a Curriculum Framework*

Chaste Living Goals – related to Catechetical Formation in Chaste Living

Appendix:

Appendix 1: Core Curriculum Goals according to Thematic Guidelines

Appendix 2: High School Theology Electives – course descriptions

Appendix 3: Basic Texts for use in High School Theology Courses

Appendix 4: Resources

Abbreviations and References

CCC	<i>Catechism of the Catholic Church</i> (2 nd ed.). Washington, DC: Libreria Editrice Vaticana-United States Conference of Catholic Bishops, 2000.
CIC	<i>Code of Canon Law: Latin-English Edition: New English Translation (Codex Iuris Canonici)</i> . Washington, DC: Canon Law Society of America, 1998.
CT	Pope John Paul II. <i>On Catechesis in Our Time (Catechesi Tradendae)</i> . Washington, DC: United States Conference of Catholic Bishops, 1987.
DV	Vatican Council II. <i>Dogmatic Constitution on Divine Revelation (Dei Verbum)</i> .
FC	Pope John Paul II. <i>On the Family (Familiaris Consortio)</i> .
GDC	Congregation for the Clergy. <i>General Directory for Catechesis</i> . Washington, DC: United States Conference of Catholic Bishops, 1998.
LG	Vatican Council II. <i>Dogmatic Constitution on the Church (Lumen Gentium)</i> . In <i>Vatican Council II. Volume I: The Conciliar and Post Conciliar Documents</i> , edited by Austin Flannery. Northport, NY: Costello Publishing, 1996.
NAB	<i>New American Bible</i> .
NBC	United States Conference of Catholic Bishops. <i>National Directory for Catechesis</i> . Washington, DC: United States Conference of Catholic Bishops, 2005.
OS	Pope John Paul II. <i>On Reserving Priestly Ordination to Men Alone (Ordinatio Sacerdotalis)</i> . Washington, DC: United States Conference of Catholic Bishops, 1994.
RCIA	<i>Rite of Christian Initiation for Adults</i> .
UR	Vatican Council II. <i>Decree on Ecumenism (Unitatis Redintegratio)</i> .
USCCA	United States Conference of Catholic Bishops. <i>United States Catholic Catechism for Adults</i> . Washington, DC: United States Conference of Catholic Bishops, 2006.
Major Concepts Goals	Goals related to content of <i>Framework of Curriculum Guide</i> .
Chaste Living Goals	Goals from <i>Catechetical Formation in Chaste Living</i> .
USCCB Catechetical Sunday 2009	Pesarchick, Fr. Robert A., STD., Catechesis: “ <i>Teaching What God Has Taught Us</i> ,” <i>Catechetical Sunday 2009, USCCB</i> .

CORE CURRICULUM: I.

The Revelation of Jesus Christ in Scripture (History of Scripture I)

The purpose of the course is to give students a general knowledge and appreciation of Sacred Scripture. Through the study of the Bible, students will come to encounter the living Word of God, Jesus Christ. They will learn about the Bible, authored by God through Inspiration, and its value to people throughout the world. Students will learn how to read the Bible and will become familiar with the major sections of the Bible and the books included in each. They will pay particular attention to the Gospel, so that they may grow to know and love Jesus Christ more personally.

STANDARDS FOR THE COURSE

Standard I:	How Do We Know About God?
Standard II:	About Sacred Scripture
Standard III:	Understanding Scripture
Standard IV:	Overview of the Bible
Standard V:	The Gospels

Standard I: How Do We Know About God?

A. The thirst and desire for God

(Catechism of the Catholic Church [CCC], nos. 27-30, 44-45, 1718).

1. Within all people there is a longing for God.
2. That longing itself is from God, who desires and initiates a relationship with each person.
3. Only in God can lasting joy and peace be found in this life and in the next.

B. God revealed in many ways.

1. Natural revelation (CCC, nos. 32-34).
 - a. Natural revelation attested to in Sacred Scripture (CCC, no. 32).
 - 1) Old Testament references, including Genesis and Wisdom.
 - 2) Paul's Letter to the Romans.
 - b. Patristic testimony (CCC, no. 32).
 - c. Scholastic theology's arguments for the existence of God (CCC, nos. 31, 34).
St. Thomas Aquinas and the five proofs for the existence of God.
 - d. Vatican I: we can grasp with certainty the existence of God through human reason (CCC, nos. 36-38, 46-47).
 - e. Contemporary arguments based on the human person's opening to truth, beauty, moral goodness, freedom, voice of conscience (CCC, no. 33).

2. Divine revelation.
 - a. Definition/meaning (CCC, nos. 50-53, 68-69).
 - b. Scripture as a divinely inspired record of God’s revelation in history (CCC, nos. 54-64, 70-72).
 - 1) Abraham, Isaac, Jacob (CCC, nos. 59, 145, 147).
 - 2) Moses (CCC, no. 61).
 - 3) Old Testament prophets (CCC, nos. 61-64, 522).
 - 4) Wisdom literature.
 - 5) Preparation through John the Baptist (CCC, nos. 523, 717-720).
 - c. Jesus Christ, the first and the last, the definitive Word of revelation, the One to whom all Scripture bears witness, is God’s only Son (CCC, nos. 65-67, 73, 101-104, 134, 423).
3. The transmission of Divine revelation (CCC, nos. 74-95).
 - a. Apostolic Tradition (CCC, nos. 74-79, 96).
 - b. The relationship between Tradition and Sacred Scripture (CCC, nos. 80-83, 97).
 - c. The Deposit of Faith and the role of the Church (CCC, nos. 84-95, 98-100).

Evangelization Goal:

“...students will understand in greater depth Jesus Christ who reveals the secrets of the Father ... The teachings of the Church are presented with fidelity to the magisterium and with the contemporary situation in mind (*A Pastoral Letter on Campus Ministry Issued by the National Conference of Catholic Bishops November 15, 1985, #52*).

Major Concept Goal:

Students will name and identify the various ways that God is revealed through Natural Revelation, Divine Revelation and the Tradition of the Church.

Standard II: About Sacred Scripture

- A. Divine Inspiration.
 1. Inspiration is the gift of the Holy Spirit by which a human author was able to write a biblical book which really has God as the author and which teaches faithfully and without error the saving truth that God willed to be consigned to us for our salvation (CCC, nos. 105, 135).
 2. Since God inspired the biblical writers, he is the author of Scripture (CCC, nos. 105-106, 136).

3. Because the human authors needed to use the language and thinking of their time, we need to study the conditions and use of language in the context of their time and understand what they intended to communicate, remembering that these human authors might not have been conscious of the deeper implications of what God wanted to communicate (CCC, nos. 106, 108-114).
4. The Bible is inerrant in matters of revelation and faith: because God is the author of Scripture, all the religious truths that God intends to reveal concerning our salvation are true; this attribute is called 'inerrancy' (See DV, no. 11; CCC, no. 107).
5. The Bible is a sacred text for Christians; it contains in the Old Testament writings sacred to the Jews.

B. How the Bible came to be.

1. Oral tradition and its role (CCC, nos. 76, 126).
2. Development of the written books (CCC, nos. 76, 106).
3. Setting the canon of Scripture (CCC, no. 120).
 - a. Apostolic Tradition is the basis for which books the Church included (CCC, nos. 120, 138).
 - b. Sometimes other criteria came into play, e.g., the Gnostic gospels were rejected in part because they did not include or shied away from the suffering and Death of Jesus.
 - c. Local Councils of Hippo (AD 393) and Carthage (AD 397).
 - d. Ecumenical Council of Trent (AD 1545-1563).
4. Translations of Scripture.

C. Sacred Scripture in the life of the Church.

1. Importance of Sacred Scripture (CCC, nos. 131, 133, 141).
2. Study of Sacred Scripture (CCC, no. 132).
3. Scripture and prayer.
 - a. Liturgy of the Hours (CCC, nos. 1176-1177).
 - b. Scripture at Mass and other liturgies (CCC, nos. 103, 1096, 1100, 1184, 1190, 1349).
 - c. The psalms and the Our Father are biblical prayers shared by all Christians (CCC, nos. 2585ff., 2759ff.).
 - d. *Lectio Divina*: a meditative, prayerful approach to Scripture (CCC, nos. 1177, 2708).
 - e. Scripture as basis for individual prayer and for prayer within small Christian communities and other parish, school, or local gatherings (CCC, nos. 2653-2654).

Evangelization Goal:

Students' spiritual life will deepen as they relate the study of Scripture to prayer and everyday life.

Major Concept Goals:

1. Students will explore and define divine inspiration.
2. Students will be able to describe the development of Sacred Scripture (Event, Oral Tradition, Written and the Canon), prayer using *Lectio Divina*, the Liturgy of the Hours, and Mass.

Standard III: Understanding Scripture

- A. Authentic interpretation of the Bible is the responsibility of the teaching office of the Church (CCC, nos. 85-87, 100).
1. *Divino Afflante Spiritu* (Pius XII, 1943; permitted limited use of modern methods of biblical criticism).
 2. *Dei Verbum* (DV) (Vatican II, 1965; Church teaching on revelation).
 3. Pontifical Biblical Commission, *Interpretation of the Bible in the Church*, 1993, pp. 5-19.
- B. Criteria for interpreting the Sacred Scripture (CCC, nos. 109-114, 37).
1. Read and interpret Sacred Scripture within the tradition and teaching of the Church.
 2. Give attention both to what the human authors intended to say and to what God reveals in their words.
 3. Take into account the conditions of the time and the culture in which each work was written.
 4. Read and interpret Sacred Scripture in the light of the same Holy Spirit by whom it was written (DV, nos. 12-13).
 5. Read and interpret each part of Sacred Scripture with an awareness and understanding of the unity of the content and teaching of the entire Bible.
 6. Be attentive to the analogy of faith, that is, the unity that exists in all Church teaching.
- C. Senses of Scripture (CCC, nos. 115, 118-119).
1. The literal sense: the meaning conveyed by the words of Scripture and discovered by exegesis (CCC, nos. 109-110, 116).
 2. The spiritual sense (CCC, no. 117).
 - a. Allegorical sense: recognizing the significance of events in the Bible as they relate to Christ.
 - b. Moral sense: Scripture teaches us and encourages us how to live and act.
 - c. Anagogical sense: Scripture speaks to us of eternal realities.

- D. The Bible in relation to science and history (CCC, nos. 37, 159, 1960).
1. The Church teaches us how to relate truths of faith to science.
 2. There can be no conflict between religious truth and scientific and historical truth (CCC, no. 159).
 3. The difference between the Catholic understanding of Scripture and that of those who interpret the Bible in an overly literalist, fundamentalist way or with an approach limited to a symbolic understanding.
- E. Ancillary approaches to Scripture.
1. Research done by scholars' critiques of Scripture's texts, history, editing, etc.
 2. Biblical archaeology: discoveries of Dead Sea Scrolls, Nag Hammadi, targums, and other authentic ancient texts.
 3. The forms of literature in the Bible.

Evangelization Goal:

Students will study the historical-critical method of Scripture thereby gaining awareness for personal application and shared prayer. As prepared members of a faith community, they will deal wisely with fundamentalist groups, and live their religious heritage to reflect critically on their experiences in the light of the Gospel (*A Pastoral Letter on Campus Ministry Issued by the National Conference of Catholic Bishops November 15, 1985, #55*).

Major Concept Goals:

1. Students will identify and understand the classical levels in the interpretation of Scripture.
2. Students will develop an appreciation of the Bible's historical and scientific contexts as these reveal timeless truths to all people.
3. Students will investigate how to interpret scripture at the various levels.

Standard IV: Overview of the Bible

- A. Old Testament (CCC, nos. 121-123, 138).
1. This is the name given to the forty-six books which make up the first part of the Bible and record salvation history prior to the coming of the Savior, Jesus Christ (CCC, no. 120).
 - a. Many Protestant Bibles have only thirty-nine books in the Old Testament; other Protestant Bibles contain the additional seven, referring to them as "deuterocanonical."
 - b. Catholics look to the Greek version of the Old Testament, while Protestants tend to rely on a Hebrew version.

2. It is called the “Old” Testament because it relates God’s teaching and actions prior to the coming of Jesus Christ, who is the fullness of revelation. It also focuses on the covenant God made with the Jewish people, which is called the “Old Covenant” to distinguish it from the New Covenant made by Jesus Christ (CCC, nos. 121-123).
 3. The Old Testament contains the Pentateuch, the Historical books, the Wisdom books, and the Prophetic books.
- B. New Testament (CCC, nos. 120, 124-127).
1. This is the name given to those twenty-seven books which compose the second part of the Bible and which focus on the life and teachings of Jesus Christ and some writings of the early Church.
 2. The New Testament is composed of the Gospels, the Acts of the Apostles, the Epistles or Letters, and the Book of Revelation.
- C. The unity of the Old Testament and the New Testament (CCC, nos. 124-125, 128-130, 140).

Evangelization Goal:

Students will recognize God’s presence in Salvation History as expressed in Scripture and will be prepared to respond to contemporary fundamentalist interpretations of scripture.

Major Concepts Goals:

1. Students will examine salvation history as presented in the Biblical texts.
2. Students will identify the challenges faced when studying and interpreting Scripture.
3. Students will be able to name the main stages in the development of the New Testament.

Standard V: The Gospels

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

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

Evangelization Goal:

Through the study of scripture, students will develop a faith that fosters personal commitment to Christ and encourages intelligent witness in the world on behalf of the Gospel. (*A Pastoral Letter on Campus Ministry Issued by the National Conference of Catholic Bishops, #58 November 15, 1985*).

Major Concept Goals:

1. Students will study the order and content of the four Gospels as each relates to the intended audience.
2. Students will identify the characteristics of the Synoptic Gospels and compare them to the Gospel of John.

CORE CURRICULUM II:

Who Is Jesus Christ? (History of Scripture II)

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

STANDARDS FOR THE COURSE

Standard I:	God and Revelation
Standard II:	Jesus Christ's Revelation About God
Standard III:	The Mystery of the Incarnation
Standard IV:	Jesus Christ Teaches Us About Ourselves

Standard I: God and Revelation

A. Revelation: God's gift of himself.

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

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

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

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

Evangelization Goals:

Students will integrate a genuine understanding of the rich Catholic heritage as presented with fidelity to the teachings according to the Magisterium. (*USCCB Catechetical Sunday 2009 "Teaching What God Has Taught Us"*)

Major Concept Goals:

1. Students will understand and explain Scripture and Tradition as the two primary forms of revelation.
2. Students will illustrate God's revelation as seen through nature, scripture and tradition.
3. Students will understand the role of the Church in the communication of Revelation and development of doctrine.

Standard II: Jesus Christ's Revelation About God

- A. Son of God from all eternity and Son of Mary from the moment of the Incarnation (CCC, nos. 486, 496, 487, 501, 721-730).
 1. Mystery of the Incarnation: Emmanuel (God-is-with-us) (Jn 3:16-17; CCC, no. 484).
 - a. Jesus Christ is the Logos, the Word of God, the fulfillment of God's promise to Adam and Eve and to the people of ancient Israel (CCC, nos. 761-762).
 - b. Christ continues his presence in the world through the Church (CCC, nos. 732, 737-739, 747).
 - c. All events of Christ's life are worthy of reflection and imitation (see Gospel accounts).

B. The revelation of Jesus about God (Jn 14:9).

1. God is Trinity: one in three Divine Persons (CCC, no. 234).
 - a. This is the central mystery of our faith (CCC, nos. 235-237).
 - b. The Divine Persons are distinct from one another (CCC, no. 254).
 - c. The Divine Persons are relative to one another; each is God whole and entire; all three persons share the same attributes, i.e., all-loving, eternal, etc. (CCC, nos. 255-256).
 - d. Each Divine Person shows forth what is proper to Him, especially in the Incarnation and the gifts of the Holy Spirit (CCC, nos. 258, 267).
2. God is the Father: Jesus Christ's Father and our Father.
 - a. Jesus teaches us that God is loving, caring, healing, forgiving, true, just.
 - b. God the Father's love is faithful and eternal.

C. The Three Divine Persons of the Trinity.

1. First Person of the Trinity: God the Father (CCC, nos. 238-242).
 - a. God the Father is the source of all that is, visible and invisible.
 - b. God is Father in relation to the Son from all eternity (CCC, no. 240).
 - c. God is Father to all those baptized as His adopted sons and daughters through and in the Son (CCC, nos. 232-233, 249).
 - d. God the Father of mercy also cares for the unbaptized (CCC, nos. 1257, 1260-1261).
2. The Second Person of the Trinity: God the Son.
 - a. Jesus Christ is eternally begotten and incarnate in time (CCC, nos. 461, 422).
 - b. Son of God, true God, consubstantial with the Father (CCC, no. 252).
 - c. Son of Mary, true man; the perfection of who we are created to be (CCC, nos. 431, 456-469, 484-487).
 - d. Savior and redeemer (CCC, nos. 517, 651-658).
3. The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life (CCC, nos. 243-248).
 - a. Eternally proceeding from the Father and the Son (CCC, no. 687).
 - b. Only fully revealed by Jesus (CCC, nos. 689-690, 727-730).
 - c. Sanctifier of the Church and her members, e.g., gifts and fruits of the Holy Spirit (CCC, nos. 32, 731-741, 1830-1832).
4. The development of Trinitarian theology in the early councils of the Church (CCC, nos. 245-248).
 - a. The struggles of the Church to maintain apostolic faith in light of Christological controversies and heresies (CCC, nos. 249-252).
 - b. Church teaching articulated to battle Gnosticism, Arianism, Nestorianism, Monophysitism (CCC, nos. 464-469).

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

Evangelization Goal:

Students will live their faith as "the community of humankind called into and actually sharing in the communion of the Triune God. (*USCCB Catechetical Sunday 2009 "Teaching What God Has Taught Us," paragraph #3*)

Major Concept Goals:

1. Students will examine and discuss the Trinity (using metaphors) as the central mystery of the faith.
2. Students will identify the unique role of Mary as the Mother of God.

Standard III: The Mystery of the Incarnation

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

Evangelization Goal:

Students, transformed by the study of Jesus' Incarnation, will proclaim the Gospel with their lives.

Major Concepts Goals:

1. Students will examine what it means to say Jesus is fully God and fully human.
2. Students will explain Mary's unique role in the Incarnation.
3. Students will relate how the Incarnation fulfills Old Testament prophecies/Church understanding.

Chaste Living Goals:

1. Students will be able to explain that human beings are created in God's own image and created for love.
2. Students will understand that individually, as male or female, human beings reflect creation in the image and likeness of God and that a person's gender is also constitutive of his or her nature and spirituality.

Standard IV: Jesus Christ Teaches Us About Ourselves

A. Jesus embodies what has been revealed in and through creation.

1. God created the human person in His image and likeness; male and female He created them. This is why we must respect the dignity of all people (CCC, nos. 1700-1709).
2. To be fully human means to fully accept and become the person God created us to be, a human person endowed with special gifts which reflect God: immortality, intellect, free will, the ability to love (CCC, nos. 356-358, 1702-1706).
3. The Incarnation affirms that we are created as good, but in need of salvation, and are meant for eternal glory with God. The Incarnation also describes how God continues to work out our sanctification in the world, e.g., Church, sacraments, priesthood (CCC, nos. 461-469).
4. God has entrusted His creation to us; we are stewards charged with procreating and protecting life and using the rest of creation respectfully (CCC, nos. 287, 354).

B. Jesus Christ redeems us and gives us His grace so that we can choose the good according to God's will and resist sin and its effects (CCC, nos. 1705, 1708-1709).

1. Jesus invites us to believe in Him, to invite Him into our hearts, and to follow Him and His teaching as the path that leads to life, for He is "the way, the truth, and the life" and is worthy of our belief, adoration, and love (CCC, nos. 1741-1742).
2. He reveals the way to repentance and conversion, teaching us to leave sin behind and to live a new life in Him; He gives us the spiritual power and grace to overcome evil; He also teaches us about God's forgiveness (CCC, nos. 1847-1848).

3. He teaches us how to be single-hearted in our desire for God, to offset the disordered affections and divided hearts with which we live (CCC, nos. 1716-1717).
- C. Jesus Christ reveals the Father to us, who we are, and our call to holiness.
1. By becoming man, and by His death and resurrection, Jesus Christ unites us to God (CCC, nos. 461-464).
 2. We become the free adopted children of the Father through Baptism (Gal 4; CCC, nos. 1265-1270).
 3. We are conformed to Christ and can grow in holiness and goodness.
 - a. Lessons from the Sermon on the Mount (Mt 5–7; CCC, nos. 1716-1724).
 - b. Parables and other teaching of Jesus Christ (CCC, no. 546).
 - c. “Good teacher, what must I do to inherit eternal life?” (Mk 10:17-22).
 - d. The Two Great Commandments: love of God and love of neighbor (CCC, nos. 2083-2557).
 - e. Teaching about the final judgment (Mt 25: 31-46; CCC, nos. 544, 1033, 1373, 2447, 2831).
 4. He teaches us to pray and teaches us through prayer (CCC, nos. 2607-2615).
 - a. In the Gospels, the Lord Jesus teaches us about prayer:
 - 1) Going off by Himself to pray teaches us the importance of finding time for prayer (Mk 1:35, 6:46; Lk 5:16).
 - 2) Jesus Christ teaches His Apostles and disciples to pray (Mt 7:7-11; CCC, no. 2609).
 - 3) The Lord Jesus teaches the importance of perseverance in prayer (Lk 11:5-13, 18:1-8; CCC, nos. 2729-2737, 2742-2745).
 - b. Jesus Christ teaches us through prayer:
 - 1) The Lord Jesus teaches us to approach prayer with humility and a sense of need (Lk 18:9-14).
 - 2) God is our Father, whom we approach through prayer (Mt 6:9-13; Lk 11:2-4; CCC, nos. 2759ff.).
 - 3) Jesus Christ intercedes for us (Jn 14:13, 16:24; CCC, nos. 2665-2669).
 5. Jesus sends out His disciples to evangelize (Lk 10: 1-20; Mt 28:16-20; CCC, nos. 861, 905).
- D. Jesus also tells us of the goal in this life and of the end of life.
1. The Communion of Saints (CCC, nos. 948, 957, 960, 1474).
 2. Four last things.
 - a. Death (CCC, nos. 992, 996, 1007, 1010-1014, 2299).
 - b. Judgment: particular and final (CCC, nos. 677-679, 1021, 1038-1041).
 - 1) Purgatory (CCC, nos. 1030-1032).
 - c. Heaven (CCC, nos. 1023-1029).
 - d. Hell (CCC, nos. 1033-1037).

Evangelization Goal:

Students will be committed to living a life of justice.

(USCCB Catechetical Sunday, 2009 “Teaching What God Has Taught Us”).

Major Concepts Goals:

1. Students will investigate how the imitation of Christ leads to being fully human and fully alive.
2. Students will be able to explain the meaning of life in relationship to the four last things.
3. Students will explore how Jesus invites them to a life of holiness and prayer.

CORE CURRICULUM III:

The Mission of Jesus Christ (The Paschal Mystery)

The purpose of the course is to help students understand all that God has done for us through his Son, Jesus Christ. Students will learn that for all eternity, God has planned for us to share eternal happiness with him, and that this is brought about through the act of redemption. Students will learn further that they share in this redemption only in and through Jesus Christ. Finally, they will be introduced to what it means to be a disciple.

STANDARDS FOR THE COURSE

Standard I:	<u>The Goodness of Creation and Our Fall from Grace</u>
Standard II:	<u>The Promise of a Messiah</u>
Standard III:	<u>Christ Our Light: Redemption Unfolds</u>
Standard IV:	<u>Redemption Through the Paschal Mystery</u>
Standard V:	<u>Moral Implications for the Life of a Believer</u>
Standard VI:	<u>Prayer in the Life of a Believer</u>

Standard I: The Goodness of Creation and Our Fall from Grace

- A. The Creation of the World and our first parents (CCC, nos. 54, 279-282).
1. Revelation as found in the book of Genesis.
 - a. Understanding literary forms in Scripture (CCC, no. 289).
 - b. Genesis 1–11 conveys religious truth rather than science (CCC, nos. 283-289).
 - c. The book reveals truth about which science and history can only speculate.
 - d. Scripture’s use of figurative and symbolic language in Genesis 1–11 (CCC, nos. 362, 375, 390, 396).
 2. The Trinitarian God is the Creator of all; all creation reflects the glory of God (CCC, nos. 290 295, 301).
 3. God created all that is, seen and unseen.
 - a. Unseen or invisible world: angels (CCC, nos. 325-336).
 - b. Seen or visible world (CCC, nos. 349-357).
 4. Human beings as the summit of creation.
 - a. Created in the image and likeness of God (CCC, nos. 356-359, 1700-1706).
 - 1) God made them male and female (CCC, nos. 369-373, 1605, 1702, 2331).
 - 2) Dignity of both men and women: similarities and differences (CCC, nos. 2333-2336).
 - 3) Contributions to the world and to the Church (CCC, nos. 2346-2347).
 - b. Human persons are a body-soul unity; this reflects the physical and spiritual realities in the world (CCC, nos. 356-368).
 5. God’s plan: original holiness and original justice (CCC, nos. 374-379).

- B. The fall from grace: Original Sin (Gn 3; Rom 5:12; CCC, nos. 55, 309-314, 385-390, 1707).
1. The full meaning of the doctrine of Original Sin is revealed only in the light of the death and resurrection of Jesus. It is essential to believe in the mystery of Christ. The whole of human history is marked by the sin of the first parents CCC, no. 1708).
 2. The fall of the angels (CCC, nos. 391-395).
 3. The rebellion of Adam and Eve and its consequences.
 - a. The rebellion of Adam and Eve was a sin of disobedience toward God, a rejection of a God-centered life and the choice of a self-centered life (CCC, nos. 396-398).
 - b. The consequences of Adam's and Eve's sin: loss of paradise, original grace, original holiness, and original justice (CCC, nos. 399-401).
 - c. Original Sin and its consequences for all: suffering, death, a tendency toward sin, need for salvation (CCC, nos. 402-409).

Evangelization Goal:

Students will be drawn to a more profound comprehension of God's revelation and covenantal promises fulfilled in Jesus Christ with an awareness of the effect of human pride and sinfulness (*USCCB Catechetical Sunday 2009, "Teaching What God Has Taught Us"*).

Major Concept Goals:

1. Students will be able to identify Revelation as depicted in scripture.
2. Students will compare and contrast the literary forms and the message they convey.
3. Students will recognize the goodness of creation as it is reflected in the Trinity.

Chaste Living Goals:

1. Students will be able to explain that Adam and Eve shared in God's friendship (grace) but lost it through a free act of disobedience called Original Sin.
2. Students will be able to list and explain the effects of Original Sin.

Standard II: The Promise of the Messiah

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

- a. The covenants are solemn commitments between God and human beings (CCC, no.56).
 - b. God made a covenant with Noah, with Abraham, and with Moses (CCC, nos. 56-64).
 - c. Each of these covenants foreshadows the Paschal Mystery (CCC, no. 129).
2. The people of ancient Israel entrusted with knowledge of God's promise.
 3. Judges, kings, and prophets: reminding the people of ancient Israel about the promise.
 4. The promise to David.
 5. The "suffering servant" passages in Isaiah.
- C. The promise of redemption is fulfilled in Jesus (CCC, nos. 422-451).
1. The Gospels recognize Jesus as the fulfillment of the promise.
 - a. The Annunciation: Mary's "yes" to God, her consent to be the Mother of God (*Theotokos*) (Lk 1:38; CCC, nos. 484-489).
 - b. The dream of St. Joseph; the role of St. Joseph in the life of Jesus and Mary (CCC, nos. 496-507).
 - c. The Gospels apply the ancient prophecies to Jesus (CCC, nos. 522-524).
 2. Why the Word became flesh (the Incarnation) (CCC, nos. 525-528, 456-478).
 - a. To save us by reconciling us with God, who loved us and sent His Son to be the expiation for our sins (CCC, no. 457).
 - b. That we might come to know the depth of God's love for us (CCC, no. 458).
 - c. To be our model of holiness (CCC, no. 459).
 - d. To make us partakers of the divine nature (CCC, nos. 457-460).
 - e. To destroy the power of the Devil (1 Jn 3:8).
 3. Christ's whole life was a mystery of redemption (CCC, nos. 535-618).
 - a. By becoming poor He enriched us with His poverty.
 - b. In His hidden life His obedience atoned for our disobedience.
 - c. In His preached word He purified our consciences.
 - d. In His compassion and in His healings and exorcisms He bore our infirmities.
 - e. In His Cross and Resurrection He justified us (CCC, no. 517).
 4. Christ's whole earthly life—words, deeds, silences, sufferings—is a revelation of the Father. Even the least characteristics of the mysteries of Jesus' life manifest God's love among us (CCC, no. 516).

Evangelization Goals:

Students will experience God revealing Himself to humans gradually; preparing them to recognize by stages, the supernatural Revelation that is to culminate in the person and mission of Jesus Christ (*USCCB Catechetical Sunday 2009, "Teaching What God Has Taught Us*).

Major Concepts Goals:

1. Students will recognize how the Incarnation of the Word is fulfilled in prophecies and demonstrates God's love.
2. Students will recognize God's covenants with the Jewish people.
3. Students will demonstrate how the whole life of Christ is salvific and is a revelation of the Father.

Chaste Living Goals:

1. Students will understand that God did not abandon His people as a result of Original Sin but rather that from the moment the first humans committed Original Sin, God revealed His plan for redemption.
2. Students will understand that to accomplish our redemption, God the Father sent His Son, Jesus Christ, true God and true man, to give us the Holy Spirit.

Standard III: Christ Our Light: Redemption Unfolds

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

Evangelization Goals:

Students will learn that the life of Jesus Christ is revealed "in a most excellent way in the writings of the New Testament. For when the fullness of time arrived (see Gal. 4:4), the Word was made flesh and dwelt among us in His fullness of graces and truth (see John 1:14). Christ established the kingdom of God on earth, manifested His Father and Himself by deeds and words." (*Dei Verbum Ch 5, #17*)

Major Concepts Goals:

1. Students will be able to discuss some of the significant events in the life of Jesus Christ as revealed by the Gospels, including what these reveal about the identity and mission of Jesus.
2. Students will be able to articulate the role of Jesus' parables and miracles in the announcement of the Kingdom.
3. Students will understand how Jesus revealed Himself gradually to His apostles during His life, culminating in the lasting gift of His presence to the world in the Mystical Body of Christ and in the Eucharist.

Standard IV: Redemption Through the Paschal Mystery

- A. The Passion and Death of Jesus (CCC, nos. 595-618).
 - 1. The mystery of redemptive love and suffering on the cross.
 - a. Overcoming temptation by Satan.
 - b. Events of the Passion . . . the Suffering Servant.
 - c. The Kenosis: Philippians 2:5-11.
- B. The resurrection of Jesus: redemption accomplished and the promise fulfilled (CCC, nos. 631-658).
 - 1. An historical event involving Christ's physical body.
 - a. Testified to by those who saw the Risen Jesus.
 - b. Verified by the empty tomb.
 - 2. A transcendent event in which Jesus is no longer bound by space and time.
 - a. The resurrection is not a resuscitation or a return to earthly life.
 - 3. The significance of Christ's resurrection.
 - a. Confirmation of Jesus' divinity and of His words and teachings (CCC, nos. 651, 653).
 - b. Fulfillment of the promises in the Old Testament and of Jesus' earthly promises (CCC, no. 652).
 - c. A promise of our own resurrection (1 Cor 15).
 - 4. We participate in the mystery of redemption through the sacramental life of the Church, especially the Holy Eucharist.
- C. The Ascension and glorification of Jesus culminating in the sending of the Holy Spirit at Pentecost (CCC, nos. 659-667).
 - 1. The Ascension marks the entrance of Jesus' humanity into heaven (CCC, no. 659).
 - 2. Jesus' promise to be with us forever (Mt 28:20); the sending of the Holy Spirit as part of the promise.
 - 3. Where Jesus has gone, we hope to follow; Mary, through her Assumption into heaven body and soul, is an anticipation of the resurrection of others who will follow (CCC, nos. 963-970).

Evangelization Goals:

Students will embrace God's self-revelation as Father, Son, and Holy Spirit, which happened in time and history culminating in the person and mission of Jesus Christ which continues to unfold in his Church. (*USCCB Catechetical Sunday, 2009, "Teaching What God Has Taught Us"*)

Major Concepts:

1. Students will recognize that Jesus' self-emptying on the cross is the perfect expression of God's love.
2. Students will describe the significance of Christ's Resurrection as an historical and transcendent mystery.
3. Students will understand that the Pentecost event enables the fullness of the Church's mission.

Standard V: Moral Implications for the Life of a Believer

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

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

Evangelization Goals:

Students, formed as disciples of Jesus, will discern God's communication preparing them to participate in the mission of Jesus Christ.

(USCCB Catechetical Sunday, 2009, "Teaching What God Has Taught Us").

Major Concepts Goals:

1. Students will summarize how we participate in the divine life and prepare for a full life in eternity.
2. Students will describe what it means to live as a disciple of Jesus.

Chaste Living Goals:

1. Students will relate how Christian morality consists in following Christ, being transformed by His grace and renewed in His mercy.
2. Students will understand that moral formation involves a journey of interior transformation that deepens one's personal conversion to Christ.

Standard VI: Prayer in the Life of a Believer

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

Evangelization Goal:

Students will deepen their faith as they gather together in community for prayer and worship (*USCCB Catechetical Sunday, 2009, "Teaching What God Has Taught Us"*).

Major Concept Goals:

1. Students will recognize that God invites us to intimacy through prayer in all its various forms.
2. Students will understand the Lord's Prayer as a faith foundation.

CORE CURRICULUM IV:

Jesus Christ's Mission Continues in the Church

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

STANDARDS FOR THE COURSE

Standard I:	<u>Christ Established His One Church to Continue His Presence and His Work</u>
Standard II:	<u>Images of the Church (Partial Insights of Church sharing in Trinitarian Communion)</u>
Standard III:	<u>The Marks of the Church</u>
Standard IV:	<u>The Church in the World</u>
Standard V:	<u>Implications for Life of a Believer</u>

Standard I: Christ Established His One Church to Continue His Presence and His Work

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

- D. Holy Spirit inspires Apostles' mission (CCC, nos. 857, 860).
 - 1. The Great Commission (CCC, nos. 858-860).
 - 2. The preaching of Peter on Pentecost (CCC, nos. 551-556).
 - 3. The growth of the Church (CCC, nos. 766-769).
 - 4. Conflict with Jewish and Roman authorities (CCC,
 - a. Persecutions (CCC, nos. 675-677, 769, 1816).
 - b. Martyrdoms: Stephen, James (CCC, nos. 2473-2474).
 - 5. The Church spreads to the Gentiles (CCC, nos. 762, 774-776, 781).
 - a. The conversion of St. Paul (CCC, no. 442).
 - b. Paul's missionary journeys (CCC, no. 442).
- E. Handing on the teaching of Jesus (CCC, nos. 787-789, 792, 796).
 - 1. Apostolic Tradition (CCC, nos. 857-865).
 - 2. The development of the New Testament (CCC, nos. 124-133).
- F. The role of the Apostles in the early Church (CCC, no. 857).
 - 1. Chosen and appointed by Jesus Christ (CCC, nos. 857-860).
 - 2. The Council of Jerusalem: the Apostles recognized as leaders of the Church (CCC, no. 860).
 - 3. Community of Apostles continued in community of pope and bishops (CCC, nos. 861-862).

Evangelization Goal:

Students will embrace the knowledge and reality that Christ “inaugurated the Kingdom of heaven on earth and revealed to us the mystery of that kingdom. By His obedience, He brought about redemption. The Church – The Kingdom of God -- now present in mystery, grows visibly through the power of God in the world” (*Lumen Gentium*, Ch I, #3).

Major Concept Goals:

- 1. Students will recognize Jesus as the foundation of the Church.
- 2. Students will understand and express how the sacred life of the Church is reflected in the Paschal Mystery.

**Standard II: Images of the Church
(Partial Insights of Church Sharing in Trinitarian Communion)**

- A. In the Old Testament (CCC, nos. 753-762).
 - 1. Prefigured in Noah's ark (CCC, nos. 56, 753, 845, 1219).
 - 2. The call of Abraham, and the promise to him of descendants (CCC, no. 762).
 - 3. Israel's election as the People of God (CCC, no. 762).
 - 4. The remnant foretold by the prophets (CCC, no. 762).

- B. From the New Testament (CCC, nos. 763-776).
 - 1. The Body of Christ (CCC, nos. 787-795).
 - 2. The temple of the Holy Spirit (CCC, nos. 797-801).
 - 3. The bride of Christ (CCC, no. 796).
 - 4. The vine and branches (CCC, no. 787).
 - 5. The seed and the beginning of the Kingdom (CCC, nos. 541, 669, 764, 768).
 - 6. The family of God (CCC, nos. 791, 1655-1658, 2204-2685).
- C. Images rooted in Scripture and developed in Tradition.
 - 1. The People of God (CCC, nos. 781-782).
 - 2. The way to salvation.
 - 3. Marian images (CCC, nos. 507, 773, 967, 972).
 - 4. The community of disciples.
 - 5. A pilgrim people.

Evangelization Goal:

Students will deepen their appreciation that “the revelation of the Kingdom is often conveyed by means of metaphors. In the same way the inner nature of the Church is now made known to us in different images...” (*Lumen Gentium*, Ch I,#6).

Major Concept Goals:

- 1. Students will identify images of the Church in the Hebrew and Christian Scriptures.
- 2. Students will explore images rooted and developed in Tradition.

Standard III: Marks of the Church

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

- A. The Church is one (CCC, nos. 813-822).
 - 1. Unity is in Jesus Christ through the Holy Spirit; it is visible unity in the world.
 - 2. The Church is united in charity, in the profession of one faith, in the common celebration of worship and sacraments, and in Apostolic Succession (CCC, no. 815).
 - 3. Unity in diversity.
 - a. Multiplicity of peoples, cultures, and liturgical traditions (CCC, nos. 814, 1202).
 - b. Communion of twenty-one Eastern Catholic Churches and one Western Church, all in union with the Pope.

4. Wounds to unity.
 - a. Heresies (note modern parallels).
 - 1) Early Church heresies: Gnosticism, Arianism, Nestorianism, Monophysitism, and Apollinarianism (CCC, nos. 464, 466-467, 471).
 - 2) Protestant reformation: emphasized *sola scriptura* (the Bible alone) and *sola gratia* (grace alone).
 - 3) New divisions—sects and cults.
 - b. Schisms (the split between East and West).
 - 1) Following the Council of Ephesus in 431, those Churches which followed Nestorius established separate Churches; later returned to union with Rome.
 - 2) Following the Council of Chalcedon in 451, those who accepted the Monophysite position formed what are called the Oriental Orthodox Churches.
 - 3) Eastern Schism of 1054: the pope in Rome and the bishop of Constantinople excommunicated each other, thus leading to the breach between the Roman Catholic Church and the Eastern Orthodox Church.
 - c. Apostasy.
 5. Ecumenism.
 - a. Jesus' prayer for unity of His disciples (Jn 17:11; CCC, no. 820).
 - b. Vatican II documents.
 - c. Ecumenical dialogues with Orthodox Churches and Protestant ecclesial and faith communities emphasized common baptism of all Christians and common service to love even to the point of joint-martyrdom.
 - d. The fullness of Christ's Church subsists in the Catholic Church (LG, no. 8).
 6. Interreligious Dialogue.
 - a. Judaism, which holds a unique place in relation to the Catholic Church.
 - b. Islam.
 - c. Other religions.
- B. The Church is holy (CCC, nos. 823-829).
1. Holiness is from the all-holy God: all human beings are called to live in holiness.
 2. Christ sanctifies the Church through the Holy Spirit and grants the means of holiness to the Church.
 3. Church members must cooperate with God's grace.
 - a. Divine dimensions of the Church.
 - b. Human dimensions of the Church.
 4. Church members sin, but the Church as Body of Christ is sinless.
 - a. Church constantly fosters conversion and renewal.

5. Mary, Mother of the Church and model of faith.
 - a. The Annunciation and Mary’s “yes” to God.
 - b. Mary’s perpetual virginity.
 - c. The Immaculate Conception and the Assumption.
6. Canonized saints: models of holiness.
 - a. Their example encourages us.
 - b. They intercede for us.
7. The members of the Church are always in need of purification, penance, and renewal (LG, no. 8, cited in CCC, nos. 827, 1428; Ur, no. 6, cited in CCC, no. 821).

C. The Church is catholic (CCC, nos. 830-856).

1. The Church has been sent by Christ to the whole world and exists worldwide.
2. The Church exists for all people and is the means to salvation for all people.
3. Salvation comes from the Church even for nonmembers (see *Dominus Iesus*, section 20; CCC, no. 1257).

D. The Church is apostolic (CCC, nos. 857-865).

1. Founded by Christ on the Twelve with the primacy of Peter.
2. Has apostolic mission and teaching of Scripture and Tradition.
3. Guided by successors of the Twelve: the pope and bishops.
4. Christ calls all Church members to share Gospel of salvation.

Evangelization Goals:

Students will profess their faith in “Christ, the one Mediator, who established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation through which He communicated truth and grace to all” (*Lumen Gentium* Ch I, #8).

Major Concepts Goals:

1. Students will understand the ways the Church has struggled to be identified as one.
2. Students will define *holy* and find examples of holiness in the Church.
3. Students will explore the meaning of catholic and apostolic.

Standard IV: The Church in the World

- A. The Church is sign and instrument of communion with God and unity of the human race (CCC, no.760).
- B. Christ founded the Church with a divine purpose and mission (CCC, no. 760).
 1. Jesus—not the members—endowed Church with authority, power, and responsibility (CCC,nos. 763-766).
 2. Church transcends history yet is part of history.
 3. Church continues Christ’s salvation, preserves and hands on his teaching.
 4. Church scrutinizes “signs of the times”— interprets them in light of Gospel.

- C. The Church and her mission of evangelization (CCC, nos. 861, 905).
 - 1. Definition and description of evangelization.
 - 2. Missionary efforts.
 - 3. Call to a new evangelization.
- D. Visible structure of the Church: a hierarchical communion (CCC, nos. 880-896).
 - 1. The College of Bishops in union with the pope as its head.
 - a. The Holy See.
 - b. Individual dioceses.
 - c. Parishes.
 - d. Family: the domestic Church (CCC, nos. 791, 1655-1658, 2204, 2685).
 - 2. The various vocations of life.
 - a. Ordained bishops, diocesan and religious priests continue the ministry of Christ the Head (CCC, nos. 1555-1568).
 - b. Ordained deacons continue the ministry of Christ the Servant (CCC, nos. 1569-1571).
 - c. Religious: consecrated by vows to Christ (CCC, nos. 925-933).
 - 1) religious orders.
 - 2) religious societies.
 - d. Laity: baptized members of Christ (CCC, nos. 897-913).
 - 1) Evangelization and sanctification of the world.
 - 2) Some of the laity work full time for the Church.
 - 3) The laity live in various states of life:
 - a) Marriage and family life.
 - b) Single life.
 - c) Third orders and lay consecrated people.
- E. Teaching office in the Church: the Magisterium (CCC, no. 890).
 - 1. The teaching role of the pope and bishops.
 - a. Authentic interpreters of God's Word in Scripture and Tradition.
 - b. Ensure fidelity to teachings of the Apostles on faith and morals (CCC, Glossary).
 - c. Explain the hierarchy of truths.
 - d. The Ordinary Magisterium must be accepted even when it is not pronounced in a definitive manner.
 - e. Obey the mandate for evangelization.
 - 2. Indefectibility and infallibility.
 - a. Indefectibility: the Church will always teach the Gospel of Christ without error even in spite of the defects of her members, both ordained and lay.
 - b. Infallibility: the gift of the Holy Spirit, which gives the Church the ability to teach faith and morals without error.

- 1) The pope can exercise infallibility when teaching alone on faith and morals, when the teaching is held in common by the bishops of the world and the pope declares that he is teaching *ex cathedra* (CCC, no. 891).
 - 2) The pope and bishops exercise infallibility when they teach together either in regular teaching dispersed throughout the world or when gathered in an ecumenical council (CCC, no. 892).
 3. The law of the Church.
 - a. Pastoral norms for living the faith and moral life, e.g., the precepts of the Church.
 - b. Disciplines of the Church can be adjusted by the hierarchy for new circumstances.
- F. Sanctifying office of the Church (CCC, no. 893).
1. The Eucharist is the center of life in the Church.
 2. Bishops and priests sanctify the Church by prayer, work and ministry of the Word, and the sacraments.
 3. Goal for all is eternal life.
- G. Governing office of the Church (CCC, nos. 894-896).
1. The pope, the bishop of Rome, exercises supreme, ordinary, and immediate jurisdiction over the universal Church.
 2. Bishops have responsibility to govern their particular churches; they are to exercise their authority and sacred power with the Good Shepherd as their model.

Evangelization Goals:

Students will accept that in the Church, everyone is called to holiness and to manifest the fruits of grace which the Spirit engenders. They will strive for the perfection of charity, thus helping bring about the edification of others (*Lumen Gentium*, Ch 5, #39).

Major Concepts Goals:

1. Students will discuss the dimension of the “new” evangelization of Pope John Paul II.
2. Students will understand the visible structure of the Church.
3. Students will illustrate the three offices of teaching, governing, and sanctification.

Standard V: Implications for the Life of a Believer

- A. Belonging to the Church is essential (CCC, no. 760).
1. Christ willed the Church to be the ordinary way and means of salvation (CCC, no. 763, 772-776).
 2. We receive Christ’s redemption as members of his Body the Church.

3. Christ entrusted Word and sacraments to the Church for our salvation.
 4. Church has fullness of truth and totality of the means of salvation.
- B. Jesus Christ enriches us through the Church.
1. Through the sacraments beginning with Baptism; regular reception of the sacraments is essential for members of the Church.
 2. Through a life of prayer, communion, charity, service, and justice in the household of faith.
 3. Through association with others who want to follow Christ in the Church.
- C. The Church at prayer.
1. Liturgical year (CCC, nos. 1163-1178).
 2. How we pray.
 3. Celebration of the Christian mysteries (CCC, nos. 1273, 1389).
- D. Living as a member of the Church, the Body of Christ, means we live as disciples, proclaiming the Lord Jesus' teaching to others (CCC, nos. 520, 1248).
1. As disciples of Christ we are "salt and light for the world."
 - a. Living as Christ calls and teaches us as known in and through the Church.
 - b. Active response to call to holiness at home, workplace, public square.
 - c. Examples for Christian witness in parish and diocese.
 2. Necessity of prayer (CCC, nos. 2612, 2621).
 - a. The Lord forms, teaches, guides, consoles, and redeems.
 - b. Prayer helps us understand the teachings of Jesus Christ and His Church in a deeper way and live them more fully.

Evangelization Goals:

Students will believe that "Christ, having been lifted up from the earth has drawn all to Himself. Rising from the dead, He sent His life-giving Spirit upon His disciples and through Him has established His Body which is the Church as the universal sacrament of salvation" (*Lumen Gentium*, Ch VII, #48).

Major Concepts Goals:

1. Students will identify the Church as the ordinary means of salvation.
2. Students will discuss the implications of belonging to the Catholic Church.
3. Students will investigate, identify, and practice various prayer forms.
4. Students will describe how people can come to know Jesus through the Sacraments and the Word.

CORE CURRICULUM: V:

Sacraments as Privileged Encounters with Jesus Christ

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

STANDARDS FOR THE COURSE

Standard I:	<u>The Sacramental Nature of the Church</u>
Standard II:	<u>The Sacraments of Initiation</u>
Standard III:	<u>Sacraments of Healing</u>
Standard IV:	<u>Sacraments at the Service of Communion</u>

Standard I: The Sacramental Nature of the Church

A. Definition of sacrament.

1. A sacrament is an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life of grace is dispensed to us through the work of the Holy Spirit (CCC, no. 1131).
2. Eastern Churches use the word “mystery” for sacrament and celebrate them in a similar but not essentially different way.
3. Sacraments confer the grace they signify (CCC, no. 1127).
 - a. Grace: sanctifying and actual—gratuitous (CCC, nos. 1996-2005).
 - b. Sacramental grace (CCC, no. 1129).

B. The Church and the sacramental economy of salvation (CCC, no. 849).

1. Jesus Christ is the living, ever-present sacrament of God (CCC, nos. 1088-1090).
2. The Church as universal sacrament of Jesus Christ (CCC, nos. 774-776).
 - a. The Church is the sacrament of salvation, the sign and the instrument of the communion of God and all (CCC, no. 780).
 - b. The Church has a sacramental view of all reality (CCC, no. 739).
 - c. The Church is the sacrament of the Trinity’s communion with us (CCC, no. 774).

C. Redemption is mediated through the seven sacraments.

1. Christ acts through the sacraments (CCC, nos. 1084-1085).
 - a. Signs and symbols (CCC, nos. 1145-1152).
 - b. Sacraments for healing and sanctification (CCC, nos. 1123, 1421).
 - c. Experiential sign of Christ’s presence (CCC, nos. 1115-1116).

2. The Church at prayer (CCC, no. 1073).
 - a. Prayer defined; different forms (CCC, nos. 2559, 2565).
 - b. Essential for a believer (CCC, no. 2558).
 - c. Liturgical prayer and the sacraments (CCC, nos. 1137-1144).
 - d. Personal prayer; Christian meditation (CCC, nos. 2626-2643, 2705-2719)

Evangelization Goals:

Students will witness that the Church is an instrument of union with God and of the unity of the whole human race; unfolding the Church's inner nature and universal mission (*Lumen Gentium*, Ch 1, #1).

Major Concepts Goals:

1. Students will learn what is meant by the Sacramental nature of the Church.
2. Students will study the seven sacraments and the role each plays in salvation.
3. Students will reflect on how the seven sacraments embody Jesus as the Universal Sacrament.

Standard II: The Sacraments of Initiation

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

- b. Baptism of infants (CCC, nos. 403, 1231, 1233, 1250-1252, 1282, 1290).
 - 1) The question of infants who die before Baptism (CCC, no. 1283).
 - c. Role of godparents (CCC, no. 1255).
- 3. Essential elements (CCC, nos. 1239-1240).
 - a. Immersion or the triple pouring of water on the head (CCC, nos. 694, 1214, 1217, 1240).
 - b. Saying the words of the formula (CCC, no. 1240).
- 4. Other elements: (CCC, nos. 1237-1245).
- 5. Effects of the sacrament (CCC, nos. 1262-1270).
 - a. Die and rise with Christ (CCC, no. 1227).
 - b. Freed from Original Sin and all sins (CCC, no. 1263).
 - c. Adopted children of God (CCC, nos. 1265-1266).
 - d. Members of the Church (CCC, nos. 1267-1270).
 - e. Indelible character; this sacrament cannot be repeated (CCC, nos. 1272-1274).
 - f. Holy Spirit and discipleship (CCC, no. 1241).
- 6. Requirements for reception.
 - a. For adults (CCC, nos. 1247-1249).
 - b. For infants (CCC, nos. 1250-1252).
 - c. Catechesis for baptized (CCC, nos. 1253-1255).
- 7. Minister of the sacrament (CCC, no. 1256).
 - a. Ordinary circumstances.
 - b. In danger of death.
- 8. Necessity of Baptism (CCC, nos. 1257-1261).
- 9. Implications.
 - a. Members of Church (CCC, no. 1267).
 - b. Common priesthood (CCC, no. 1268).
 - c. Rights and duties (CCC, no. 1269).
 - d. Call to mission (CCC, no. 1270).
 - e. Ecumenical aspect (CCC, no. 1271).
- 10. Appropriating and living this sacrament (CCC, no. 1694).
 - a. Reminders of our Baptism.
 - 1) In the Church's liturgy: Easter vigil, renewal of baptismal promises, sprinkling rite at Mass (CCC, nos. 281, 1217, 1254, 1668, 2719).
 - 2) In pious practices: blessing with holy water (fonts in churches and homes), sign of the cross (CCC, no. 1668).
 - b. Prayer and reflection on the meaning of Baptism (CCC, nos. 1694, 1811, 1966, 1988, 1987, 1992, 1997, 2015).
 - 1) Sharing in the death and resurrection of Christ.
 - 2) Turning away from sin and selfish actions; ongoing conversion.

- B. Confirmation: the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated.
1. Understanding the sacrament.
 - a. Scriptural basis.
 - 1) The book of Isaiah foretold that the Spirit of the Lord shall rest on the hoped-for Messiah (Is 11:2; CCC, no. 1286).
 - 2) The Holy Spirit descended on the Church (Acts 8:14-17; CCC, nos. 1287-1288).
 - b. Historical development (CCC, nos. 1290-1292).
 - c. Theology.
 - 1) Western Church (CCC, nos. 1286-1288).
 - 2) Eastern Churches (CCC, no. 1289).
 2. Celebration.
 - a. Rite of Confirmation (CCC, nos. 1298-1300).
 - b. Rite of Christian Initiation of Adults (RCIA) (CCC, nos. 1232-1233, 1298).
 - c. Eastern Catholic Churches confirm (chrismate) at the time of Baptism and, in some cases, administer Eucharist then as well (CCC, nos. 1290-1292).
 3. Essential elements of the sacrament (CCC, no. 1300).
 - a. Laying-on of hands and anointing with chrism.
 - b. Saying the words of the formula.
 4. Requirements for reception.
 - a. Baptized and age (CCC, nos. 1306-1308).
 - b. Preparation, Confession, sponsor (CCC, nos. 1309-1310).
 5. Minister (CCC, nos. 1312-1314).
 6. Effects and implications (CCC, no. 1303).
 - a. Perfection of baptismal grace (CCC, no. 1285).
 - b. Help of Holy Spirit's gifts and fruits (CCC, nos. 1830-1832).
 - c. Indelible character; this sacrament cannot be repeated (CCC, nos. 1303-1305).
 - d. Call to spread and defend faith (CCC, no. 1303).
 - e. Discernment of God's call (CCC, no. 1303).
 - f. Stewardship (CCC, no. 1303).
 7. Appropriating and living this sacrament: life in the Holy Spirit (CCC, no. 1694).
 - a. How to know the Holy Spirit's promptings and actions in your life, with the help of the Holy Spirit (CCC, no. 1694).
 - 1) Learn Sacred Scripture (CCC, nos. 50-51, 94-95, 1066).
 - 2) Live the sacraments (CCC, nos. 1071-1072, 1091-1092).
 - 3) Love the Catholic Church—the Church that Christ began.
 - b. Prayer is the foundation for knowing and following the will and actions of the Holy Spirit (CCC, nos. 1309, 1073, 2670-2672).

- C. Holy Eucharist: the sacrament which re-presents in the Mass the sacrificial death of Christ and His resurrection—making it possible for us to eat His Body and drink His Blood (CCC, no. 1323).
1. Understanding the sacrament.
 - a. Scriptural basis: Ex 12; Mt 14:13-21; Mt 26: 26-29; Mk 6:30-33; Mk 14:22-25; Lk 9:10-17; Lk 22:14-20; Jn 2:1-12; Jn 6:22-59; Jn 13–17; 1 Cor 11:23ff. (CCC, nos. 1337-1344). 1) The Eucharist is pre-figured in the Old Testament, beginning with the priest-king Melchizedek (Gn 14:18-20), Israel eating unleavened bread every year at Passover, and Yahweh providing manna from heaven (CCC, nos. 1333, 1544).
 - b. Historical development (CCC, nos. 1324-1332, 1345).
 - c. Theology.
 - 1) Signs (CCC, nos. 1333-1336).
 - 2) Institution (CCC, nos. 1337-1340).
 - 3) “In memory” (CCC, nos. 1341-1343).
 - 4) Thanksgiving and praise (CCC, nos. 1359-1361).
 - 5) Sacrificial memorial (CCC, nos. 1362-1372).
 - 6) *Ecclesia de Eucharistia*.
 2. Celebration.
 - a. Parts of the Mass (CCC, nos. 1348-1355).
 - b. Roles of priests and deacons (CCC, nos. 1566, 1570).
 - c. Roles of faith community (CCC, nos. 1140, 1348).
 3. Essential elements.
 - a. Bread (unleavened in Latin Church, leavened in Eastern Churches) and wine from grapes (CCC, no. 1412; CIC, cc. 924 §§1-3, 926, 927).
 - b. Eucharistic Prayer (CCC, nos. 1352-1355).
 4. Christ’s real Presence.
 - a. Transubstantiation (CCC, nos. 1373-1377).
 - b. Worship of the Eucharist.
 - 1) Adoration (CCC, no. 1378).
 - 2) Tabernacle (CCC, no. 1379).
 - 3) Reverence (CCC, nos. 1385-1386, 1418).
 5. Effects of the sacrament.
 - a. Union with Jesus and Church (CCC, nos. 1391, 1396).
 - b. Forgiveness of venial sin (CCC, no. 1394).
 - c. Protection from grave sin (CCC, no. 1395).
 - d. Commits us to the poor (CCC, no. 1397).

6. Requirements for fruitful reception.
 - a. Baptized member of the Church who believes in the real Presence and Transubstantiation (CCC, nos. 1376, 1385, 1387-1388).
 - b. Free from grave sin (CCC, no. 1385).
 - c. One hour fast from food and drink (CCC, no. 1387).
7. Other receptions.
 - a. Frequent Communion (CCC, nos. 1388-1389).
 - b. Viaticum (CCC, nos. 1524-1525).
 - c. Eucharist two times a day (CIC, c. 917).
8. Minister of the sacrament (CCC, nos. 1369, 1566).
9. Role of extraordinary ministers of Holy Communion (CCC, no. 1411; CIC, c. 910 §2, c. 230 §3).
10. Implications.
 - a. Ecumenical (CCC, no. 1398).
 - b. Love of God, neighbor, and poor (CCC, nos. 1396-1397).
 - c. Nourishing Christ's life in us (CCC, no. 1392).
11. Appropriating and living this sacrament.
 - a. Active participation in Mass where the Lord comes in both word and sacrament (CCC, nos. 2042, 2181-2182).
 - b. Prayer of thanksgiving on receiving Jesus Christ in the Eucharist (CCC, nos. 1358-1359).
 - c. Reflective prayer on the meaning of Christ's Death and Resurrection, and petition for the grace to give to others of ourselves as the Lord did for us. (CCC, nos. 1359-1361).

Evangelization Goal:

Students will “advance toward the perfection of charity...by means of the sacraments of Christian initiation, through which they receive in increasing measure the treasures of divine life” (*Apostolic Constitution on Confirmation Pope Paul VI*).

Major Concept Goals:

1. Students will explore the basic actions, elements, effects, requirements, implications, celebration, and minister of the Sacraments of Initiation: Baptism, Confirmation, and Eucharist.
2. Students will study the historical and scriptural foundations of the Sacraments of Initiation.
3. Students will reflect on Christ’s on-going presence in their lives through the Eucharist.

Chaste Living Goals:

1. Students will understand that regular reception of the Sacrament of the Eucharist, as well as prayer and good works, can help us maintain chaste living.

Standard III: Sacraments of Healing

- A. Penance and Reconciliation: the sacrament through which sins committed after Baptism can be forgiven, and reconciliation with God and community can be effected (CCC, nos. 1422, 1425, 1428, 1446).
1. Understanding the sacrament.
 - a. Scriptural basis: Jesus gives the Eleven the power to forgive sins (Jn 20:22-23). Examples of forgiveness (Mk 2:1-12; Lk 15:11-32; Jn 8:1-11; CCC, no. 1444).
 - b. Historical development (CCC, nos. 1425-1429, 1447-1448).
 - c. Theology (CCC, nos. 1440-1449).
 2. Celebration.
 - a. Individual confession (CCC, nos. 1456-1458, 1480, 1484).
 - b. Communal service (CCC, no. 1482).
 - c. General absolution (CCC, no. 1483).
 3. Essential elements.
 - a. Acts of the penitent: contrition and firm purpose of amendment, confession of sins, penance or satisfaction (CCC, nos. 1450-1458).
 - b. Absolution (CCC, nos. 1480-1484).

4. Effects.
 - a. Forgiveness of all sin (CCC, no. 1442).
 - b. Reconciliation with God by which grace is received (CCC, nos. 1468-1469, 1496).
 - c. Reconciliation with the Church (CCC, nos. 1443-1445).
 - d. Remission of punishment for sin (CCC, nos. 1470, 1496).
 - e. Peace and serenity (CCC, no. 1496).
 - f. Spiritual strength to resist temptation (CCC, no. 1496).
5. Requirements for reception.
 - a. Contrition, both perfect and imperfect (CCC, nos. 1451-1454).
 - b. Confession of grave or mortal sins (CCC, nos. 1455-1457).
 - c. Confession of venial sins recommended (CCC, no. 1458).
6. Minister of the sacrament (CCC, nos. 1461-1466).
 - a. The seal of confession (CCC, no. 1467).
7. Implications (CCC, nos. 1468-1470).
 - a. Thanksgiving and amendment (CCC, nos. 1459, 1451).
 - b. Ongoing conversion (CCC, no. 1423).
 - c. Reconciliation with the Church community (CCC, nos. 1422, 1443-1445, 1469).
8. Appropriating and living this sacrament (CCC, nos. 1451, 1468-1469, 1470).
 - a. Prayer of thanksgiving for the gift of God's forgiveness of sins.
 - b. Reflective prayer on contrition in its fullest sense: sorrow for our sins with the resolution to avoid future sin (CCC, no. 1452).
- B. Anointing of the Sick: the sacrament which gives spiritual healing and strength – and at times, physical recovery – to those seriously ill (CCC, nos. 1499-1513).
 1. Understanding the sacrament.
 - a. Scriptural basis: Jas 5:14-15 (CCC, no. 1510).
 - b. Historical development (CCC, no. 1512).
 - c. Theology.
 - 1) Illness (CCC, nos. 1500-1502).
 - 2) Christ the Physician (CCC, no. 1503).
 - 3) Faith and healing (CCC, no. 1504).
 - 4) Christ's suffering (CCC, no. 1505).
 - 5) Disciples carry cross (CCC, no. 1506).
 - 6) Holy Spirit's gift of healing (CCC, no. 1509).
 - 7) Christ institutes sacrament of the sick (CCC, nos. 1500-1513).
 2. Celebration.
 - a. Individual celebration (CCC, nos. 1514-1516).
 - b. Communal celebration (CCC, nos. 1517-1518).
 - c. Viaticum (CCC, nos. 1524-1525).

3. Essential elements (CCC, nos. 1517-1519).
 - a. Laying-on of hands; anointing forehead and hands with oil of the sick.
 - b. Spoken words of the formula.
4. Effects (CCC, nos. 1520-1523).
 - a. Union of the sick person to Christ in his Passion
 - b. Strength, peace, and courage to endure the sufferings of illness or old age.
 - c. The forgiveness of sins
 - d. The restoration of health, if God so wills
 - e. Preparation for passing over to eternal life
5. Requirements for reception (CCC, nos. 1514-1515).
6. Minister: priest or bishop (CCC, no. 1516).
7. Implications (CCC, no. 1532).
 - a. The Lord Jesus does not abandon or forget us; He is with us in all things.
 - b. The Lord Jesus' healing power is still at work in the world.
8. Appropriating and living this sacrament (CCC, nos. 1522-1523).
 - a. Prayerful reflection on the healing power of Jesus Christ
 - b. Prayer on accepting God's will
 - c. Prayer on offering up our sufferings to God

Evangelization Goals:

Students will participate in Jesus' call to conversion, an essential part of the proclamation of the kingdom, and will show Christ's compassion toward those who suffer every kind of infirmity (*Catholic Catechism* Nos. 1427 and 1503).

Major Concept Goals:

1. Students will explore the basic actions, elements, effects, requirements, implications, celebration, and minister of the Sacraments of Healing: Penance and Reconciliation, and Anointing of the Sick.
2. Students will study the historical and scriptural foundations of the Sacraments of Healing.
3. Students will understand the role of the Sacrament of the Anointing of the Sick and appreciate the desire to receive the Sacrament.

Chaste Living Goals:

Students will understand that the regular reception of the Sacrament of Penance and Reconciliation can help maintain chaste living.

Standard IV: Sacraments at the Service of Communion

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

- B. Marriage: the sacrament in which a baptized man and a baptized woman form with each other a lifelong covenantal communion of life and love that signifies the union of Christ and the Church and through which they are given the grace to live out this union (CCC, nos. 1601, 1603, 1613-1616, 1642).
1. Understanding the sacrament: Jesus raises marriage to the dignity of a sacrament.
 - a. Scriptural basis: Jn 2:1-11; Mt 19:1-15; Mt 5:31-32 (CCC, nos. 1614-1615).
 - b. Historical development (CCC, nos. 1602-1620).
 - c. Theology.
 - 1) Sacramental marriage (CCC, nos. 1621-1630).
 - 2) Mixed marriages/disparity of cult (CCC, nos. 1633-1637).
 - a) Conditions for permission/dispensation.
 2. Celebration.
 - a. Within Mass (CCC, nos. 1621-1624).
 - b. Within Liturgy of the Word.
 3. Essential elements.
 - a. Free consent of the couple (CCC, nos. 1625-1629, 1632).
 - b. Consent given in the presence of the Church's minister and two witnesses (CCC, nos. 1630-1631).
 4. Effects (CCC, nos. 1638-1642).
 - a. Grace to perfect the couple's love for each other and strengthen their bond.
 - b. Help to live the responsibilities of married life.
 - c. Help on the journey to eternal life.
 5. Requirements for reception.
 - a. Baptism (CCC, nos. 1617, 1625, 1633).
 - b. No prior bond or other impediments (CCC, no. 1625).
 - c. Able to give free consent (CCC, nos. 1625, 1627).
 - d. Celebration of marriage according to Church law (CCC, nos. 1625-1637).
 6. Ministers: the spouses before priest or deacon and two other witnesses (CCC, nos. 1623, 1630).
(N.B. In Eastern Churches, the priest is the minister of the sacrament.)
 7. The requirements of marriage.
 - a. Unity and indissolubility (CCC, nos. 1644-1645).
 - b. Fidelity (CCC, nos. 1646-51).
 - c. Openness to children (CCC, nos. 1652-1654).
 8. Divorce, declaration of nullity, remarriages (CCC, no. 1650).
 9. Implications.
 - a. Lifelong, conjugal fidelity (CCC, nos. 1646ff.).
 - b. Domestic Church (CCC, nos. 1655-1658).
 - c. Gift of children and nurturing them (CCC, nos. 1652-1653).
Qualities of successful marriages (CCC, nos. 1641-1658).

10. Appropriating and living this sacrament.
 - a. Prayer for parents, relatives, and all who are married (CCC, no. 1657).
 - b. Praying for our lives ahead, asking God to help us know His will and to follow it in faith (CCC, no. 1656).
 - c. Careful preparation for marriage, remote, proximate, and immediate (FC, no. 66; CCC, no. 1632).
 - d. Ongoing marriage enrichment (CCC, nos. 1632, 1648).
 - e. Reflective prayer on married life as witness to Christ's love (CCC, no. 1661).

Evangelization Goals:

Students will live as members of the one body of Christ realizing “there is only one Spirit who, according to His own richness and the needs of the ministries, gives His different gifts for the welfare of the Church” (*Lumen Gentium* # 57).

Major Concept Goals:

1. Students will explore the basic actions, elements, effects, requirements, implications, celebration, and minister of the Sacraments at the Service of Communion: Holy Orders and Marriage.
2. Students will study the historical and scriptural foundations of the Sacraments at the Service of Communion.

Chaste Living Goals:

1. Students will understand that chastity promotes the full integration of sexuality within persons, in accord with their state of life.
2. Students will explain that conjugal love between husband and wife is part of God's plan for humanity.
3. Students will explain that marriage is a lifelong communion of a man and woman constituted by a mutual gift of self which is called to image the inner life of the Trinity.
4. Students will explain that married people are called to love in conjugal chastity, while those unmarried live a chastity of continence.

CORE CURRICULUM VI:
Responding to the Call of Jesus

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

STANDARDS FOR THE COURSE

Standard I:	<u>God’s Call to Each of Us</u>
Standard II:	<u>“Serve One Another”</u>
Standard III:	<u>Sacrament of Marriage</u>
Standard IV:	<u>Sacrament of Holy Orders</u>
Standard V:	<u>The Consecrated Life</u>

Standard I: God’s Call to Each of Us

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

Evangelization Goal:

Students will witness the holiness of the Church which the Spirit produces in the faithful, and express it in their own state of life. By tending to the perfection of love, they will bring others to holiness (*Lumen Gentium*, Ch 5 #39).

Major Concept Goals:

1. Students will identify aspects of the universal call to holiness.
2. Students will reflect on how this call applies to their particular vocation.

Standard II: Serve One Another

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

1. An unselfish gift of self to God and others.
2. Service to our brothers and sisters in the Church and world.

B. Sacraments at the service of Communion (CCC, nos. 1533-1535).

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

Evangelization Goal:

Students will carry out Christ's work of redemption in surrender to the poverty and oppression that Christ embraced so that they may communicate the fruits of salvation to humankind. So that like Jesus, "though He was by nature God . . . emptied Himself, taking the nature of a slave" (Phil. 2:6, 7), and "being rich, became poor" (2 Cor. 8:9) for our sake will also empty themselves in service to human needs (*Lumen Gentium*, Ch 1 #8).

Major Concept Goals:

1. Students will identify Jesus Christ as the role model of service.
2. Students will connect their lived experience of school service to the call of discipleship.

Chaste Living Goals:

1. Students will understand that chastity promotes the full integration of sexuality within persons, in accord with their state of life: married, single, professed religious, or consecrated celibate.
2. Students will understand that the virtue and practice of chastity promotes abstention from immoral sexual activity.

Standard III: Sacrament of Marriage

- A. God is author of marriage, which Jesus raised to a sacrament; it is not a purely human institution (CCC, nos. 1603, 1601).
 - 1. Book of Genesis account.
 - 2. Teaching on marriage in the New Testament (CCC, no. 1615).
 - a. Jesus' first public sign or miracle took place at a marriage (Jn 2:1-11; CCC, no. 1613).
 - b. Two shall become as one flesh; and the question of divorce (Mt 19; CCC, no. 1614).
 - c. The love of husbands and wives reflecting the love of Christ for the Church (Eph 5; CCC, no. 1616).
 - 3. Theology of the body.
- B. Christian marriage is a lifelong commitment between a baptized man and a baptized woman as husband and wife, designed to reflect the unending love that God has for His people, individually and collectively; a covenant of love (CCC, no. 1625).
 - 1. Encouraging signs of Christ's saving work in marriage and the family.
 - a. Greater awareness of personal freedom and interpersonal relationships.
 - b. Promotes the dignity of both men and women (CCC, nos. 1646-1651).
 - c. Increased concern for responsible procreation; natural family planning (CCC, nos. 1652-1654).
 - d. Education of children and extended family support (CCC, nos. 1603-1605).
 - e. Mutual self-giving within marriage and family serves as basis for responsible activity in society and in the Church.
 - 2. Problems encountered in marriage and family life (CCC, nos. 2331-2359).
 - a. Exaggeration of the independence of the spouses to the loss of mutual dependence and becoming two in one flesh (FC, no. 6; CCC, nos. 1606-1608).
 - b. Scourge of abortion, recourse to sterilization, contraceptive mentality (CCC, nos. 2270-2274, 2370, 2399).
 - c. Cohabitation and homosexual union as a devaluation of the true meaning of marriage (CCC, nos. 2353-2359).
 - d. Growing number of divorces (CCC, nos. 1644-1645, 1649-1650).
- C. Celebration of the sacrament.
 - 1. Marriage: a public act that requires a liturgical celebration (CCC, nos. 1621-1623).
 - 2. For Roman Catholics—setting for a valid marriage.
 - a. In the Latin Church the spouses are ministers of the sacrament.
 - b. Role of free consent, and witness of bishop, priest, deacon.
 - c. The essential three promises of the spouses.
 - d. In the Eastern Churches, the bishop or priest confers the Sacrament of Matrimony.
 - 3. In Latin Church, the Nuptial Mass—or just the Liturgy of the Word (*see Directory for the Application of Principles and Norms on Ecumenism*, no. 159).

4. A Catholic is encouraged to marry another Catholic (CCC, nos. 1633-1637).
 - a. Permission can be given to marry those who are not Catholic.
 - b. Conditions for this permission to marry non-Catholic: Catholic party promises to maintain the practice of his or her faith and to raise any children they have in the Catholic faith.
- D. Preparation for receiving the sacrament (CCC, no. 1622; FC, no. 66).
1. Remote preparation begins as children, through example of parents, relatives, and other members of the community.
 2. Proximate preparation comes through education.
 - a. Need for healthy self-understanding including sexuality.
 - b. Sexuality part of our being; we relate through personhood that includes sexuality.
 - c. God made man and woman with natural complementarities (see Genesis: both creation accounts).
 - d. God decreed that sexual intimacy be reserved for marriage.
 - e. Marriage involves a total self-giving of the spouses; requires a sense of discipline, generosity, and an understanding of true love.
 - f. Expressions of healthy sexual relations in marriage.
 - 1) Natural family planning.
 - 2) Arguments against contraception.
 - g. Healthy personal and dating habits as a high school-aged person.
 - h. Marriage reflects Christ's relationship to the Church (Eph 5:21-33; CCC, no. 1642).
 - i. Develop skills for living a lifelong commitment.
 3. Immediate preparation.
 - a. Church's responsibility to prepare couples for marriage.
 - b. Dioceses require period of preparation that varies by diocese.
(*See Covenant of Love, Marriage Preparation , Diocese of Phoenix Policy and Guidelines 2009*)
 - c. Focus on the couples' promises.
 - 1) Lifelong union.
 - 2) Exclusive and faithful union.
 - 3) Openness to children.
 - d. Help engaged persons grow in knowledge of self, their future spouse, and their relationship.
 - e. Teach practical skills to help couples live what they promise.
- E. Effects of the sacrament (CCC, nos. 1638-1642).
1. Married couples are given the grace to love unselfishly.
 2. Also the grace to strengthen the permanent nature of their union and to appreciate the joy their union can bring (CCC, no. 1615).
 3. Couples are given the grace which strengthens them to attain eternal life (CCC, nos. 1617, 1639, 1641).
 4. When blessed with children, parents are helped to raise them in faith and love (CCC, nos. 1652-1654).
 5. Witness of faithful couples strengthens church community and the fabric of society (CCC, nos. 1655-1658).

F. Challenges to marriage and family life (CCC, nos. 1649-1651).

1. Social challenges: acceptance of divorce and remarriage; popular cultural values are pushing aside traditional values; cohabitation before marriage; weakening of the bond between husband and wife.
2. Increase in interchurch marriages.
3. Impact of images in media, and challenges to traditional marriage in law.
4. Blended families; loss of the extended family ties.
5. Financial burdens; need for both parents to work outside the home.
6. Loss of respect for the dignity of all human beings.
7. Lack of willingness to accept children as a gift from God.
8. Natural authority of parents is challenged.

G. The question of divorce and/or remarriage.

1. Christ teaches that a marriage lasts as long as both parties are still alive (CCC, no. 1650).
2. When and why a civil divorce may be permitted (CCC, no. 1649).
 - a. Civil divorce does not end a valid sacramental marriage.
 - b. Sacraments for divorced but not remarried Catholics.
 - c. Consequences for divorced Catholics who attempt marriage without a declaration of nullity (CCC, no. 1665).
 - 1) Catholic parties in a civil marriage are living in an objective state of sin; they are also a source of scandal to others.
 - 2) They are not separated from the Church and are obligated to attend Sunday Mass but are barred from the reception of sacraments except in danger of death.
 - 3) Ineligible to serve as a sponsor for Baptism or Confirmation.
3. Determining the validity of previous marriage of divorced Catholics.
 - a. A declaration of nullity of marriage can be issued if it is proven that there was a defect of consent, a defect of form, or the existence of an impediment (CCC, nos. 1625-1632).
 - b. Other reasons for declaration of nullity.
 - 1) If one or both of the spouses lacked the psychological capacity to assume the essential obligations of marriage.
 - 2) If one or both were forced into the marriage.

Evangelization Goal:

Students will embrace that Christ the Lord abundantly blessed conjugal love, “welling up as it does from the fountain of divine love and structured as it is on the model of His union with His Church. For as God... made Himself present to His people through a covenant of love and fidelity, so now the Savior of men and the Spouse of the Church comes into the lives of married Christians through the sacrament of matrimony. He abides with them thereafter so that just as He loved the Church and handed Himself over on her behalf, the spouses may love each other with perpetual fidelity through mutual self-bestowal” (*Gaudium et Spes*, Chap 1 #48)

Major Concept Goals:

1. Students will identify that marriage reflects the unconditional love of the Trinity.
2. Students will recognize the connection between the commitment of faithful couples and the positive effect of that commitment on society.
3. Students will identify the skills necessary for living that commitment.
4. Students will understand the beauty and sacramentality of the conjugal union.

Chaste Living Goals:

1. Students will understand that conjugal love between husband and wife is part of God’s plan for humanity.
2. Students will understand that when conjugal love is faithful, exclusive, and open to life, it is a blessing to the couple and, through them, to the Church and to the world.
3. Students will understand that married people are called to love in conjugal chastity.
4. Students will understand that conception must never be separated in any way or form from the conjugal act.
5. Students will understand that all forms of in vitro fertilization, efforts at cloning a human person, and embryonic cell research are sinful.

Standard IV: Holy Orders

- A. Instituted by Christ at the Last Supper as a sign of the Lord’s abiding presence and priestly action in the Church (CCC, no. 1564).
- B. Historical development of the three orders of the sacrament.
 1. Apostles as the pastors and leaders of the early Church, the first bishops.
 2. As the Church grew, Apostles and successors ordained priests as their co-workers.
 3. Original deacons were ordained to serve material needs of community (Acts 6:1-7).

C. The three degrees of Holy Orders.

1. Bishop (office of sanctifying, teaching, and governing) (CCC, nos. 1555-1561).
 - a. Successor of the Apostles.
 - b. A member of the college of bishops in communion with pope.
 - c. The bishop is the shepherd and high priest of a diocese, responsible for teaching and sanctifying his flock and proclaiming the truth to all; he wears a mitre and carries a crozier to symbolize this.
 - d. Bishop is understood as “married” to diocese; this is partly why he wears a ring.
 - e. Minister of all sacraments.
 - 1) Confirmation generally conferred by bishops in the Latin Church.
 - 2) Ordination is reserved to bishops alone.
 - f. Chosen by the pope from among priests.
 - g. Archbishops and cardinals (or patriarch or major archbishop in some Eastern Churches).
2. Priest (CCC, nos. 1562-1568).
 - a. Priest acts in the person of Christ: *in persona Christi capitis*.
 - b. Ordained by bishop as co-worker with bishop.
 - c. Special focus of priest is ministry of the Word and of the sacraments.
 - d. Generally serves in a parish; only a priest can serve as a pastor of a parish.
 - e. Minister of:
 - 1) Sacraments of Baptism (and Chrismation in the Eastern Churches), Eucharist, Penance, Anointing of the Sick, and Confirmation in certain circumstances.
 - 2) In Sacrament of Marriage in the Latin Church, the priest receives the consent of the spouses in name of the Church and gives blessing of the Church (CCC, no. 1630).
3. Deacon (CCC, nos. 1569-1571).
 - a. Ordained by bishop to be of service to him and his priests.
 - b. Special focus of deacon is ministry of charitable service.
 - c. Assists in celebration of the divine mysteries (CCC, no. 1570).
 - 1) Minister of Baptism (CCC, no. 1256).
 - 2) Assists at the Eucharist.
 - 3) Proclaims Gospel and preaches.
 - 4) Can preside at funerals.
 - 5) Assists at and blesses marriages (CCC, no. 1630).
 - d. In the Eastern Churches the deacon is not the ordinary minister of Baptism and also cannot solemnize or witness a marriage.
 - e. Types of deacons.
 - 1) Transitional: before being ordained a priest, a man is first ordained a deacon and serves in that role generally for six months to a year.
 - 2) Permanent: some men (including married men) are ordained deacons for life.

4. Holy Orders is a sacrament reserved to men (CCC, no. 1577).
 - a. “The Church has no authority whatsoever to confer priestly ordination on women” (OS, no. 4).
 - 1) It is not a question of the ability to carry out the functions of the ministry.
 - 2) It is the matter of what Christ has established, and the sacramental reality and symbolism of the priestly office.
 - b. Bishop or priest serves as an icon of Christ: head of His Body, Bridegroom of the Church.
 - c. There is no historical basis for women serving as deacons in the diaconate as we now know and understand it.

D. Preparation.

1. A bishop is prepared through ministry as a priest and through a life of prayer and sacrifice.
2. Remote preparation for priesthood.
 - a. As a child, there is the example of parish priests and the encouragement from family and community.
 - b. Prayer and discernment by the candidate.
3. A priest is prepared through years of formation in a seminary.
 - a. Study of philosophy and theology.
 - b. Human, intellectual, spiritual, and pastoral development.
 - c. Understanding and embracing the promises he makes.
 - 1) Obedience to his bishop (CCC, no. 1567).
 - 2) The gift of celibacy; marriage renounced for the sake of the Kingdom (CCC, no. 1579).
 - 3) Priests in religious institutes must also embrace vows.
4. A transitional deacon is prepared as part of his priestly formation
5. Permanent deacons participate in a number of years of part-time preparation.
 - a. Human and intellectual formation.
 - b. Spiritual and pastoral formation.

E. Celebration of the sacrament.

1. Essential element of each order is the laying on of hands by the bishop and the consecratory prayer (CCC, no. 1573).
2. Chrism is used in the ordination of a priest and of a bishop (CCC, no. 1574).
 - a. At the ordination of a priest, his hands are anointed with chrism.
 - b. At the ordination of a bishop, chrism is poured on his head.
3. Unique elements at the ordination of each.
 - a. A bishop is presented with a ring, a crosier, and a miter.
 - b. A priest is clothed in the vestments of a priest (stole and chasuble) and then is presented with the bread and wine that will be consecrated.
 - c. A deacon is clothed in the vestments of a deacon (stole and dalmatic) and is presented with the Book of the Gospels, which he will proclaim.

F. Effects of the sacrament (CCC, nos. 1581-1584).

1. The one ordained is marked with a permanent seal or character.
2. Purpose of seal or character (CCC, nos. 1581-1584).

Evangelization Goal:

Students will deepen their appreciation of the priests “who are called to the service of the People of God and constitute together with their bishop, a unique sacerdotal college (presbyterium) [73] dedicated to a variety of distinct duties. These priests who, under the authority of the bishop, sanctify and govern that portion of the Lord's flock assigned to them, render the universal Church visible in their locality and contribute efficaciously towards building up the whole body of Christ” (cf. Eph. 4:12) (*Lumen Gentium*, Chap 3 #28).

Major Concept Goals:

1. Students will list the biblical foundations of the sacrament of holy orders.
2. Students will name ways that the priesthood is an extension of Christ’s ministry.
3. Students will describe the difference between the episcopate, presbyterate and the diaconate.

Chaste Living Goals:

1. Students will understand how the virtue of chastity is to be lived out within the sacrament of Holy Orders.
2. Students will understand the difference between conjugal chastity and chastity of continence.
3. The pastors of the Church, under the direction of and in communion with their bishop, have a responsibility to serve as models of chaste living for the community as they work to ensure that the education and formation of all the faithful in chaste living is in accord with the Church’s teaching.

Standard V: The Consecrated Life

- A. The work of the Spirit in the various forms of consecrated life (CCC, nos. 914-933).
 1. Monastic life
 2. The order of virgins; hermits and widows (CCC, nos. 920-924).
 3. Apostolic religious life (CCC, nos. 925-927).
 4. Secular institutes (CCC, nos. 928-929).
 5. Societies of apostolic life (CCC, no. 930).
 6. New expressions of consecrated life (CCC, nos. 931-933).
 7. Lay ecclesial movements
- B. The evangelical councils: poverty, chastity, and obedience (CCC, nos. 915-916).
- C. Consecrated like Christ for the Kingdom of God.
- D. The Paschal dimension of the consecrated life.
- E. Witness to Christ in the world.
- F. Eschatological dimension of the consecrated life.
- G. The Virgin Mary, model of consecration and discipleship (CCC, nos. 967, 2030).

Evangelization Goals:

Students will discern their own vocations and consider the life of holiness fostered in a special way by the observance of the counsels proposed in the Gospel by Our Lord to His disciples.

“Virginity or the celibate state is a precious gift of divine grace given by the Father to certain souls, whereby they may devote themselves to God more easily due to an undivided heart”

(*Lumen Gentium*, Chap 5 #42).

Major Concept Goal:

Students will define and explain the role of the consecrated life in the church in the past, present, and future.

Chaste Living Goals:

1. Students will understand how the virtue of chastity is to be lived out within the Consecrated Life.
2. Students will understand the difference between conjugal chastity and chastity of continence.

CORE CURRICULUM VII:
Life in Jesus Christ

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

STANDARDS FOR THE COURSE

- Standard I: What is Life in Christ?**
Standard II: God Has Taught Us How to Live a New Life in Christ
Standard III: Living New Life in Christ Jesus and the Gospel Message
Standard IV: Are the Basis for Catholic Moral Teaching
Standard V: The Reality of Sin

Standard I: What is Life in Christ?

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

Evangelization Goals:

Students will identify with “the joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, as these are the joys and hopes, the griefs and anxieties of the followers of Christ”
(*Gaudium et Spes* # 1).

Major Concepts Goals:

1. Students will describe how God’s self- revelation establishes a relationship between God and humans.
2. Students will recognize that the relationship God has established with humans invites a response.

Standard II: God Has Taught us How to Live a New Life in Christ

A. God rules the universe with wisdom and directs its divine fulfillment (CCC, no. 1719).

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

B. Revelation.

1. Teachings revealed by God under the Old Covenant.
 - Context of the Ten Commandments (CCC, nos. 2052-2074).
 - Principle of interpretation (CCC, no. 2083).
 - a. Ten Commandments.
 - 1) First Commandment: I am the Lord, your God; you shall not have strange gods before me.
 - a) Theological virtues: faith, hope, and charity (CCC, nos. 2087-2094).
 - b) Sins to avoid: superstition, idolatry, divination and magic, irreligion, atheism, agnosticism (CCC, nos.2110-2132).
 - 2) Second Commandment: You shall not take the name of the Lord, your God, in vain.
 - a) Reverent speech about God (CCC, nos. 2142-2145).
 - b) Sins to avoid: blasphemy or other abuse of God’s name, perjury, misusing God’s name in oaths or false oaths (CCC, nos. 2146-2155).

- 3) Third Commandment: Remember to keep holy the Lord's Day.
 - a) Meaning of Lord's Day (CCC, nos. 2168-2176).
 - b) Serious obligation to attend Mass (CCC, nos. 2180-2185).
 - c) Day of grace—rest from work (CCC, nos. 2184-2188).
 - d) Sins against Third Commandment: missing Mass on Sundays and holy days (CCC, nos. 2180-2182), failing to pray (CCC, nos. 2744-2745), failing to keep holy the Lord's Day (CCC, nos. 2184-2188).
- 4) Fourth Commandment: Honor your father and your mother.
 - a) Obedience in the family.
 - (1) Context of Christian family (CCC, nos. 2201-2206).
 - (2) Duties of family members (CCC, nos. 2214-2231).
 - b) Duties of civil authority and duties of citizens (CCC, nos. 2234-2243).
- 5) Fifth Commandment: You shall not kill.
 - a) Respect human life in all its stages and situations (CCC, nos. 2258-2262).
 - b) Legitimate self-defense and the death penalty (CCC, nos. 2263-2267).
 - c) Principles regarding health, science, bodily integrity (CCC, nos. 2292-2301).
 - d) Sins against the Fifth Commandment: murder; suicide; abortion; euthanasia; embryonic stem cell research; abuse of alcohol, drugs, food, or tobacco; abuse of the body (CCC, nos. 364, 2268-2283, 2290-2291).
- 6) Sixth Commandment: You shall not commit adultery.
 - a) Vocation to chastity (CCC, nos. 2337-2350).
 - b) Offenses against chastity (CCC, nos. 2351-2359).
 - c) Christian vision of marriage—theology of the body (CCC, nos. 2360-2379).
 - d) Offenses against the dignity of marriage (CCC, nos. 2380-2391).
 - e) Natural family planning.

- 7) Seventh Commandment: You shall not steal.
 - a) Right to private property and just treatment (CCC, nos. 2401-2407).
 - b) Sins to avoid: theft, keeping something loaned or lost, the destruction of the property of others, business fraud, paying unjust wages, breaking contracts (CCC, nos. 2408-2418).
 - c) Overview of the social doctrine of the Church (CCC, nos. 2419-2449).
 - d) Economic activity and social justice (CCC, nos. 2426-2436).
 - e) Justice and solidarity among nations (CCC, nos. 2437-2442).
 - 8) Eighth Commandment: You shall not bear false witness against another.
 - a) Living and witnessing truth (CCC, nos. 2468-2474).
 - b) Sins to avoid: lying, perjury, rash judgment, detraction, calumny, boasting, making fun of others (CCC, nos. 2475-2487).
 - c) Keeping secrets and confidences (CCC, no. 2489).
 - d) The responsibilities of the media and art (CCC, nos. 2493-2503).
 - 9) Ninth Commandment: You shall not covet your neighbor's wife.
 - a) Respect the sanctity of marriage vows (CCC, nos. 2364-2365).
 - b) Practice modesty and purity of heart in thought, words, actions, and appearance (CCC, nos. 2517-2527).
 - c) Sins to avoid: lust and pornography (CCC, nos. 2351, 2354).
 - 10) Tenth Commandment: You shall not covet your neighbor's goods.
 - a) Practice simplicity of life and trust in God (CCC, nos. 2541-2548).
 - b) Sins to avoid: envy and greed (CCC, nos. 2535-2540).
2. Teaching revealed by God in the New Covenant.
- a. Two Great Commandments of Jesus (CCC, no. 2083).
 - 1) First Great Commandment relates to the first three Commandments of the Decalogue.
 - 2) Second Great Commandment relates to the rest of the Decalogue.
 - b. The grace of the Holy Spirit (CCC, nos. 1966, 2003).
 - c. The Sermon on the Mount (CCC, nos. 1966-1970).

- 1) Beatitudes: Christ's answer to the question about happiness (CCC, nos. 1716-1723).
 - a) Blessed are the poor in spirit.
 - b) Blessed are they who mourn.
 - c) Blessed are the meek.
 - d) Blessed are the merciful.
 - e) Blessed are those who hunger and thirst for righteousness.
 - f) Blessed are the pure in heart.
 - g) Blessed are the peacemakers (CCC, nos. 2302-2317).
 - h) Blessed are those who are persecuted for righteousness' sake.
- 2) Other teaching.
 - a) Love your enemies (CCC, no. 2844).
 - b) Absolute trust in God (CCC, nos. 2828, 2861).
 - c) Non-violence (defense of innocent) (CCC, nos. 2306, 2263-2265).
 - d) Charity to others in judgment and action (CCC, nos. 1823-1827, 2478).
 - e) Avoidance of hypocrisy (CCC, no. 579).

C. The Church: her teaching authority and responsibility.

1. The Magisterium (CCC, nos. 2030-2040, 888-892).
2. Role of the law in Christian tradition (CCC, nos. 1950-1974).
3. The Church as teacher of moral principles (CCC, nos. 2032-2035).
4. Church law.
 - a. Canon law (CCC, nos. 736-738; see CCC, Glossary).
 - b. The precepts of the Church (CCC, nos. 2042-2043).
 - c. Magisterium and natural law (CCC, no. 2036).
5. Church teaching forms one's conscience for moral decision making (CCC, nos. 1776-1782, 1795-1797).

Evangelization Goals:

Students will live their lives demonstrating that Sacred Scripture teaches, “if there is any other commandment, it is summed up in this saying: Thou shalt love thy neighbor as thyself....Love therefore is the fulfillment of the Law” (Rom. 13:9-10; cf 1John 4:20).

Major Concepts Goals:

1. Students will realize the mystery of the Incarnation is an invitation to live a new life in Christ.
2. Students will read and reflect on Christian stories of conversion.
3. Students will explore conscience formation.
4. Students will identify the guidelines God has presented through reason and revelation transmitted through Scripture and Church teaching.
5. Students will explore the role of the Church as a teaching authority.

Standard III: Living New Life in Christ Jesus and the Gospel Message are the Basis for Catholic Moral Teaching.

- A. God’s love and mercy through Jesus Christ (CCC, nos. 2011, 2196, 2448).
- B. Our vocation—a universal call to holiness as disciples of Jesus Christ.
 1. Discipleship (CCC, nos. 520-521, 901-913).
 - a. “Love one another as I have loved you.”
 - b. Discipleship—lived witness.
 - 1) Daily life and work.
 - 2) Married and unmarried.
 - 3) Service to the Church (CCC, no. 898).
 - 4) Missionary activity (CCC, nos. 904-907, 931).
 - 5) Religious movements (e.g., charismatic renewal).
 - c. The radical demands of the Gospel for all believers.
 2. New movements which involve the laity (e.g., Focolare; Communion and Liberation).
 3. Consecrated life and societies of apostolic life (CCC, nos. 914-933).
 4. Third orders and associates; life in the Spirit (CCC, nos. 825, 1694).
- C. Grace (CCC, nos. 1996-2005).
 1. Definition.
 2. Types of grace.
- D. Virtue (CCC, no. 1803).
 1. Definition of virtue (CCC, no. 1803).
 2. Types of virtue (CCC, nos. 1804-1832).
 - a. Theological virtues (CCC, nos. 1812-1829).
 - b. Cardinal virtues (CCC, nos. 1804, 1810-1811).

E. Sustaining the moral life of the Christian.

1. Seven gifts of the Holy Spirit (CCC, nos. 1830-1831).
2. The twelve fruits of the Holy Spirit (CCC, no. 1832).

F. Conscience.

1. Definition of conscience (CCC, nos. 1777-1782).
2. Types of conscience (CCC, nos. 1785, 1790-1794).
3. Proper formation of conscience (CCC, nos. 1783-1785).
4. Moral responsibility of following an informed conscience (CCC, nos. 1783-1785).
5. Freedom of conscience (CCC, no. 1782).

G. Sacraments and prayer offer us the grace and strength to live a moral life.

1. Baptism and Confirmation (CCC, nos. 1262-1274).
2. Eucharist (CCC, nos. 1391-1405).
3. Penance (CCC, nos. 1468-1484).
4. Sacraments of Holy Orders and Matrimony (CCC, nos. 1533-1535).
5. Prayer (CCC, nos. 2623, 2673-2677, 2700-2719).

H. Appropriating and living the moral teaching of Jesus Christ and His Church (CCC, no. 1694).

1. The importance of regular participation in Mass (CCC, nos. 1742, 2011, 2014, 2016).
2. The importance of personal prayer on Jesus Christ's teachings (CCC, nos. 2014-2016)

Evangelization Goals:

Students will “reach the perfection of holiness as they use their strength as they have received it, as a gift from Christ, following in His footsteps seeking the will of the Father in all things” (*Lumen Gentium*, Ch 5, #40).

Major Concepts Goals:

1. Students will understand that God's love and mercy calls them to live a life of holiness in communion with God.
2. Students will understand the role of grace, virtue, gifts of the Spirit, the sacraments, and conscience formation in answering the call to holiness.

Chaste Living Goals:

1. Students will relate how the Ten Commandments, the Beatitudes, and the Precepts of the Church instruct them in living their lives in union with God.
2. Students will explain how chastity flows from the moral virtue of temperance that helps them to direct their sexuality and sexual desires toward authentic love.
3. Students will explain what is included in the formation of the virtue of chastity and its benefits.

Standard IV: The Reality of Sin

A. Original innocence (CCC, nos. 369-379).

B. Effects of Original Sin (CCC, nos. 396-406).

C. The reality of sin (CCC, nos. 1849-1869).

1. Definition of sins of omission and commission (CCC, no. 1853).
2. Types of sin: mortal and venial—conditions for mortal sin (CCC, nos. 1855-1860).
3. Sins of omission (CCC, no. 1853).
4. Sins of commission (CCC, no. 1853).
5. Effects of sin (CCC, nos. 1861-1864).
6. Capital sins (CCC, no. 1866).

D. Scriptural images of sin (CCC, nos. 1852-1853, 1867).

Evangelization Goals:

Students will in “fidelity to their conscience choose to love good and avoid evil; for people have in their hearts a law written by God; to obey it is the very dignity of humanity; according to which all will be judged” (*Gaudium et Spes* Ch 2, # 16).

Major Concept Goals:

1. Students will understand the nature and consequences of sin.
2. Students will describe the types and effects of sin.

CORE CURRICULUM VIII:
History of the Catholic Church

The purpose of the course is to supply students with a general knowledge of the Church's history from apostolic times to the present. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by Him throughout history through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today and, as such, has both divine and human elements. Students will learn about the Church's 2,000 years of history and about how the Church is led and governed by the successors of the Apostles.

STANDARDS FOR THE COURSE

Standard I: Christ Established His Church to Continue His Saving Presence and Work

Standard II: History of the Church in Post-Apostolic Times

Standard I: Christ Established His Church to Continue His Saving Presence and Work

- A. The origin, foundation, and manifestation of the Church.
 - 1. Church planned by the Father (LG, no. 2; CCC, no. 759).
 - 2. Church instituted by Christ who (CCC, nos. 748, 763-766)
 - a. Inaugurated the Church by preaching Good News.
 - b. Endowed his community with a structure.
 - c. Gave the Church for the salvation of all people.
 - 3. Church is revealed by Holy Spirit: fifty-day preparation for Pentecost (CCC, nos. 767-768).
 - a. The events of the first Pentecost.
 - b. The Holy Spirit's charisms in Church's life (1 Cor 12-14).
- B. Holy Spirit inspires the Apostles' mission—great commission (Mt 28:16-20; CCC, nos. 857-860).
 - 1. The missionary journeys of Paul.
 - 2. The role of Peter and the Apostles in the early Church.
 - 3. Apostolic succession preserves the mission, office, and teaching of the Apostles as entrusted to them by Christ (CCC, nos. 857-862).

Evangelization Goal:

Students will participate in the community founded in time by Christ and made one in the Holy Spirit. They will invest their lives in this visible association and spiritual community which serves as a leaven and as a kind of soul for human society (*Gaudium et Spes*, Ch 4 #40).

Major Concept Goals:

1. Students will understand Jesus and the establishment of the Church as the foundation of our faith.
2. Students will describe the early formation of the church.

Standard II: History of the Church in Post- Apostolic times**An Age of Growth amid Persecution****A. Unique phenomenon in Roman Empire.**

1. Empire was tolerant in principle but changed regarding Christians who denied Roman gods and refused to worship them.
2. “Blood of martyrs is the seed of the Church” (Tertullian [catacombs]).
3. Teachings of St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus sustained the faith of the persecuted Church.

B. House liturgies—Eucharist is heart of early Christian worship.

1. Transition from Last Supper to Breaking of Bread.
2. Development of Liturgy of the Word and of Eucharistic Prayer.
3. Descriptions in the Didache; St. Justin Martyr (Liturgy of the Hours, Vol. II, p. 694).

The Age of the Fathers of the Church**A. Constantine and Edict of Milan.**

1. Freedom of worship.
2. From house liturgies to worship in public.
 - a. Building of churches for Mass and celebrations of sacraments.
 - b. Sense of transcendence of God in stately settings.

B. Fathers inculturated Scripture for Greek and roman peoples (CCC, nos. 76, 688).

1. Influenced by Plato’s philosophy through Plotinus.
2. With sermons and commentaries on Scripture and sacraments.
 - a. Preaching was a powerful means for catechesis and evangelization.
 - b. Fathers and Doctors of Church include St. Basil, St. Gregory Nazienzen, St. John Chrysostom, St. Athanasius, St. Ephrem, St. Ambrose, St. Jerome, St. Augustine, St. Leo the Great, St. Gregory the Great. (*N.B. Lives of saints should be mentioned throughout this course both to show the restoration of faith and hope in times of crisis as well as to illustrate ways of encountering Christ through all periods of Church history.*)

C. The development of the Eastern Patriarchates.

1. Located in Jerusalem, Antioch, Constantinople, and Alexandria.
2. The See of Peter in Rome in relation to the Patriarchates.

- D. Church councils and doctrinal development (CCC, nos. 9, 192, 250, 884, 887, 891).
1. Church response to heresies (Arianism and Nestorianism): Nicea, AD 325; First Constantinople, 381; Ephesus, 431; Chalcedon, 451; and three later councils.
 - a. Creeds and catechesis for Christian instruction.
 2. Dealt with doctrines of Incarnation and the Trinity.
 3. Some Eastern Churches began separating over doctrinal disputes; the first separation occurred in 431, the second in 451, and the third in 1054.

The Roman Church of the West

- A. Collapse of Roman Empire in the West around 476.
1. Barbarian invasions; weakened government.
 2. Political influence of popes and bishops increased.
 - a. Church was the only remaining trusted authority.
 - b. Helped maintain law and order amid the encroaching invaders.
 - c. Assisted with protection of civilians and feeding the poor.
- B. The monks as evangelizers.
1. St. Benedict and the Benedictines.
 2. St. Columban and the Celtic monks.
 - a. Brought Christ and Church to northern Europe.
 - b. Developed agriculture, wool production, vineyards.
 - c. Stabilized the nomadic tribes and gave birth to towns.
 - d. Monastic schools promoted education, culture, and classics

The Church of the Middle Ages

- A. Politics and religion.
1. Charlemagne's Turkish Empire.
 2. Clashes between Church and Monarchies on selection of bishops.
 3. Gregory VII – Hildebrand and Gregorian reform.
- B. New religious orders, new universities
1. Bernard and the Cistercians
 2. Rule of the mendicant orders
 3. Universities: Oxford, Cambridge, Paris, Padua, Krakow, etc.
 4. *Summa* of St. Thomas Aquinas
 5. *The Imitation of Christ* by Thomas Kempis
 6. Gothic Cathedrals
 7. Heresy about Eucharist-response at Council of Lateran IV
 8. Rise of Eucharistic adoration and Feast of Corpus Christi
 9. Saints Clare, Francis, Gertrude, Margaret of Scotland, Catherine of Siena, Albert the Great, Joan of Arc
 10. Black Death cast somber pall over Christian piety
 11. Great Schism and the Avignon Papacy

The Crusades

- A. Situating the Crusades.
1. Islam's birth and its first encounters with Christianity.
 2. Shrines in the Holy Land fall under Islam's control.
 3. Christian military response.
 4. Success and failure of Crusades (attacks on Jews).

- B. Some results of the Crusades.
 - 1. Cultural and economic resurgence of Europe.
 - 2. Tensions between East and West.

The Renaissance: Return to Sources

- A. Scholars.
 - 1. Erasmus and Thomas More.
 - 2. Revival of study of classical culture and languages.
 - 3. Christian humanism—new translation of Bible.
- B. Art and architecture and music.
 - 1. Florence and the Medicis, patrons of arts and schools.
 - 2. Fra Angelico, Giotto, Raphael, Michelangelo, Bramante, Bernini.
 - 3. The new St. Peter's Basilica, Sistine Chapel, *Duomo* in Florence.
 - 4. St. Philip Neri, Apostle of Rome, promoted the music of Palestrina and historical scholarship

The Call for Reform

- A. Luther's complaints and proposals; innovations.
 - 1. Sale of indulgences, clerical corruption, ignorance of the faith.
 - 2. *Sola Fides, Sola Gratia, Sola Scriptura*.
 - 3. Use of printing press, catechism, vernacular Bible and liturgy, married clergy, Eucharist under two species, lay priesthood.
- B. The break from Rome: Protestantism.
 - 1. Martin Luther (Germany).
 - 2. John Calvin, Ulrich Zwingli (Switzerland).
 - 3. Henry VIII (England).
 - 4. John Knox (Scotland).
- C. Nationalism.
 - 1. Thirty Years' War between Catholics and Protestants.
 - 2. *Cuius Regio—Eius Religio*—rise of state churches.
- D. Church responds at the Council of Trent.
 - 1. Renewal of bishops, priests, religious.
 - 2. Doctrinal and pastoral issues.
 - a. Role of grace and good works.
 - b. Sacrificial character of the Mass (CCC, nos. 1362-1372).
 - c. Real Presence of Christ in Eucharist— Transubstantiation (CCC, no. 1376).
 - d. Seminaries and proper formation of priests.
 - e. A universal catechism.
- E. Counter-reform.
 - 1. Mass of St. Pius V, Roman catechism, Jesuit education.
 - 2. Baroque architecture and concert-style Masses— symbolized the newfound confidence of the Church.
 - 3. Saints: Ignatius, Robert Bellarmine, Peter Canisius, Teresa of Avila, John of the Cross, Charles Borromeo, Francis de Sales, Jane de Chantal, Vincent de Paul, Louise de Marillac.

The Age of Exploration: Church's Missionaries confront new cultures

A. The Americas.

1. St. Peter Claver's ministry to African slaves.
2. Conversion of Mexico: Our Lady of Guadalupe— St. Juan Diego.
3. St. Rose of Lima and St. Martin de Porres.
4. North American martyrs—Church in American colonies.

B. Missionaries (Jesuits, Franciscans, Dominicans).

C. Japan, India—St. Francis Xavier.

D. Matteo Ricci, SJ (attempted inculturation in China).

The Age of Enlightenment

A. Rationalism, scientific model, Deism—Descartes, Voltaire, Rousseau.

B. The French Revolution and its impact on the Church.

C. Post-revolutionary France saw religious revival in nineteenth century.

1. New religious congregations founded for teaching.
2. St. Bernadette's vision of Mary at Lourdes— pilgrimage site.
3. Saints: Therese of Lisieux, Margaret Mary Alacoque, John Vianney, Catherine Laboure

Vatican I

A. Pope Pius IX reigned thirty-two years, 1846-1878.

1. Strengthened spiritual authority of Pope after loss of Papal States.
2. Man of deep faith and virtues, beatified in 2000.
3. *His Syllabus of Errors*.
4. Immaculate Conception dogma, 1854 (CCC, nos. 490-493).

B. The First Vatican Council.

1. Opened December 8, 1869—306 years after Council of Trent.
2. First discussion: Dogmatic Constitution on Faith.
 - a. Council fathers approved document *Dei Filius*.
 - b. Reason can know God—but Revelation is necessary.
3. July 1870: infallibility of Pope defined (CCC, nos. 889-891, 2035, 2051).
4. August 1870: Papal States occupied; pope suspended Council.

Industrial Revolution-Need for Social Justice for Workers [1878-1903]

A. Industrial Revolution.

B. Social injustices.

1. No living wage, no pensions or sick leave; child labor, sweat shops.
2. Denial of right to form labor unions or mount strikes.
3. Management's ignoring human dignity of workers, etc.

C. Pope Leo XIII (1878-1903)—*Rerum Novarum*.

1. Universal destination of goods of earth for all people.
2. Subsidiarity, justice for workers, reform of capitalism (CCC, nos. 1883, 1885, 1894, 2209).
3. Common good, private property, living wage, unions (CCC, nos. 1807, 2401, 2403, 2246, 2435).

The Church and Social Justice Teaching

- A. Pope Leo XIII, *Rerum Novarum*.
- B. Pope Pius XI, *Quadragesimo Anno*.
- C. Pope John XXIII, *Mater et Magistra, Pacem in Terris*.
- D. Second Vatican Council, *Gaudium et Spes*.
- E. Pope Paul VI, *Populorum Progressio, Octogesima Adveniens*.
- F. Pope John Paul II, *Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus*.
- G. United States Conference of Catholic Bishops, *The Challenge of Peace, Economic Justice for All*

Pope St. Pius X (1903-1914)

- A. Motto “To restore All Things in Christ.”
 - 1. Lowered age of First Communion to age of reason.
 - 2. Popularized Gregorian chant—helped liturgical movement.
- B. Opposed “modernism.”

The Church and the World Wars

- A. Pope Benedict XV and World War I—seven-point peace plan.
- B. Pope Pius XI.
 - 1. Signed Lateran Treaty with Mussolini; broke with Mussolini in 1931.
 - 2. His break with Hitler—encyclical *Mit Brennender Sorge*.
- C. Pope Pius XII.
 - 1. Opposed Nazis; Christmas messages for peace.
 - 2. Pius and the Jews—his efforts to protect them.
 - 3. Spiritual signs of light in darkness of war and its aftermath—1954 proclaimed dogma of the Assumption—encyclicals.

Vatican Council II – a pastoral approach to the world

- A. Pope John XXIII—his pastoral vision for the Council (see his opening speech at Council: *Gaudet Mater Ecclesia* [Rejoice, O Mother Church], October 11, 1962).
- B. The Council documents—pastoral tone and language.
- C. Pope Paul VI (1963).
 - 1. Guided remaining sessions of Council.
 - 2. Implemented Council teachings.
 - 3. Controversy over *Humanae Vitae*.
 - 4. Met with Athenagoras in Istanbul.
 - 5. Visits to New York, Bombay, Manila, etc.
 - 6. Promoted synods of bishops.
 - 7. Succeeded by Pope John Paul I, who reigned thirty-three days.
- D. Some developments after the Council.
 - 1. Changes in liturgy, growth of Scripture study, new look in church architecture, growth of lay involvement—parish councils, etc.
 - 2. Liturgical movement, work by Catholic Action, and work by Scripture scholars preceded Council and enabled its implementation.
 - 3. Developments in catechesis; understanding the need for both content and formation.
 - 4. Call to evangelization—*Evangelii Nuntiandi*.
 - 5. Renewal of the Eastern Churches.

Pope John Paul II: The Church Looks to the 21st Century

- A. First non-Italian pope in centuries—vigorous, dramatic, faced down Communism.
- B. Evangelizer to the world: 104 papal trips overseas, his *Dialogue of Salvation*.
- C. Teacher: numerous encyclicals, post-synodal documents, writings.
 - 1. *Fides et Ratio, Evangelium Vitae, Veritatis Splendor*.
 - 2. Wednesday talks on Genesis—Theology of the body.
- D. Pastor: Holy Thursday letters to priests—his World Youth Days.
- E. Themes: be not afraid; Mary, *Totus Tuus*; human dignity, new evangelization.
- F. Assassination attempt: example of courage, faith, and forgiveness.
- G. The *Catechism of the Catholic Church*.

Pope Benedict XVI

- A. First encyclical *Deus Caritas Est* followed by apostolic exhortation *Sacramentum Caritatis*.
- B. Addresses clash of culture and civilization with faith.
- C. Ecumenism today: Church of the East, Oriental Orthodox, Eastern Orthodox, Protestant

The Church in the USA

- A. Colonial America.
 - 1. French-speaking Catholics—Jesuit explorers, missions, martyrs.
 - 2. Spanish-speaking Catholics—Junipero Serra, etc.
 - 3. English colonial Catholics—Archbishop John Carroll.
- B. Immigrations—ethnic Catholics.
 - 1. Second-class citizens; Church supports working class.
 - 2. Catholic school and hospital systems—religious orders.
 - 3. Parish as center of social life; patriotism gains acceptance.
- C. Church's role in development of social justice in the United States.
 - 1. Cardinal Gibbons and implementation of the Church teaching on workers in the late nineteenth and early twentieth century.
 - 2. Church support of labor unions' fight for rights of workers.
 - 3. The Depression and its effects.
- D. Eastern Catholics.
 - 1. Establishment of hierarchies.
 - 2. Presence today.
- E. Catholic education.
 - 1. Rise of parochial schools and education of children and youth.
 - 2. Efforts in higher education; significant percentage of the world's Catholic colleges and universities are found in the United States.
 - 3. High percentage of university-educated followers helped Catholics become members of middle and upper-middle class.
 - 4. Contribution of Catholic schools in modern urban settings.
- F. Late 20th to start of 21st century.
 - 1. Areas for concern.
 - a. Birth control, legalization of abortion.
 - b. Priest sex abuse crisis; confidence in Church blurred.
 - c. Church attendance and vocations to priesthood and religious life decline.
 - d. Rapid secularization of society and breakdown of the family.
 - e. Religious illiteracy.

2. Reasons for hope.
 - a. Impact of the papacy of Pope John Paul II— leadership, evangelization.
 - b. Pro-life movement—adult stem cell research and benefits.
 - c. Re-growth of seminaries and new religious communities.
 - d. Influence of the *Catechism of the Catholic Church*.
 - e. Multiple forms of lay leadership—less polarization.
 - f. Rise of youth and young adult activities in the Church: World Youth Days.
 - g. American saints: Elizabeth Seton, Frances Cabrini, John Neumann, Katharine Drexel, Rose Philippine Duchesne, Theodora Guerin; Blessed Junipero Serra, Blessed Kateri Tekakwitha.

Evangelization Goals:

“They [students] must be prepared to make this profession of faith even in the midst of persecutions, which will never be lacking to the Church, in following the way of the cross” (*Lumen Gentium*, Ch V, #42).

Major Concept Goals:

1. Students will explain how both growth and persecution were present in the formation and spread of the early church.
2. Students will recognize the importance of the Edict of Milan and grasp the meaning of the Church’s change of status from persecution to state religion.
3. Students will explore the development of the Eastern patriarchs and the doctrinal development resulting from early church councils.
4. Students will study the collapse of the Roman Empire, the development of the papacy, and the role of monasticism.
5. Students will be able to trace the historical issues resulting in the conflicts between politics and religion.
6. Students will study the role of Christian Art and its impact on faith formation.
7. Students will study the major outcomes of the Church councils and papal encyclicals.
8. Students will understand the role of the Church and its response to modern world issues.

CURRICULUM OPTION A:

Sacred Scripture (Overview and Interpretation of Sacred Scripture)

The purpose of the course is to give an overview of Sacred Scripture with an introduction to the basic principles for understanding and interpreting the Bible. Because of the extent of the scriptural material, this outline will not cover the vast content, but rather offer comments about Scripture's purpose and significance. "All scripture is inspired by God and is useful for teaching, for refutation, for correction, equipped for every good work" (2 Tm 3:14-17).

STANDARDS FOR THE COURSE

Standard I:	<u>Divine Revelation: God Speaks to Us</u>
Standard II:	<u>The Old Testament</u>
Standard III:	<u>The New Testament and the Gospels</u>

Standard I: Divine Revelation: God Speaks to Us

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

Evangelization Goals:

1. Students will trust that through this revelation God – out of the abundance of His love – speaks to us as friend, lives among us, and invites us into fellowship (*Dei Verbum*, Ch I, #2).
2. Students will understand that in Sacred Scripture, God speaks through human authors in the context of their own time. (*Dei Verbum*, Ch III,#12).
3. Students will venerate the Scriptures as inspired by God and as instruments which make the voice of the Holy Spirit resound in the words of the prophets and apostles. (*Dei Verbum*, Ch VI, #21)

Major Concept Goals:

1. Students will learn how that Scripture is God’s self-revelation to the world.
2. Students will explain the significance of covenants.
3. Students will describe and explain Divine Revelation as transmitted by Apostolic Tradition.
4. Students will understand Scripture as inspired by God to guide in faith and good works.
5. Throughout the course, students will begin to develop an understanding of the basic timeline of events in the Bible beginning with Abraham through Jesus, and appreciate the significance of historical context in Divine Revelation.

Standard II: The Old Testament**A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.**

1. A major theory of the formation of these books is that they rely on several sources—primarily four: Yahwist, Elohist, Priestly, Deuteronomistic (J, E, P, D).
2. Any and all parts of Scripture must be read and interpreted in relation to the whole.

B. Book of Genesis.

1. Primeval history: 1–11—creation, Adam and Eve, the fall, promise of redemption, and effects of sin told in figurative language (CCC, nos. 337, 362, 375; Compendium, nos. 51-78).
2. Faith teachings in primeval history (NAB, Introduction).
3. Call of Abraham, our father in faith (Gn 11:27– 25:18).
4. Patriarchs Isaac, Jacob, Joseph in Egypt (Gn 27:19– 50:26).

C. Book of Exodus.

1. Importance of the calling and life of Moses.
2. Divine liberation from slavery to freedom.
3. Passover.
4. Sinai Covenant.

D. Leviticus, Numbers, Deuteronomy.

1. Expansion of Israel’s history.
2. Further development of Israel’s laws.

3. Israel's liturgical practices.
- E. Joshua – Moses' successor – begins conquest of Promised Land.
- F. Judges—God's charismatic leaders rescue Israel from enemy.
- G. Story of Ruth.
- H. 1 and 2 Samuel.
 1. Samuel anoints first King of Israel—Saul's problems.
 2. Saul and David (1 Sm 16–31)— the David stories.
 3. David as King (2 Sm 1–18)—God's covenant with House of David.
- I. 1 and 2 Kings.
 1. David and Solomon ruled a united Israel and Judah.
 2. Solomon (1 Kgs 1–11)—his wisdom; builder of temple.
 3. Death of Solomon—kingdom divided by civil war.
 4. Elijah: powerful prophet opposed to idolatry.

Elisha receives the mantle of prophecy from Elijah.
 5. Reforming Kings: Hezekiah and Josiah.
 6. Assyria overtakes Israel/Samaria in 722 BC (2 Kgs 17).
 7. Babylon takes people into exile in 586 BC (2 Kgs 24–25).
 8. Ezra-Nehemiah: return of exiles to Judah (539 BC).
 9. Other history books: Chronicles 1–2, Tobit, Judith, Esther, Maccabees 1–2.
- J. Wisdom literature: a collection of practical guides to human problems and questions.
- K. The book of Job—the problem of suffering and Job's response.
- L. Psalms: prayer of God's people, and Church's prayer (CCC, nos. 2585-2589).
- M. Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach.
- N. The purpose of prophets.
 1. Interpreted signs of the times in light of covenant.
 2. Afflicted the comfortable and comforted the afflicted.
 3. Prophecies were medicinal, meant to convert listeners to God.
- O. Isaiah (eighth century BC).
 1. Preached the holiness of God.
 2. The qualities of the Messiah and the new Jerusalem.
 3. The saving role of suffering servant.
- P. Jeremiah (640-587 BC).
 1. Born of a priestly family; chosen while in womb.
 2. Preached downfall of Israel due to infidelity.
 3. Introspective temperament made him want to escape tough calling.
- Q. Ezekiel (sixth century BC).
 1. Born of priestly family, deported to Babylon in 598 BC—rest of life in exile.
 2. Served as prophet to encourage the exiles.
 3. Probably started synagogues—places for teaching and prayer.
- R. Daniel.
 1. Young Jewish hero from days of Babylonian exile.
 2. Not strictly a prophet, rather part of an apocalyptic strain.
 3. Influenced the writer of Book of Revelation.
- S. Other prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Evangelization Goals:

1. Students will appreciate “the plan of salvation foretold by the sacred authors, recounted and explained by them, is found as the true word of God in the books of the Old Testament: these books, therefore, written under divine inspiration, remain permanently valuable” (*Dei, Verbum*, Ch IV, #14).
2. Students will treasure the true divine pedagogy which these books express: a lively sense of God; a store of sublime teachings about God; sound wisdom about human life; a wonderful treasury of prayers; the mystery of our salvation (*Dei Verbum* Ch IV, #15)
3. Students will appreciate that God speaks to them through the mouths of the prophets.

Major Concept Goals:

1. Students will explore faith teachings embedded in Biblical history.
2. Students will understand the significance of Joshua, the Judges, and Ruth.
3. Students will understand the roles of major figures in the history of Israel.
4. Students will understand and express an appreciation for the message and beauty of the books of Wisdom.
5. Students will explain the role of the prophets, how they interpreted the signs of the times in light of the covenant and how they were meant to convert listeners to God.
6. Students will understand the redaction of the scriptural writings and the process which led to the formation of the canon.

Standard III: The New Testament and the Gospels**Overview of the New Testament**

- A. Gospels of Matthew, Mark, Luke, and John.
- B. Acts of the Apostles.
- C. Letters or epistles attributed to Paul, James, Peter, John, and Jude.
- D. Revelation.
- E. These 27 books are authoritative for Christian life and faith.

The Gospels

- F. The word “Gospel” means Good News of salvation from sin and the gift of divine life.
 1. God’s promise in the Old Testament is fulfilled in the Incarnation – life, teachings, suffering, death and resurrection of Jesus – the paschal mystery.
 2. Stages in formation of Gospels (CCC, no. 125).
 3. Matthew, Mark, Luke called “Synoptic Gospels” due to similar content.
 4. John differs in content and approach.
 5. Placing the Gospels first gives the impression they were the first New Testament (NT) writings; but Paul’s letters came first.
 6. Non-canonical Gospels: what they are, and why they are not part of the NT.

G. Matthew.

1. Approximate date of composition and community/ audience for which it was written.
2. First two chapters contain infancy narrative— emphasis on Joseph, on the Magi, and on genealogy back to Abraham.
3. Central message: Kingdom of Heaven, need for repentance to welcome the Kingdom, commission of Peter as an ecclesial emphasis.
4. Message structured in five sections introduced by Christ's discourses (to parallel the five books of the Torah).
5. Passion and resurrection narratives—majestic salvation accounts.
6. Great commission—the call to evangelization.

H. Mark.

1. Approximate date of composition and community/ audience for which it was written.
2. Shortest Gospel.
3. Becoming a disciple of Christ is his major theme.
4. Passion account is prominent.
5. Reveals Christ's divinity through reactions of people to Christ's miracles and teachings with amazement, wonder, awe, astonishment, but above all at the cross; all titles of Christ acquire best meaning in his saving death.

I. Luke.

1. Approximate date of composition and community/ audience for which it was written.
2. Opens with an infancy narrative that focuses on Mary's role and the adoration of the shepherds (and genealogy back to Adam).
3. Themes: Gospel of pardons and mercy; for the poor; of prayer and Holy Spirit; of concern for women.
4. Passion account—God's will is accomplished; resurrection narratives include Emmaus journey, breaking of bread.

J. John.

1. Approximate date of composition and community/ audience for which it was written.
2. Begins with the Word of God made flesh who dwells among us.
3. Book of seven signs and explanatory discourses (chapters 2–11).
4. Book of glory (Jn 18–21): Jesus is "lifted up" on the cross and "lifted up" from the tomb to everlasting glory.
5. I AM statements: Jesus appropriates God's title at burning bush.
6. Priestly prayer of Jesus (chapters 12–17).
7. Caution against misusing John's texts for anti-Semitism (*Nostra Aetate*, no. 4).

K. Revelation of Holy Spirit, who manifests, teaches, and guides Church.

1. Catechesis on Holy Spirit (Compendium, nos. 136-146).
2. Nine days of prayer for coming of Spirit—Mary in center of disciples.

L. The infant Church—*communio* (Acts 2:42-47).

M. Stories of Peter (Acts 1–12): "No other name," Stephen, Cornelius.

N. Stories of Paul (Acts 13–28): conversion; Jerusalem council; ministers of the Word; missionary journeys.

The Letters

O. The Letter to the Romans.

1. Longest and most systematic example of Paul's thinking on the Gospel of God's righteousness that saves all who believe (NAB, Introduction).
2. Powerful teaching about the lordship of Christ and the need for faith in him in order to be saved.
3. Paul pleads with all Christians to hold fast to faith.
4. Justification (Rom 6–8).
5. Catechesis on justification and faith (Compendium, nos. 422-428).
6. Need for preaching Gospel so people hear call to faith (Rom 14:1-21).

P. The First Letter to the Corinthians.

1. Filled with information about the Church of first generation.
2. Paul addresses a number of pastoral issues.
 - a. Questions of apostolic authority.
 - b. Abuses at house liturgies.
 - c. How to deal with gift of tongues.
 - d. Eating meat sacrificed to idols.
 - e. Marriage after death of spouse.
 - f. Factions in the community.
3. Paul develops teachings about:
 - a. The Eucharist—consistent with Tradition: “I received from the Lord what I also handed on to you . . .” (1 Cor 11:23).
 - b. Gifts of the Holy Spirit—the greatest being love (agape).
 - c. The mystery of the resurrection of Christ and of the dead.

Q. Other New Testament letters: 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, 1–2 Timothy, Titus, Philemon, Hebrews, 1–2 Peter, 1–3 John, Jude.

Book of Revelation

- R. This book is fundamentally about Christ's breaking into history and the world's resistance to Him and to those who followed
- S. Written to encourage the faith of seven churches (chapters 2–3), which were subject to harassment and persecution from Jewish and Roman authorities.
- T. Use of apocalyptic language—borrowed from Ezekiel and Daniel.
 1. In 404 verses there are 278 allusions to Old Testament—no direct quotes.
 2. This book is not intended to be an exact prediction of future historical events.
 3. Apocalyptic language was part of the literary genre of this time and culture.
- U. John on Patmos experiences vision of Christ summoning him to help churches.
- V. John uses crisis imagery to prophesy final mysterious transformation of world at end of history, “a new heaven and a new earth” (Rev 21:1-4).

Evangelization Goals:

1. Students will believe that “the word of God, which is the power of God for the salvation of all who believe, is set forth and shows its power in a most excellent way in the writings of the New Testament. (*Dei Verbum*, Ch V, #15)
2. Students will continue study of the sacred books so that the treasure of revelation, entrusted to the Church, may more and more fill their hearts. Just as the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery, similarly a new stimulus for the life of the Spirit flows from a growing reverence for the word of God. (*Dei Verbum*, Ch VI, #26)
3. Students will grasp the intention of the sacred writers, by paying attention to "literary forms." They will continue to investigate what meaning the sacred writer intended to express and actually expressed by using contemporary literary forms in accordance with the situation of his own time and culture. (*Dei Verbum*, Ch III, #12).

Major Concept Goals:

1. Students will review the composition of the New Testament and the development of the canon.
2. Students will define how God’s promise in the Old Testament is fulfilled in Jesus Christ.
3. Students will understand the meaning of the Gospels, “Good News” as revealed in Matthew, Mark, Luke and John.
4. Students will explore for understanding the role of the Holy Spirit as teacher and guide in the formation of the Church.
5. Students will explore for understanding the significance of Paul’s letters as well as the Catholic Epistles.
6. Students will be able to explain the purpose and language of the Book of Revelation.

CURRICULUM: OPTION B:

Living as a Disciple of Jesus Christ in Society

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

STANDARDS FOR THE COURSE:

Standard I:	<u>God's Plan for His People</u>
Standard II:	<u>Social Teaching of the Church</u>
Standard III:	<u>Major Themes of Catholic Social Teaching</u>
Standard IV:	<u>Sin and Its Social Dimensions</u>

Standard I: God's Plan for His People

Vatican II: The Church is a sign and instrument of communion with God and the unity of the whole human race (LG, no. 1).

A. Salvation and truth (CCC, no. 851).

1. Redemption through the Paschal Mystery.
2. Eternal life with the Triune God in heaven.

B. Happiness in this life (CCC, no. 1718).

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

Evangelization Goal:

Students will value being “[o]pen to the truth, from whichever branch of knowledge it comes; the Church's social doctrine receives it, assembles into a unity the fragments in which it is often found, and mediates it within the constantly changing life-patterns of the society of peoples and nations” (*Caritas In Veritate*, Intro, #9).

Major Concept Goals:

1. Students will learn that the Church is a sign and instrument of God and humankind.
2. Students will identify the communal aspect of humankind.

Standard II: Social Teaching of the Church

- A. Church always has stood for charity and justice (CCC, no. 953).
 1. Social teachings in Scripture.
 - a. Amos and Isaiah.
 - b. The Sermon on the Mount; Last Judgment (CCC, nos. 2153, 2262, 2336, 2605, 2830).
 - c. Communal sharing, deacons, collections for churches.
 2. Church's history of social concern.
 3. Corporal and spiritual works of mercy (CCC, no. 2447).
- B. Different types of justice (CCC, nos. 2411-2412, 1807).
 1. Distributive justice (CCC, nos. 2236-2411).
 2. Legal justice.
 3. Commutative justice.
 4. Social justice (CCC, nos. 1928-1942).
- C. Social teaching in the modern era.
 1. Pope Leo XIII: encyclical *Rerum Novarum* in 1891.
 2. Social doctrine encyclicals of Popes Pius XI, John XXIII, Paul VI, and John Paul II.
 3. Vatican II: *Gaudium et Spes*.
 4. *Catechism of the Catholic Church*.
 5. *Compendium of the Social Doctrine of the Church*, Vatican, 2004.
- D. Principles of Catholic social teaching from the Universal Magisterium.
 1. The necessity of the moral law: the moral law provides the foundation for all social teaching by accounting for man's duties and consequent rights (CCC, nos. 1959, 2070, 2242).
 2. God is the source of all civil authority: man does not confer authority upon himself, but authority flows from God to all just governments and laws (CCC, no. 1899).
 3. The perfection of the person by the common good: man is perfected not only by private goods such as food and shelter but by “common goods” such as peace and truth that come about through his life with others in community (CCC, nos. 1905-1912, 1925-1927).

- a. Respect for and promotion of the fundamental rights of the person.
 - b. Prosperity, or the development of the spiritual and temporal goods of society.
 - c. The peace and security of the group and its members.
- E. United States Conference of Catholic Bishops (USCCB).
- 1. After World War I, the bishops of the United States began a program of social reconstruction which included teachings on minimum wage, social security, and worker participation in management.
 - 2. Sampling of more recent pastoral letters.
 - a. *Brothers and Sisters to Us* (1979).
 - b. *The Challenge of Peace: God's Promise and Our Response* (1983); *Sowing Weapons of War* (1995).
 - c. *Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U.S. Economy* (1986).
 - d. Statements on capital punishment: *A Good Friday Appeal to End the Death Penalty* (1999); *A Culture of Life and the Penalty of Death* (2005).

Evangelization Goal:

Students will develop a clear vision of the “Church's social doctrine, which has ‘*an important interdisciplinary dimension*’ ... It allows faith, theology, metaphysics and science to come together in a collaborative effort in the service of humanity. It is here above all that the Church's social doctrine displays its dimension of wisdom” (*Caritas In Veritate*, Ch 2, #32).

Major Concepts Goals:

- 1. Students will examine the scriptural and historical basis of justice.
- 2. Students will describe the various types of justice.
- 3. Students will study the Church's social teaching documents.

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

- A. The dignity of human life.
 - 1. All human life created and redeemed by God is sacred.
 - 2. Dignity due to being an image and likeness of God.
 - 3. The Incarnation: Jesus' identification with each of us (e.g., Mt 25:45, Acts 9:4).
- B. Call to family, community, and participation.
 - 1. What is a family (CCC, nos. 2202-2203).
 - 2. The family: foundation of society; needs support.
 - 3. Society should protect dignity and growth of family.
 - 4. All people should participate in society—work for common good.

C. Responsibilities and rights.

1. All have right to life and to what sustains it.
2. Society should foster and protect these rights.
3. Responsibilities undergird human rights.

D. Preferential option for the poor.

1. Moral principle: universal destination of the goods of the earth (CCC, nos. 2402-2406).
2. Goods of the earth for every human being.
3. Why all need these goods (CCC, no. 2402).
4. See Christ in homeless, outcast, unpopular.
5. Appropriate use of wealth and other resources.
 - a. Be a voice for the voiceless.
 - b. Assess social acts and their impacts on poor.
6. Concern for the spiritually poor.

E. Dignity of work and the rights of workers.

1. God's creation plan includes work.
2. Right to work in just conditions.

F. Solidarity: individuals should work for the common good (CCC, nos. 2437-2442).

G. Stewardship of God's creation (CCC, nos. 2415-2418).

Evangelization Goal:

Students will embrace the Church's social doctrine which “holds that authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity, and not only outside it or ‘after’ it. The economic sphere is neither ethically neutral, nor inherently inhuman and opposed to society. It is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner.” (*Caritas In Veritate*, Ch III, #36)

Major Concept Goal:

Students will describe the seven major Catholic Social Teaching themes.

Standard IV: Sin and Its Social Dimensions

A. Concept of social sin.

1. Difference between “social sin” and personal sin (CCC, nos. 1868-1869).
 - a. Personal sin at the root of social sin.
 - b. Social sin stems from collective personal sins.
 - 1) Personal sin that contributes to social injustice.
 - 2) Personal choices in response to social injustice.
2. Foundations for social sin.
 - a. Attitudes that foster unjust treatment.
 - b. Social structures which foster unjust treatment of others.
 - c. Social sin can be passed on to future generations.

B. The social dimension of the Commandments.

1. First three Commandments—relationship with God (CCC, nos. 2084-2195).
 - a. Duty and the right to freely worship God.
 - b. Societal authorities should ensure freedom of worship.
2. The last seven Commandments focus on our relationship with others: the moral teaching of our faith must be brought into people’s interaction with each other (N.B. [1] positive aspects of commandment, [2] failures to live it).
 - a. Fourth Commandment (CCC, nos. 2197-2257).
 - 1) Respect legitimate civil authority, government care for citizens’ rights, citizens’ participation in public life, conscientious objection to unjust laws.
 - 2) Anarchy, civil unrest, corrupt government, ignoring of common good, non-participation in democratic society.
 - b. Fifth Commandment (CCC, nos. 2258-2330).
 - 1) Fosters a civilization of life and love.
 - 2) Dishonor human life—culture of death.
 - a) Abortion, euthanasia, physician-assisted suicide, cloning, genetic manipulation.
 - b) Teaching on capital punishment.
 - c) War (conditions for just war), conscientious objection.
 - d) Scandal.
 - c. Sixth Commandment (CCC, nos. 2331-2400).
 - 1) Promote chaste life and love in society, marriage, family.
 - 2) Adultery, fornication, masturbation, homosexual acts, rape, prostitution, pornography (CCC, nos. 2351-2356).
 - d. Seventh Commandment (CCC, nos. 2401-2463).
 - 1) Just sharing of goods, qualified right to private property, just treatment of workers, stewardship for environment, just economic policies.
 - 2) Stealing, unjust damage to others’ property, destruction of environment, enslavement of women and children, white-collar crime, violation of public trust, perpetuation of third-world poverty.
 - e. Eighth Commandment (CCC, nos. 2464-2513).
 - 1) Promote truth in society and media.
 - 2) Lies, detraction, perjury, rash judgment, violation of professional secrets.
 - 3) Seal of confession.
 - f. Ninth Commandment (CCC, nos. 2514-2533).
 - 1) Create conditions for chaste life and love.
 - 2) Media, advertising, and exploitation of lust; “adult” bookstores, Internet pornography.
 - g. Tenth Commandment (CCC, nos. 2534-2557).
 - 1) Make simplicity of life desirable.
 - 2) Cultural attitudes that idealize wealth, materialism.

C. Social dimensions of the Beatitudes (CCC, nos. 1720-1729).

1. Blessed are the poor in spirit.
 - a. Choose a lifestyle that benefits those most in need.
 - b. Otherwise we will tend to materialism, selfishness, exploitation of others.
2. Blessed are they who mourn.
 - a. Be compassionate to those in pain.
 - b. Loss of care for the living and defenseless.
3. Blessed are the meek.
 - a. Self-discipline in the face of evil; gentleness, unselfishness.
 - b. Prone to arrogance and disrespect for others, violence.
4. Blessed are the merciful.
 - a. Forgive one another; be quick to ask forgiveness.
 - b. Holding grudges; growth in bitterness.
5. Blessed are those who hunger and thirst for righteousness.
 - a. Develop a social conscience.
 - b. Indifference to mistreatment of others.
6. Blessed are the pure in heart.
 - a. Work on virtues of modesty and chastity.
 - b. Lust expressed in many ways.
7. Blessed are the peacemakers.
 - a. In God's will is our peace; perform works of peace.
 - b. A divider, troublemaker, warmonger.
8. Blessed are those who are persecuted for righteousness' sake.
 - a. Witness to Jesus and the Church always; defend the innocent, even die for your faith.
 - b. Cowardice, betrayal, moral compromise.

D. The two Great Commandments: love God with all of your heart, soul, and mind, and love your neighbor as yourself (Mt 22:36-40).

Evangelization Goal:

Students will acquire “new eyes and a new heart, capable of *rising above a materialistic vision of human events*, capable of glimpsing in development the “*beyond* that technology cannot give. By following this path, it is possible to pursue the integral human development that takes its direction from the driving force of charity in truth.” (*Caritas In Veritate*, Ch VI, #77)

Major Concepts Goals:

1. Students will study the cycle of injustice and understand the systemic consequences of sin.
2. Students will recognize the social dimension of the Commandments and the Beatitudes.

CORE CURRICULUM: OPTION C:
Ecumenical and Interreligious Issues

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

STANDARDS FOR THE COURSE

Standard I:	<u>Revelation and the Catholic Church</u>
Standard II:	<u>Christian Churches and Ecclesial Communities</u> <u>apart from the Catholic Church</u>
Standard III:	<u>The Relationship of the Catholic Church to the Jewish People</u>
Standard IV:	<u>The Church and Other Non-Christians</u>
Standard V:	<u>Proclamation and Dialogue</u>

Standard I: Revelation and the Catholic Church

A. Tracing Divine revelation through the history of salvation.

1. Divine revelation in the Old Testament times.
 - a. The Triune God is revealed in the work of Creation, which originates with the Father and is brought into being through the Word (Jesus Christ) by the power of the Holy Spirit (CCC, nos. 282, 314).
 - b. God reveals Himself to Abraham: the beginning of a people of faith (CCC, nos. 72,992, 2571).
 - c. In and through Abraham’s descendents, He forms the People of Israel:
 - 1) Abraham’s grandson, Jacob, has twelve sons whose descendants shape the twelve tribes of the People of Israel.
 - 2) “Israel” was the name given Jacob by God.
 - d. God reveals Himself to Moses and forms the People of Israel (CCC, nos. 62-64).
 - 1) He tells Moses about Himself: “I am who Am” (Ex 3:14).
 - 2) He gives the Israelites a code of both worship and morality.
2. Divine revelation in the New Testament (CCC, nos. 65-67, 124-127, 151, 422-455).
 - a. In Jesus, the Eternal Word made man, is found the fullness of revelation.
 - b. Jesus is revealed as the Son of God and the Christ or “Anointed One” of God, the Messiah foretold by God through the prophets of Israel.
 - 1) The Annunciation to Mary (CCC, no. 494).
 - 2) Jesus’ Baptism by St. John the Baptist CCC, nos. 535-537).

- 3) St. Peter's confession of faith at Caesarea Philippi (CCC, no. 552).
 - 4) Jesus' own proclamation of His Divine Sonship (CCC, no. 590).
 - c. Jesus reveals the Trinity, the central mystery of faith (CCC, nos. 648-650).
 - 1) Identifies Himself as God's Son and addresses God as Father.
 - 2) Promises to send the Paraclete, the Holy Spirit.
 - 3) Sends the Holy Spirit upon the Apostles at Pentecost.
 - d. Divine revelation ends with the death of the last Apostle (CCC, nos. 66-67).
- B. Divine foundation of the Catholic Church (CCC, nos. 758-769).
1. Planned by God the Father from the beginning of time (CCC, no. 759).
 2. Pre-figured in the People of Israel (CCC, nos. 761-762).
 3. Divinely instituted by Jesus Christ, the Son of God and the Second Person of the Trinity (CCC, nos. 763-766).
 4. Revealed by the Holy Spirit (CCC, nos. 767-768).
 5. Guided, sustained, and sanctified by the Father through the Son and Holy Spirit (CCC, nos. 767-768).
 6. The Church is the Body of Christ; He is our Head, we are the members of the Body (CCC, nos. 790-795).
- C. The Catholic Church and Divine revelation.
1. Jesus Christ instituted the Church on the foundation of the Apostles (CCC, nos. 857-860).
 2. The Apostles were entrusted with faithfully proclaiming the Gospel and spreading the Good News Jesus Christ had entrusted to them (CCC, no. 858).
 3. This role of ensuring an authentic proclamation of God's revelation has been handed down in an unbroken line to the Apostles' successors—the pope and bishops (CCC, nos. 861-862).
 4. The Catholic Church, in and through the pope and the bishops, is entrusted with protecting the Deposit of Faith, that is, the revelation preserved in Scripture and in Tradition (CCC, nos. 84, 863-865, 1202).

Evangelization Goal:

The student will appreciate “The Church's universal mission is born from the command of Jesus Christ and is fulfilled in the course of the centuries in the proclamation of the mystery of God, Father, Son, and Holy Spirit, and the mystery of the incarnation of the Son, as saving event for all humanity” (*Dominus Jesu*, Intr, #1).

Major Concepts:

1. Students will trace divine revelation through the history of salvation in the Old Testament and New Testament.
2. Students will articulate the foundation of the Church as established by God, and brought to fulfillment by Christ and continued through the activity of the Holy Spirit alive in the Church.

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

- A. An ecclesiology of communion (CCC, nos. 787-789).
1. Baptized people are in full communion with the Catholic Church when they are joined with Christ in the visible structure of the Church through the profession of faith, the reception of the sacraments, and respect and obedience toward those in authority in the Church (CIC, c. 205).
 2. Members of other Christian churches and ecclesial communities are in imperfect communion with the Catholic Church (CCC, nos. 836-838).
 - a. The communion is imperfect because of differences in doctrine, discipline, and/or ecclesiastical structure.
 - b. Christian churches (Orthodox Churches) are those with a validly ordained priesthood and the Eucharist (CCC, nos. 838).
 - c. Christian ecclesial communities do not have a validly ordained priesthood or the Eucharist.
 3. The ecumenical movement works to overcome obstacles to full communion.
 4. All the baptized, including those in imperfect communion with the Catholic Church, are members of Christ's Body, have the right to be called Christian, and are brothers and sisters to members of the Catholic Church (Ur, no. 3).
- B. From the very beginning of the Church, there have been rifts and serious dissension (CCC, no. 817). Serious dissensions resulted in breaks from full communion with the Church.
1. Schism with some Eastern Churches.
 - a. Following the Council of Ephesus in 431.
 - 1) Because of a dispute over the title of Mary as Mother of God, some Churches, such as the Assyrian Church, broke away from full communion.
 - 2) Later some returned to union with Rome.
 - 3) Modern dialogue with those who did not return has made progress in healing this schism.
 - b. Following the Council of Chalcedon in 451.
 - 1) Those who believed the Monophysite heresy (that Jesus did not have both a divine nature and a human nature) also broke away from full communion with the Church and formed what are called the Oriental Orthodox Churches.
 - 2) Modern dialogue with the Oriental Orthodox Catholics has made progress in healing this schism.
 2. The Catholic Church and the Eastern Orthodox Church were one until 1054.
 - a. The Schism of 1054 resulted in the establishment of the Eastern Orthodox Churches.
 - b. Contributing causes to the Schism of 1054.
 - 1) Filioque controversy (CCC, nos. 247-248).
 - 2) Growing cultural and political differences between East and West.
 - 3) Different forms of Church governance emerged.
 - a) Eastern Churches were governed by synods with a patriarch.
 - b) Latin Church was monarchical with the pope as final authority.

- c. Difference between Orthodox Churches and Eastern Catholic Churches.
 - 1) They share the same liturgy but not the same bonds of Episcopal communion.
- d. Orthodox Churches and Catholic Church have strong ties to each other.
 - 1) Same core doctrine, beliefs, and moral teachings.
 - 2) Both have Apostolic Succession.
 - 3) Seven sacraments, validity of ordinations.
- e. Differences between the Catholic Church and Eastern Orthodox Churches.
 - 1) Most significant: Orthodox Churches do not recognize the infallibility or the primacy of the Pope.
 - 2) A few doctrinal formulations in the liturgy: the Eastern Orthodox Churches use the original wording of the Nicene Creed and do not accept the addition of the filioque (the Holy Spirit proceeds from the Father and the Son).
 - 3) Differences in sacramental law and practice (e.g., Orthodox tolerate divorce and remarriage).
 - 4) Some Marian dogmas are taught in a different way.
 - 5) Ecumenical councils: not all accepted by the Orthodox Churches.
- 3. Ecclesial communions: Anglican (Episcopalian), Lutheran, reformed Christian.
 - a. Who founded these various ecclesial communities and why?
 - b. Common ties between the Catholic Church and these ecclesial communions.
 - 1) Common beliefs about Christ derived from Scripture.
 - 2) Baptisms celebrated with the Trinitarian formula and proper intention are considered valid by the Catholic Church.
 - 3) In many cases, common moral convictions.
 - 4) Some common liturgical practices, e.g., common cycle of Scripture readings.
 - c. Differences.
 - 1) Differences in acceptance of the authority of the pope.
 - 2) Differences in doctrine, e.g., Calvinist belief in predestination.
 - 3) Differences in sacramental economy and practice, particularly the lack of the Sacrament of Holy Orders and, consequently, of a valid Eucharist.
 - 4) Differences on moral questions: e.g., abortion, divorce, and remarriage.
- 4. Other Christian communities.
 - a. Some are the result of further divisions among ecclesial communions which separated from the Catholic Church, e.g., Methodists separated from the Anglican Church.
 - b. Shared belief in Christ and the Triune God but a strong emphasis on *Sola Scriptura* (Scripture alone) as the standard for determining belief.
 - c. Differences in doctrine, sacramental understanding and practice, morality.
 - d. Many of these bodies (e.g., Baptists, Congregationalists) view the church as a local congregation and not a worldwide communion.

C. Ecumenical efforts.

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

Evangelization Goals:

Students will, understand the inspiring grace of the Holy Spirit, realize that many efforts are being made in prayer, word and action to attain that fullness of unity which Jesus Christ desires. The Sacred Council exhorts all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism (*Unitatis Redintegratio*, Ch 1, #4).

Major Concepts:

1. Students will explain that the ecclesial communion consists of all baptized persons, even those of other denominations.
2. Students will articulate the different forms that Christianity has taken and what those differences are.
3. Students will describe ecumenical efforts aimed at fostering unity and restoration.

Standard III: The Relationship of the Catholic Church to the Jewish People

- A. The link between the Catholic Church and the Jewish people is special.
1. Pope John Paul II referred to the Jewish people as “our elder brothers.”
 2. The Jewish people were God’s special choice to be the instrument for the salvation of the world. They were the first to hear the Word of God, that is, Divine revelation (CCC, no. 839).

- B. The relationship between the Catholic Church and the Jewish people holds a unique and special position.
1. Unlike other non-Christian religions, the Jewish faith is a response to God's revelation in the Old Covenant (CCC, no. 839).
 2. The patriarchs of the Jewish people—Abraham, Isaac, Jacob, and Moses—are also the ancestors in faith for members of the Catholic Church.
 3. The Jewish people are the original Chosen People of God; Christians are the new People of God (CCC, no. 840).
 4. Our Savior, Jesus Christ, was born and raised as a Jew. Mary, the Apostles, and the disciples were also Jews.
 5. The New Covenant with Jesus Christ is the fulfillment of the promises of the first Covenant between God and the Jewish people.
 6. Catholics and Jews share common elements of moral life and practice:
 - a. The Decalogue is a strong part of Catholic moral teaching and tradition.
 - b. Jesus Christ drew on the Decalogue and the teaching of the prophets in his teaching on self-giving love and moral living.
- C. Fundamental differences with the Catholic Church.
1. The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or the promised Messiah, nor do they accept the revealed truth of the Triune God, which is what is unique to Christian revelation.
 2. The Jewish people have no sacramental economy; they continue to rely on the ritual prescriptions of the first Covenant reinterpreted for post-Temple Judaism.
- D. Anti-Judaism or anti-Semitism was evident among Catholics for many centuries.
1. The Catholic Church condemns all unjust discrimination, including anti-Semitism.
 2. In the twentieth century, the Catholic Church dropped from its liturgy any inference that the Jewish people as a whole were responsible for the death of Christ because the truth is that the sins of all humanity were the cause of his death.
- E. Dialogue with the Jewish people.
1. This dialogue has a unique character in that we share roots of faith.
 2. This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice.
 3. Aims of this dialogue include
 - a. Grow in mutual respect for one another as sons and daughters of God.
 - b. Give common witness on matters of peace and justice.
 - c. Deepen mutual understanding of the one God and His plan for the world.
 - d. Bring all to Jesus Christ and to his Church (Rom 11:12, 15, 25; CCC, nos. 674, 1043).

Evangelization Goals:

Students will respect the Jewish tradition through which the spiritual patrimony common to Christians and Jews is made manifest and which is great and calls us to foster mutual understanding and respect. This is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues (*Nostra Aetate* #4).

Major Concepts:

1. Students will understand and explain how the Jewish people hold a unique and special relationship with Christianity.
2. Students will identify the differences between Judaism and Christianity.
3. Students will explore times when the Church has been involved in anti-Judaism and anti-Semitism recognize the value of the present respect and dialogue.

Standard IV: The Church and Other Non-Christians**A. Islam**

1. Monotheistic (but non-Trinitarian) faith in common with Jews and Christians.
2. The Catholic Church and Muslims acknowledge God as the Creator and claim ties to the faith of Abraham.
3. The Muslim people do not acknowledge God as the Father of Jesus, or Jesus Christ as the Divine Son of God, nor do they accept the Triune God, but they do revere Jesus as a prophet and Mary as the Virgin Mother of Jesus.
4. There are many common elements of moral life and practice between Catholics and Muslims.
5. Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving, and pilgrimage as expressions of faith.
6. Unlike the Catholic Church, Islam has no central figure of authority on matters of faith and morals; there are also different ways to interpret the *Qur'an*.
7. The Crusades and their lasting impact.
8. The Catholic Church seeks to engage the Muslim community in dialogue to advance human solidarity.

B. There are non-Christian religions common in the United States, including major world religions such as Hinduism and Buddhism, and others such as Sikhs, Mormons, and Bahai.

1. Common elements with Christianity.
 - a. As human beings we share a common origin and end.
 - b. Many of these religions teach compassionate action, moral restraint, spiritual discipline, and respect for human dignity.
 - c. These religions contain elements of truth and virtue, which can help orient their members toward reception of the Gospel.
2. Those who do not know Christ but who still strive to know and live in truth and holiness can be saved.

3. The fulfillment of the values and virtues of other religions is found in what the Catholic Church proclaims:
 - a. God is one, and God is Triune.
 - b. Jesus Christ as the Son of God.
 - c. Salvation is a gift of grace available through faith in Jesus Christ.
 - d. Sanctification is for human beings to participate in the love of God now and eternally.

Evangelization Goals:

Students will understand that “The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim, Christ ‘the way, the truth, and the life’ (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself” (*Nostra Aetate*, #2).

Major Concept:

Students will recognize the commonalities and differences between Christians and Muslims, Buddhists, Hindus, Sikhs, Mormons and other faiths.

Standard V: Proclamation and Dialogue

- A. The Catholic Church possesses the fullness of the means of salvation willed by God as the ordinary way of saving all people.
 1. “All salvation comes from Christ the Head through the Church which is His Body” (CCC, no. 846).
 - a. God is one and God is Triune.
 - b. Jesus Christ as the Son of God.
 - c. Salvation is a gift of grace available through faith in Jesus Christ.
 - d. Sanctification is for human beings to participate in the love of God now and eternally.
 2. “Those who, through no fault of their own, do not know the Gospel of Christ or His Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do His will as they know it through the dictates of their conscience—those too may achieve eternal salvation” (CCC, no. 847; LG, no. 16).
 3. “Although in ways known to Himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please Him, the Church still has the obligation and also the sacred right to evangelize all men” (CCC, no. 848; LG, no. 16).

B. Interreligious dialogue.

1. There are many forms of interreligious dialogue.
 - a. The dialogue of daily life in religiously pluralistic societies/communities.
 - b. The dialogue of shared service to the needy.
 - c. The dialogue of theologians and scholars.
 - d. The dialogue of shared spiritual experience.
2. Such dialogue requires mutual search for truth among those learned in their own religious traditions.
3. Requires respect and understanding of differences in culture as well as in belief.
4. Requires training in accurate knowledge of other religions.
5. Can and should involve working together in service to those in need.

Evangelization Goals:

The students will through interreligious dialogue be a witness to the Christian faith and life, while preserving and promoting the good things, spiritual and moral, as well as the socio-cultural values found within these religions (*Nostra Aetate* #2).

Major Concepts:

1. Students will recognize our responsibility to proclaim salvation in Christ while simultaneously recognizing that those who do not know Christ can be saved.
2. Students will recognize the value of inter-religious dialogue.

APPENDIX

Appendix 1:

CORE CURRICULUM - - - -Goals according to the Thematic Guidelines

(Taken from the teacher's manual of: *Catholic Essentials* by Michael Amodei- Ave Maria Press)

I. The Revelation of Jesus Christ in Scripture

1. Students will be able to:

1. Recognize their innate yearning or desire for God
2. Discover God's attributes
3. Appreciate how God is author of the scriptures
4. Understand the truth about the Bible
5. Recognize that the incarnation is the distinctive element of Christianity
6. Appreciate that the Bible is God's communication to us in writing
7. Learn that Jesus is present in the words of Scripture
8. Investigate how to read and interpret Scripture
9. Discover the role of the Bible in the liturgy
10. Appreciate the importance of studying and praying with the Bible

II. Who Is Jesus Christ?

1. Students will be able to:

1. Recognize who Jesus is
2. Discover the meaning of faith and of faith in Jesus
3. Understand the meaning of the Incarnation and appreciate Jesus as true God and true man.
4. Explore the life of Jesus
5. Examine the meaning and importance of the Kingdom of God.
6. Begin to appreciate the mystery of the holy trinity
7. Discuss the theology of the trinity
8. Discover how they share in the life and mission of the holy trinity.

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

1. Students will be able to:

1. Understand the significance of original sin in light of Jesus' Paschal Mystery
2. Investigate the history of salvation
3. Discover what led Jesus to Calvary
4. Discover the meaning of the Paschal Mystery
5. Appreciate the effects of the resurrection
6. Recognize that God is with us, caring for us and leading us home

IV. Jesus Christ's Mission Continues in the Church

1. Students will be able to:

1. Discover the beginnings of the church
2. Investigate the spread of the church
3. Begin to appreciate the church as mystery

4. Investigate the images of church as people of God and body of Christ
5. Identify and explain the marks of the church
6. Discover the bonds of unity (Oneness) in the church
7. Recognize that living a life of love is the key to holiness
8. Define communion of saints
9. Learn how the church is catholic or universal
10. Examine membership in the church and the various ministries of its members

V. Sacraments as Privileged Encounters with Jesus Christ

1. Students will be able to:
 1. Discover why the church has seven sacraments
 2. Recognize that Jesus is the primordial sacrament
 3. Recognize that the church is sacrament
 4. Investigate the sacraments of initiation, sacraments of healing, sacraments of service of communion
 5. Learn who may receive and who may administer different sacraments
 6. Understand the crucial elements and effects of each sacrament
 7. Appreciate how the sacraments draw us closer to God and to one another

VI. Life in Jesus Christ

1. Students will be able to:
 1. Discover the meaning of discipleship
 2. Recognize their call to holiness
 3. Confront the challenges to living as a disciple
 4. Understand the types of sin and their evil effects
 5. Learn about natural law
 6. Appreciate the guidelines of the Ten Commandments, the law of the gospel and the laws of the church
 7. Discover the guidelines for conscience formation
 8. Recognize the place of virtues in living a moral life
 9. Learn to make good moral decisions

Appendix 2:

HIGH SCHOOL THEOLOGY ELECTIVES

In addition to the Core Courses and Electives required by the United States Conference of Catholic Bishops' Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age additional electives may be offered in the high schools of the Diocese of Phoenix.

These electives include the following:

Bourgade High School

I. An Introduction to Health Care Ethics

This is an introductory course on Health Care Ethics aimed at students who are unfamiliar with the Church's teachings and moral issues surrounding Health Care ethics. The students will be introduced to important theological foundations, such as the dignity of the human person and the sanctity of life, in order to be able to understand Health Care issues from a Catholic Christian point of view. The course will present students with case studies in order for them to put their new found knowledge into practice.

Course Objectives:

- Introduce students to the Catholic Teachings on the Dignity of the Human Person
- Introduce students to the Church Teachings on Nutrition and Hydration with regards to life support systems.
- Present Health Care case scenarios where the student can apply their knowledge.

II. Liturgy and Worship

The purpose of this course is an introduction to Catholic liturgy. We will cover Catholic liturgical theology, the history and development of Catholic worship and we will explore ancient and contemporary worship expressions. This class will have a unique practical component in that the members will design and create the worship environment for Bourgade Catholic High School liturgies.

Brophy College Preparatory

I. Theology of the Body:

Students will benefit from a deeper understanding of the Sacrament of Marriage as a vocation and gift from God. Emphasis will be placed on the importance of building relationships grounded in self-respect, love, and integrity. Students will develop ethics that advocate moral responsibility for their personal health, the health of their relationships with others, and with God. The course is based on the writings of Pope John Paul II.

II. Honors Science and Religion:

Students will come to understand the historical events, scientific theories, theological doctrines, and philosophical viewpoints that have defined the relationship between science and the Church. An emphasis will be placed on the development of Catholic Church teaching regarding science and its place in a moral society.

III. Jesuit Spirituality:

It is important for students to recognize the presence of God in their lives, a God who is always at work. In this course students will come to understand the spirituality of St. Ignatius and the God whom he loved so much and desired to serve with all his heart, soul and strength. At the heart of this course will be conversations about the experience of prayer. In many ways this course is unique in the Brophy curriculum. The goal of this course is to learn about spirituality and to put it into practice in student lives as individuals and as a community.

IV. Introduction to Philosophy:

This course provides a general consideration of human nature and the nature of the universe, knowledge, perception, freedom and determinism and the existence of God. Students will identify and compare the various types of logical arguments, major philosophical views of reality, rationalist and empiricist theories of knowledge and at least on value theory. Students will declare the problem of evil and examine explanations for the existence of evil.

Notre Dame Preparatory

I. Theology Honors

As an honors elective, this course is rigorous and student expectations are accordingly high. The objective of this course is to provide the student with enough familiarity with Catholic theology and its methods to substantiate their own beliefs and preserve them in the face of conflicting values and alternate theologies. We will begin with the theological method, review the development of theology, and probe various theological subjects in greater depth than is possible in the regular theology courses. The number and diversity of topics will be decided in conjunction with the class. Some possible topics: the mystery of the Trinity, the Passion, the Eucharist, ecclesiology, predestination, free will, and the attributes of God.

Theology Honors is for the student who wishes to actively and intelligently engage their faith. It requires a short 200 word essay answering the questions, “Why do I wish to take this course? And “What do I plan to contribute to the class?” It also requires a teacher recommendation from their junior year and an A in Theology III.

Text: *Aquinas’ Shorter Summa* St. Thomas Aquinas, Sophia Institute 1993 ISBN: 1-928832-43-1

II. Liturgy and Worship **Grade Level 9-12**

Purpose: This course is an introduction to Catholic liturgy. We will cover Catholic liturgical theology, the history and development of Catholic worship and we will explore ancient and contemporary worship expressions. This class will also have a unique practical component in that the members of the class are *de facto* members of the Liturgy Committee for the Eucharistic celebrations for Notre Dame Preparatory High School. This class meets specifically at C period each day. On Mass days, these students (and whoever else forms the Liturgy Committee) will set-up and otherwise assist the campus minister in preparation for Mass.

Text: *Introduction to Christian Worship*, 3rd ed., James F. White Abingdon Press, Nashville. 2000.

St. Mary Catholic High School

I. Catholic Formation

This course will cover the subjects taught in Sacramental Life and Christian Vocation. In addition, the course will include a strong emphasis on the service, both in community and especially on campus, giving students the opportunity to engage the school community in an apostolic manner. The purpose of this course, outside its core content, is to help imbue a group of seniors with the zeal and tools necessary for ministry to others.

Seton Catholic Preparatory

I. Liturgical Arts and Methods

This course explores the history and meaning of the Mass and the development and significance of the liturgical calendar of the Roman Catholic Church. The class is both academic and practical: rubrics of liturgical celebrations and rites are studied, especially those surrounding weddings and funerals; students also work to plan the environment for Seton's school Masses and reconciliation services, learn how to effectively proclaim God's Word, write general intercessions according to the guidelines of the Church, and work with musicians to coordinate the day's readings with appropriate sacred music.

The goals of the course include the following: Students will gain a deeper understanding of the Mass as they study it. They also gain a deeper understanding of the universal Church as they study the way Catholic Christians in a variety of cultures celebrate. Overall, the goal of the class is to help the students, faculty, and staff at Seton to pray as a community. It is hoped that students will bring the knowledge they gain to their parishes, where they will become active and participating adult Catholics.

II. Religion and Conflict

Students enrolled in Religion and Conflict engage in readings, discussions and film studies on topics of religious intolerance and escalations into violence in order to understand the causal and proximal relationships between religions throughout the course of human history and conflicts among people who have used religion as a tool of oppression in order to rationalize their individual or collective pursuit of power.

Students study the Holocaust in order to highlight the themes of the course. Finally, it provides students an opportunity to reflect upon how religion can engage in healing among those involved in serious conflicts in the world, with emphasis on the power of love over hate.

The goal of the course is threefold: First, to help students become active members of society who will be able to recognize trends contrary to the message of Jesus Christ and be courageous voices for truth concerning the dignity of all people and the demand for respect for all life. Second, to give students an understanding of the recourse they have in the teachings and works of the Catholic Church that labors toward these ends throughout the world today.

Third, to challenge the students to join in these labors toward the end of promoting justice and peace in cooperation with God's grace to bring about God's Kingdom. Diocesan standards in the areas of Scripture, Church History, Ecclesiology, Morality, and World Religions provide the foundation of the course.

Xavier College Preparatory

The following elective courses are currently offered to our senior students at Xavier College Preparatory. These courses build on as well as develop spiritual, theological, social and historical concepts taught at the previous three levels. Supporting the curriculum as presented in the Bishops' framework is also a strength of these courses.

We the theology faculty at Xavier request that these electives remain in our curriculum.

I. Introduction to Ethics

One of the biggest challenges facing our young people today is sustaining the belief in the sanctity of human life at all stages. The moral dilemmas posed by technological advances and economic inequities seem to be increasing exponentially. It is imperative that young people have a solid understanding of various moral systems, how they are congruent with and how they differ from Catholic teaching, and why. The tools offered by the church to assist all of us in making critical decisions need to be emphasized. This course explains those tools clearly and assists students in formulating concepts that will be very important to their ability to clearly assess moral questions.

The course begins with an overview of secular ethical systems; Aristotle, Immanuel Kant, various Utilitarian thinkers and then Rights Ethics (Locke, Regan, Rawls). For each different system, similarities and differences with Catholic teaching are compared and contrasted. Reason and natural law are highlighted in the secular systems, and then reinforced in each reference to

Catholic teaching. This then proceeds to the second half of the class which investigates tools offered by the Catholic Church and how to employ them in moral decision making. While much of this is review, it is explored from a different and deeper perspective. Freedom, conscience and sin are discussed and examined in light of Catholic teaching. Students learn how to use Scripture, tradition and Aquinas' theories on natural law in their quest to become better Catholics in today's World.

Many of our students will not be attending Catholic colleges and universities. This is the last chance we have to arm them against all of the secular rationales which teach that human life is frequently disposable when it becomes inconvenient to uphold, and to help them understand the consistency and logic of church teaching.

II. CS Lewis – Senior Elective Course

A course on CS Lewis provides students with important resources as they near graduation, as Lewis remains one of the most articulate apologists for the Christian faith. Critics of Christianity continue to claim that the beliefs and practices of Christians are rooted in irrationality and superstition, and have been rendered irrelevant by modern progress in human knowledge. Spending a semester carefully considering these charges, and Lewis's response to them, helps students better to understand the claims made by secular critics in Western societies, as well as how to respond in an informed manner. In addition, Lewis's fictional writings, and his essays on story and fiction present a compelling vision of human life and faith able to engage the imagination of students.

Topics covered in this course include:

- the reasons for Lewis's acceptance of atheism as an adolescent, his progress from atheism to theism, and his final acceptance of Christianity in his early 30's;
- the standard arguments made against belief in God and the doctrines and practices of Christianity, along with Lewis's defense of the faith;
- Lewis's conviction that reasoned argument, though essential, is by itself incapable of leading people to or nurturing their faith, and that the development of the imagination through story and myth is an important means of helping people to faith;
- Lewis's defense of objective moral standards, in an age increasingly committed to relativistic approaches to moral values and actions;
- the contributions Lewis made in the fields of literary scholarship, children's and adult fiction, cultural criticism, and theology;
- why John Paul II told Walter Hooper, the executor of Lewis's literary estate and a well-known Lewis scholar, that Lewis—although an Anglican Christian—knew his apostolate and faithfully performed it.

The works of Lewis continue to have a singular ability to speak to people of all and no faith traditions. He remains one of the most popular and influential Christian writers today because of his accessible and engaging prose, along with his ability to enchant readers with a compelling vision of the goodness, truth, and beauty of Christ in his fictional and non-fictional writings. Students with serious questions about their faith, or lack of it, are well-served by considering

Lewis's life and writings, and this course provides them with their last opportunity before college to address directly arguments against and for the Christian faith.

III. Financial and Economic Literacy: A Call to Stewardship – Junior or Senior Elective

This course is designed to provide the necessary tools to help young adults learn financial responsibility and to create an awareness of how that responsibility applies to them as Christian stewards. While studying the complexities of financial decision-making, skills in managing personal finances will be developed. Theology and financial principles will be combined to define the whole person.

Competencies will include:

Students will recognize a Christian steward is one who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them in justice and love with increase to the Lord.

Students will recognize behavior that reflects Christian conscience based on the moral principles of the Catholic Church found in Scripture, Tradition and natural law.

Students will be able to identify and set financial and professional goals.

Students will know how to use basic financial information in decision-making and develop skills in managing personal finances.

IV. Introduction to Philosophy – Senior Elective

All human beings are confronted by questions about the meaning and direction of their lives. As John Paul II wrote in his encyclical letter *Fides et Ratio*, it is an innate property of human reason to ask where all things come, why things are the way they are, and how we should live. This elective course introduces students to some of the important questions and thinkers of the Western philosophical tradition, one that has played a rich and fruitful role in Catholic life and thought. This is not a highly specialized course for just the "intellectual" student, for philosophy is in its truest sense an everyday activity, and the questions we examine in the course are universal. Some of these questions are:

- Does anything exist beyond that which we can detect by sense experience? If we say yes, what is our answer based on? If no, why do we think this? How can we know?
- Are human beings merely highly-evolved animals, or is there something more that can be said about us? How can we explain our religious, political, and artistic inclinations? Are humans different from animals in kind, or only in degree? And what are the social, political, and ethical implications of our answers?

- What are the ways we come to know the truth about ourselves and the world? Do the sciences provide the only real knowledge? Is everything else, including our religious, moral, and aesthetic judgments, mere opinion? How have our answers to these questions changed in the modern world, especially as it has become increasingly secularized?
- What are the capabilities and the limits to human reason? What is the relationship between reason and divine revelation, between the truths of reason and the truths of faith?

One of the chief contributions this course can make to a student’s growth is to help her develop the habit and the skill of thinking critically about these and related questions, with the help of the philosophers, theologians, novelists and poets, filmmakers, and cultural critics we read, consider, and discuss in class. Likewise, this course serves as an important ancillary to a theological education, as the truths of reason harmonize with and can help us better understand the truths of revelation. Faith and philosophy enjoy a profound unity, as the Catholic theological tradition has always insisted.

As John Paul II wrote, “Faith and reason are like two wings on which the human spirit rises to a contemplation of the truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.”

V. Love and Human Vocation – Senior Elective Course

This course examines the different forms of love, focusing on *agape* and *eros* and following the discussions of Benedict XVI in *Deus Caritas Est* and CS Lewis in *The Four Loves*. It provides students with the opportunity to study the teaching of the Catechism that “God who created man out of love also calls him to love—the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is Himself love.” Through readings, films, and discussions we consider not only the Church’s teaching and its implications for personal and social life, but also contrasting secular views, drawing close attention to the view, widespread throughout academia, that all our understandings of love and sexuality, including that of the Catholic Church, are merely social constructs. Such a relativistic view poisons any serious attempt to come into a deeper relationship with the God who is love and to develop the virtues of faith, hope, and love.

After examining the modern secularist ideas so prevalent in society, and the thinkers who developed these ideas, we look at what Pope John Paul II called the culture of death and its many manifestations. Among the topics covered include the following:

- the rise and development of Social Darwinism and its influence in the eugenics movement here and abroad, especially in Nazi Germany
- the “new eugenics” associated with the movement known as post- or transhumanism, and its attempts to rethink the nature of the human person
- personhood theory and its application in medical ethics and abortion rights advocacy
- abortion, focusing not only on its destruction of human life, but also on the harmful psychological and physical effects on women who have abortions.

This material is then contrasted with Jesus' teaching in Matthew 25 regarding our responsibilities to the "least of these," and how this teaching has been incarnated in the ministries of people like Mother Teresa, Dorothy Day, and Henri Nouwen. The course concludes with Church teaching on marriage and sexual love, including a presentation on Natural Family Planning. This course serves a valuable end not only in helping students better to understand Church teaching on a handful of vitally important issues, but also in preparing them for what they will soon encounter in college classes and life.

VI. Art and Catholicism

The purpose of this course is to introduce students to sacred art, i.e. art with a Christian subject commissioned by or for the Church. Students are usually surprised to learn that up until the seventeenth century, the purpose of art was religious and the Church had a huge role in the creation of the major works of art and architecture that today form the basis of the canon of Western art. These works are the roots of the art and architecture they experience in their everyday lives as Catholics in their churches, images they have in their homes, etc.

Art and Catholicism could be considered as a supplement to Option B: History of the Catholic Church because the works we focus on emerge from and reflect the history of the Church. As the theology evolved, it was represented in a visual manner to a largely illiterate population. We begin with a humble church-house discovered at Dura-Europas in Syria from the third century CE and end with an extensive look at St. Peter's in Rome designed by a number of architects, each design reflecting a different historical period, from the High Renaissance through the Reformation and Counter-Reformation. We also include in this study Michaelangelo's ceiling paintings in the Sistine Chapel and the surrounding piazza designed by the Counter-Reformation artist/architect Bernini. If for no other reason, students should leave a Catholic high school education with a basic knowledge of the seat of Catholicism.

While Option B focuses on the historical aspects, Art and Catholicism focuses on the major works of art and architecture these historical events precipitated. It also introduces the student to the iconography of sacred art. Iconography is the subjects and symbols that form the visual language artists used to express very complicated theological issues. The people of the time knew this language and could "read" a painting or stain glass window and know exactly what was being expressed. Today this understanding seems to belong to historians or art historians yet I have found that students become extremely interested in iconography which they perceive as "hidden" messages within paintings and stain glass windows. Many have told me they spend a lot of time looking at the art in their own churches – art they had never paid much attention to before suddenly takes on new meaning and relevance.

These are the main reasons the course is developed for Xavier and why it should continue to be part of our curriculum. Through art and architecture students come to understand the major historical events that shaped the Church they know today. It also introduces them to the great art and architecture the Church has given to the world.

Appendix 3: Texts

Texts:

All basic texts selected for use in Theology courses in the secondary schools of the Diocese of Phoenix must be listed on the USCCB Subcommittee on the Catechism Conformity Listing of Catechetical Texts and Series. This listing is periodically updated and can be downloaded at <http://www.usccb.org/catechism/index.shtml>

Teacher Required Resources:

Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age. 2008. United States Conference of Catholic Bishops, Washington, D.C.

Catechetical Formation in Chaste Living. 2008. United States Conference of Catholic Bishops, Washington, D.C.

Catechism of the Catholic Church, 2nd ed, Libreria Editrice Vaticana – 2000.
United States Conference of Catholic Bishops, Washington, D.C.

Appendix 4: Resources

The Catholic Source Book

Harcourt Religion Publishers, 2007

United States Catholic Catechism for Adults

United States Conference for Catholic Bishops, 2006

Compendium: Catechism of the Catholic Church

United States Conference of Catholic Bishops, 2006

Guiding Principles on Catechetical Presentations of Human Sexuality for Curriculum and Publication Design

United States Conference of Catholic Bishops, 2006

National Directory for Catechesis

United States Conference of Catholic Bishops, 2005

Leaders Guide to the National Directory for Catechesis

Committee on Catechesis

United States Conference of Catholic Bishops, 2005

Our Hearts are Burning Within Us

United States Catholic Conference, 1999

Guidelines for Doctrinally Sound Catechetical Materials

United States Catholic Conference, 1990

Source Book on Adolescent Catechesis: Volume I

National Federation for Catholic Youth Ministry, the National Catholic Educational Association and the National Conference for Catechetical Leadership, 2008.

Source Book on Adolescent Catechesis: Volume 2

National Federation for Catholic Youth Ministry, the National Catholic Educational Association and the National Conference for Catechetical Leadership, 2009.

The Mass is never ended: Rediscovering Our Mission to Transform the World

Gregory F. Augustine Pierce, Ave Maria Press

A Catholic Guide to the Bible

Father Oscar Lukefahr, Liguori Publications

Burial Secrets of the Bible, PBS, “NOVA”