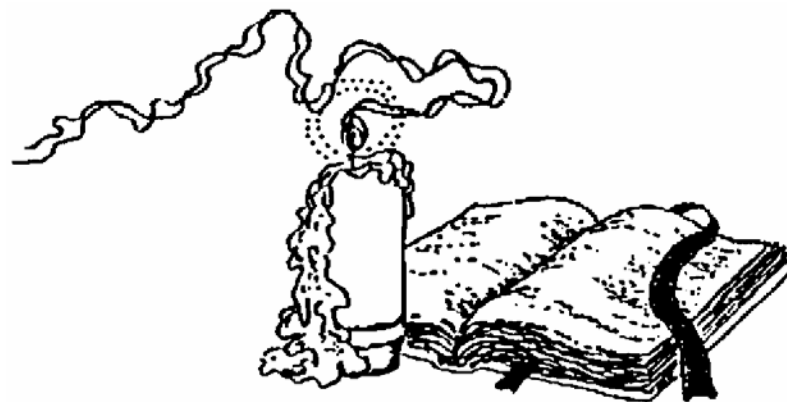


RELIGIOUS EDUCATION GUIDELINES

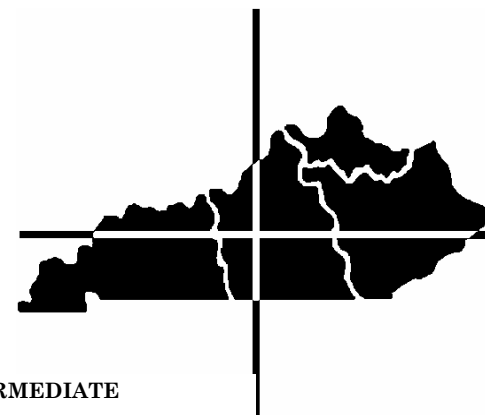
developed by the

CATHOLIC CONFERENCE OF KENTUCKY



“How are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’”

Romans 10:14-15



1992, 1998

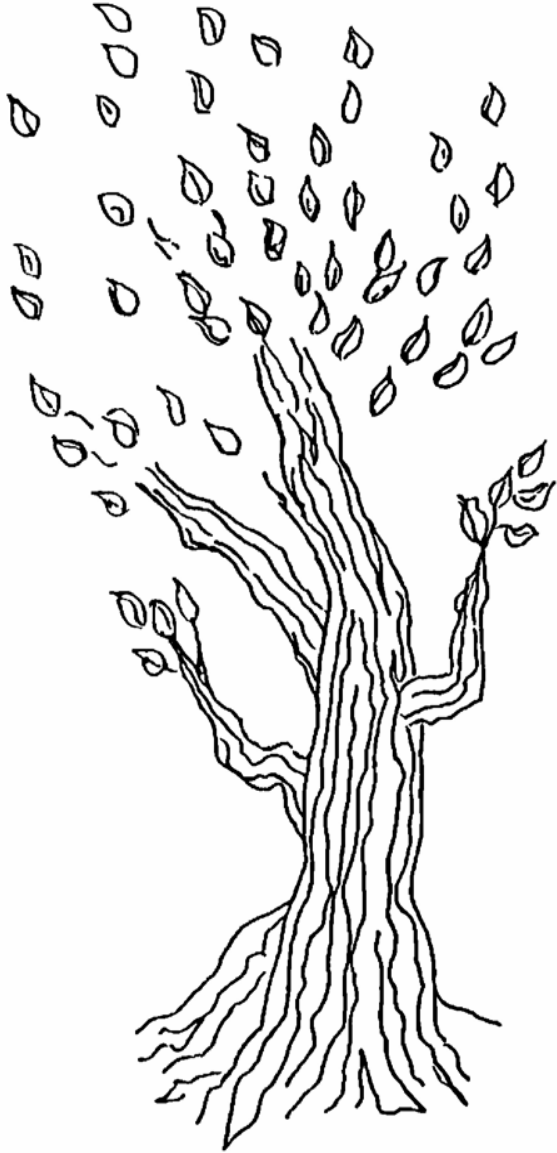
INTERMEDIATE

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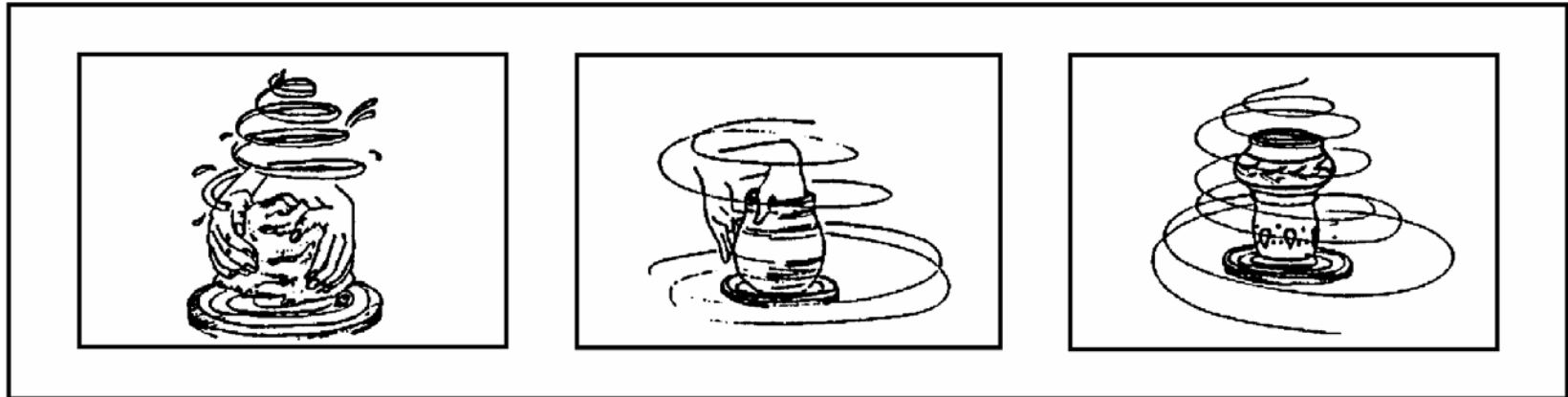
How beautiful are the feet
of those who bring Good News.

INTRODUCTION

In November of 1990 the Bishops of the Archdiocese/Dioceses of Louisville, Owensboro, Covington, and Lexington approved the recommendation for Statewide Guidelines by the Catholic Conference of Kentucky Education Committee for Religious Education.

The specific aim and purpose in developing *The Statewide Guidelines for Religious Education* is to give direction, unity, consistency and credibility for religious education across the state of Kentucky. These guidelines reflect lifelong catechesis in faithfulness to the Church's traditions and beliefs. They are designed on a life continuum basis, early childhood through adult. These guidelines, likewise, recognize and affirm the critical role of the catechist in the teaching mission of the Church, and all that this includes, in union with the leadership of the bishop of the diocese.

Returning to the Guidelines in 1997, the Diocesan Directors created a video/guide for parish directors to implement the Guidelines with parents and catechists. Age-specific skills are included to expand the original core concepts.



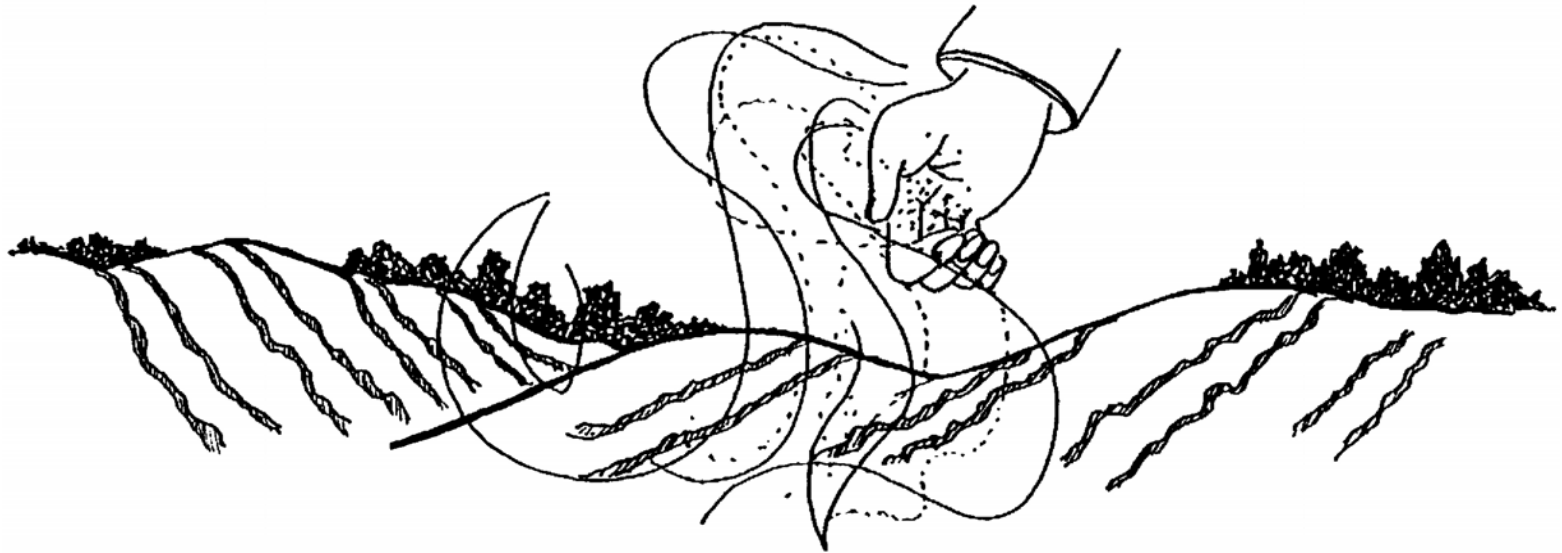
ACKNOWLEDGEMENTS

A special note of thanks and acknowledgment to the following persons who devoted time and energy in the original (1992) publication of these *Statewide Guidelines for Religious Education*: Diocesan Directors of Religious Education—Mrs. Sue Grenough (Archdiocese of Louisville), Sister Kathy Gallo, OSU (Diocese of Owensboro), Sister Stella M. Gough, OSB (Diocese of Covington), and Sr. Emily Ann Appleton, SCN (Diocese of Lexington); to diocesan consultants; diocesan committees; to the more than thirty readers of the content; to Mrs. Clare Quigley, typist; and to Ms. Monica Krampe, artist.

Those responsible for the 1998 revision included Mrs. Sue Grenough (Archdiocese of Louisville), Sr. Kathy Gallo, OSU (Diocese of Owensboro), Sr. Stella M. Gough, OSB (Diocese of Covington) and Mr. Patrick Guentert (Diocese of Lexington). Thanks are also due to the readers and consultants, Ms. Marian West, typist, and Ms. Monica Krampe, artist.

OUR CALL TO MISSION

The mission of Jesus, to bring about the realization of God's presence, is continued in the life of the Church through worship, word, community and service. Catechesis refers to all those activities that enable people to grow in their personal faith life within a community of faith (NCD, 32-33). Catechesis is a lifelong process that aims to make the faith of each individual real, meaningful and alive through instruction, community experience, prayer and social action. Religious education, integral to the catechetical process, proclaims and teaches God's Word and our faith tradition in order that faith might be enlivened and nurtured.

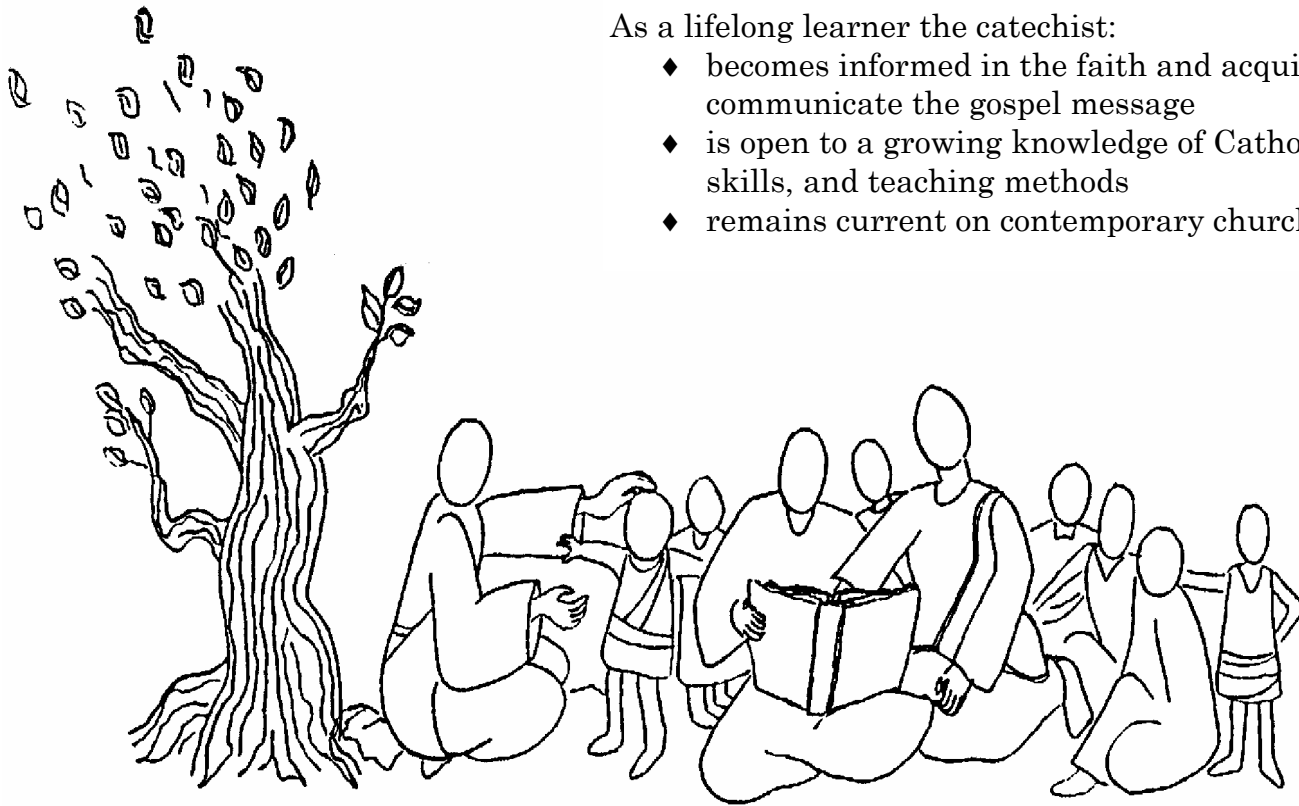


THE CATECHIST

The strength of a religious education program is in the person of the catechist. The catechist participates in the responsibility of the faith community to instruct others in the faith. Faith, however, is taught more by lived example than by word. Therefore, men and women of deep faith, committed to prayer and scripture, are called as catechists to share faith with others thus providing leadership in the area of religious education.

As a lifelong learner the catechist:

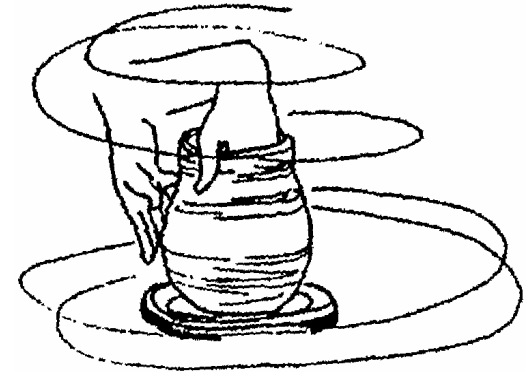
- ◆ becomes informed in the faith and acquires the necessary skills to communicate the gospel message
- ◆ is open to a growing knowledge of Catholic doctrine, scripture, relational skills, and teaching methods
- ◆ remains current on contemporary church and social issues.



CATECHIST FOR THE INTERMEDIATE LEARNER

Specifically, the catechist for the intermediate learner is one who....

- ◆ is a deeply committed, caring person
- ◆ accepts, encourages, and guides
- ◆ has a sense of humor
- ◆ is creative and imaginative
- ◆ is willing to share faith
- ◆ recognizes need for partnership with family.



In relation to the intermediate learner, the catechist....

- ◆ is comfortable with and able to communicate with the age group
- ◆ engages group in activities
- ◆ encourages students to analyze facts and explore the lived-faith of believers
- ◆ fosters social awareness
- ◆ creates an emotional climate in which growth is possible
- ◆ provides rich and stimulating faith experiences.

SPECIAL LEARNING NEEDS

As catechists we recognize and affirm the uniqueness of each individual person, regardless of what pathway leads most directly to their minds, hearts or souls.

It is our unifying goal to make our religious education programs accessible to all persons and we look for creative ways to address the individual and special needs of all learners. We ask the question, “What gifts can the person with special needs offer our program?” as well as “What can we do for the person with special needs?”.

John Paul II, in his statement on the millennium spoke of “not just an inner joy but a jubilation which is manifested outwardly, for the coming of God is also an outward, visible, audible and tangible event...It is thus appropriate that every sign of joy...should have its own outward expression.” When we, as catechists, present these “signs of joy” in a variety of ways, truly the blind see, the deaf hear and the mentally disabled witness the concrete signs of God’s presence in our midst.

In doing so we open our doors to those with particular learning needs, working in partnership with those with disabilities, their families and others who are knowledgeable about the most effective strategies. We can use these strategies to modify and expand our outreach for the inclusion of all persons within the loving circle of our parishes.

It is the responsibility of the faith community to identify and provide for the religious education of all peoples. Catechesis for those who are cognitively, sensorily or physically disabled will find guidance in a current comprehensive resource, *Opening Doors to People with Disabilities: Volume I: A Pastoral Manual*, and the background materials included in its 1,400 page second volume, published in loose-leaf format to allow for ease of copying and training purposes. This resource is available from the National Catholic Office For Persons With Disabilities, P.O. Box 29113, Washington, D.C. 20017, (202) 529-2933 (v/tty), (202)529-4678 (fax). Also available are guides for modifying those catechetical materials most commonly used within our parishes. (cf. Resource Page)

CULTURAL DIVERSITY

The Church has a long and rich history of valuing cultural diversity despite persons and times when sensitivity appeared lacking. Note this statement from the Fourth Lateran Council of 1215: “Since in many places within the same city or diocese people of various languages are mingled, possessing under one faith a variety of rites and customs, we firmly order that bishops of such cities and dioceses provide suitable men who according to the diversities of rituals and languages will perform for them the divine ministries and celebrate the sacraments, instructing them both by word and example” (cited by Pius XII in the apostolic constitution *Exsul familia* §653). In more recent times, popes since Leo XIII have responded to the needs of a world-wide Church in writings on peoples and, especially, on evangelization. Catholic social thought from John XXIII onward has insisted that true and full humanity is achieved only through culture.

Based on these teachings, the National Catechetical Directory, *Sharing the Light of Faith*, §194 urges catechists and catechetical leaders to be culturally sensitive:

- ◆ By being able to distinguish among sub-groups within larger groups. For example, the Spanish-speaking, while sharing a common language, include Mexican Americans, Puerto Ricans, Cubans, and others from South and Central America, each group with its distinct cultural characteristics, customs, needs, and potential.
- ◆ By preparing catechists from the particular racial, cultural, or ethnic group where possible or, at least, employing catechists who understand and empathize with the group.
- ◆ By using the language of the group being catechized where at all possible. This would include not just the vocabulary but the thought patterns, cultural idioms, customs, and symbols represented by such a language.
- ◆ By avoiding unrealistic demands on time, physical resources and finances of a particular ethnic group and by making adjustments which correspond to the educational level of those being catechized without shadow of condescension.
- ◆ By taking into account a group’s special needs in relation to justice and peace, and preparing its members to assume their responsibility for achieving just goals.

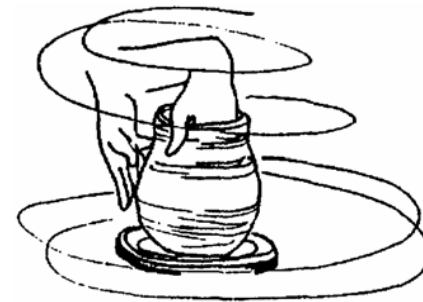
Finally, even in culturally homogeneous areas and parishes, catechesis should be mutli-cultural. All persons should be educated to know and respect the gift that cultural, racial, and ethnic diversity offers.

CHARACTERISTICS OF THE INTERMEDIATE LEARNER

- ◆ is curious, independent
- ◆ is beginning to discard childish patterns
- ◆ has a wider range of interest and a longer attention span
- ◆ is intrigued by mystery
- ◆ enjoys hard work and hard play and is hungry for stimulation
- ◆ has conduct that is sometimes inconsistent and disorganized
- ◆ likes challenges and is interested in improving
- ◆ is beginning to identify strongly with the peer group and its interests
- ◆ has tendency to be conformist and afraid to be different in any way
- ◆ has sense of fair play
- ◆ is letting go of the imaginative world of past years, living more in the real world
- ◆ is experiencing the beginnings of sexual awareness
- ◆ continues to exhibit concrete thinking, with abstract thinking developing in some areas.

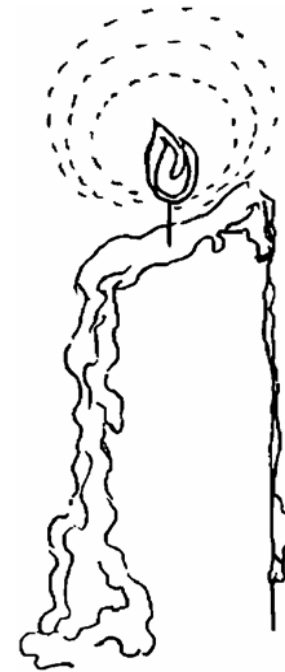
NEEDS OF THE INTERMEDIATE LEARNER

- ◆ to be self-accepting
- ◆ to be self-controlled
- ◆ to be understood
- ◆ to be encouraged
- ◆ to be dealt with patiently
- ◆ to be guided
- ◆ to be accepted by peers
- ◆ to be accepted as person
- ◆ to be treated with respect
- ◆ to work in cooperation with others
- ◆ to belong to a group
- ◆ to be secure in family.



IMPLICATIONS FOR TEACHING

- ◆ create an emotional climate in which the child learns to know and believe in self
- ◆ provide a rich and stimulating curriculum that includes a variety of activities enabling the child to observe, to investigate and to discover things
- ◆ see that the curriculum affords the child ample opportunity to be creative
- ◆ encourage the child to act with right judgment
- ◆ foster the desire to make decisions based on an informed conscience
- ◆ stress the reasons and underlying values behind rules and the importance of right motives
- ◆ introduce and correlate facets of contemporary life with faith
- ◆ offer group activities that provide opportunities to grow in cooperation
- ◆ present Jesus as model and friend inviting our love and respect
- ◆ lead each child to meaningful prayer and worship.



EDUCATION IN HUMAN SEXUALITY

“The ultimate object of education in human sexuality is the personal realization of total sexual identity and the affective maturation of the person.” (HUMAN SEXUALITY: A Catholic Perspective for Education and Lifelong Learning, p.75)

The document *Human Sexuality* encourages “ongoing formation in human sexuality not only for children and adolescents but also for all people, particularly during major transitions in life (e.g., puberty, moving away from home, engagement/marriage, parenthood, middle age, retirement, divorce or widowhood, ordination/religious vows, aging, serious illness).” (HS, p.5)

In these Guidelines, religious education and education in human sexuality are to be integrated. Instruction in human sexuality education is to be taught from a values-based perspective rooted in Christian faith.

Education in human sexuality, in the Church’s tradition, fosters family values and respect for the dignity of the human person, stresses personal responsibility, promotes wholesome relationships, and recognizes the demands of parenting.

The responsibility of the catechist is to enable the learner to internalize the beauty and sacredness of human sexuality. Through this conscience formation, the learner is able to apply these Christian values and morals to the challenge of everyday life.

...Male and Female God created them.

CORE CONCEPTS FOR LIFELONG RELIGIOUS EDUCATION

In lifelong religious education learners make their faith in God real, meaningful, and alive through instruction, community experience, liturgical and personal prayer, and social action. The Nicene Creed and the National Catechetical Directory and the Catechism of the Catholic Church identify the following core concepts as the doctrinal basis for lifelong religious education. To foster mature faith in individuals and community, the Christian message must be presented in its entirety, while recognizing a certain hierarchy of truths. There are four central truths from which all other truths flow and by which they are illumined.

These four central truths are:

The Mystery of God, Creator of All Things

The Mystery of Christ, the Incarnate Word of God

The Mystery of the Holy Spirit, the Loving Presence of God

The Mystery of the Church, the People of God.

Related to these central truths, there are core concepts that are of a formational and transformational nature. These move the learner to appropriate and live out the Christian message:

God Teaches Us How to Live Out Our Salvation

God Invites Us into Relationship through Personal Prayer and through Community Worship

God Calls Us to Love and Serve Our Neighbor

All core concepts are to be applied in age-appropriate ways at every age level of learning. The Core Concepts and their specific categories with age appropriate skills for the learner are outlined on the following pages. Teaching strategies vary with the developmental level of the learner and may be found in diocesan recommended published materials. These core concepts provide for authentic religious education in any program, text or model adopted for use.

CORE CONCEPTS WITH SPECIFIC CATEGORIES

I. The Mystery of God, Creator of All Things.

1. Demonstrates an understanding of God as creator of all things.
2. Understands the human person as imaging God.
3. Recognizes the inter-connectedness of humans with all creation.
4. Recognizes the call to continuing creation by further developing the Kingdom of God.

II. The Mystery of Christ, the Incarnate Word of God.

1. Articulates an understanding of the Incarnation: the Word of God, enfleshed in Jesus Christ.
2. Articulates an understanding of Christ's life, death, and resurrection as the distinctive sign of Christian faith.
3. Recognizes that through Jesus, God established a relationship of particular intimacy with us.

III. The Mystery of the Holy Spirit, the Loving Presence of God.

1. Demonstrates an understanding of the Holy Spirit as being the Spirit of God who reveals God and makes Christ known to us.
2. Articulates an understanding of the Holy Spirit as the one who awakens us to faith.
3. Demonstrates an understanding of the Holy Spirit as the vibrant presence of God in the Church and the world.

IV. The Mystery of the Church, the People of God.

1. Identifies the covenants revealed in the Scriptures as extending to all creation.
2. Demonstrates an understanding of and an appreciation for active participation in a community of faith.
3. Identifies the context of the Scriptures and their role in the development of the Church.
4. Articulates the nature of Tradition and its role in the development of the Church.
5. Articulates the nature of sacrament and sacramentality and its role in the development of the People of God.
6. Illustrates a basic understanding of the documentary tradition of the universal, national, and local Church.
7. Illustrates a basic understanding of the history of the Church.

V. God Teaches Us How to Live Out Our Salvation.

1. Demonstrates an understanding of the Paschal Mystery and the various ways we encounter it in daily living.
2. Demonstrates the ability to apply the commandment of love by making life decisions within the Christian moral framework.
3. Demonstrates the relationship between faith and culture as it is found in the arts, sciences, and technology.
4. Applies Catholic principles to interpersonal relationships as found in the family, the workplace, society and the Church.
5. Exercises responsible stewardship toward all creation.
6. Examines the variety of Christian life-styles as ways of responding to the baptismal call to a life of service.

VI. God Invites Us into Relationship through Personal Prayer and through Community Worship.

1. Demonstrates an understanding of and an experience with different ways of relating to God in prayer on a personal level and in community.
2. Demonstrates the importance of Sacraments, with an emphasis on the centrality of the Eucharist, in the life of Catholics.
3. Demonstrates recognition of the sacredness of time through the celebration of the hours, the liturgical seasons and special feasts and days.

VII. God Calls Us to Love and Serve Our Neighbor.

1. Engages in activities that demonstrate an understanding of and personal witness to Christ's command to love and serve one another.
2. Engages in service to the community in response to the Gospel call.
3. Critiques societal structures in the light of Catholic social justice principles and applies them to social and personal situations.
4. Acknowledges and affirms the diverse cultural expressions of Catholicism.

AGE-APPROPRIATE SKILLS FOR THE INTERMEDIATE LEARNER

I. The Mystery of God, Creator of All Things.

1. ***Demonstrates an understanding of God as Creator of all things.***
 - ◆ Recognizes God as faithful, merciful, and forgiving.
 - ◆ Explains goodness and love as coming from God.
 - ◆ Recognizes God as always present in creation.
 - ◆ Recalls that God continues to create for our enjoyment, respect, and stewardship.
 - ◆ Defines God as a God of freedom.
 - ◆ Identifies how God teaches and heals us through Jesus.
2. ***Understands the human person as imaging God.***
 - ◆ Explains our call from God to love and respect ourselves and others.
 - ◆ Describes the gift of grace as God's presence in the human person.
 - ◆ Explains how we are images of God's love.
 - ◆ Recognizes the sexual dimension of being fully human.
3. ***Recognizes the inter-connectedness of humans with all creation.***
 - ◆ Recognizes that all creation is mutually dependent for survival.
 - ◆ Identifies the giftedness of created things.
 - ◆ Recognizes that all creation is a system of interrelated parts.
4. ***Recognizes the call to continuing creation by further developing the Kingdom of God.***
 - ◆ Demonstrates an understanding of the Kingdom of God.

II. The Mystery of Christ, the Incarnate Word of God.

1. ***Articulates an understanding of the Incarnation: the Word of God, enfleshed in Jesus Christ.***
 - ◆ Recalls that Christ is fully human and fully divine.
 - ◆ Describes Christ as the sacrament of God and greatest sign of God's love.
2. ***Articulates an understanding of Christ's life, death, and resurrection as the distinctive sign of Christian faith.***
 - ◆ Identifies Jesus as the example of Christian life and love.
 - ◆ Discusses how Jesus was tempted and overcame temptation through God's grace.
 - ◆ Recognizes Jesus as teacher, storyteller, and prophet.

3. ***Recognizes that through Jesus, God established a relationship of particular intimacy with us.***
 - ◆ Illustrates how Jesus teaches us to live according to the Great Commandments, the Beatitudes and the Ten Commandments.
 - ◆ Recalls that God's forgiveness is offered to everyone through Jesus.

III. The Mystery of the Holy Spirit, the Loving Presence of God.

1. ***Demonstrates an understanding of the Holy Spirit as being the Spirit of God who reveals God and makes Christ known to us.***
 - ◆ Describes the Trinity of God as Creator, Redeemer, and Sanctifier.
 - ◆ Explains that Jesus sent the Spirit to be present in our lives.
2. ***Articulates an understanding of the Holy Spirit as the one who awakens us to faith.***
 - ◆ Recognizes the Holy Spirit as helper, guide, and inspiration.
 - ◆ Identifies the Holy Spirit as the one who helps us to pray.
 - ◆ Recalls that the Holy Spirit helps us to live by Jesus' example
 - ◆ Explains the role of the Spirit on Pentecost.
 - ◆ Explores the gifts of the Spirit in relation to one's own life.
3. ***Demonstrates an understanding of the Holy Spirit as the vibrant presence of God in the Church and the world.***
 - ◆ Identifies the Spirit as the force that draws Jesus' followers into one Christian family.
 - ◆ Recalls the role of the Spirit, giving life to the Church.
 - ◆ Identifies the symbols of the Spirit: wind, breath, fire.

IV. The Mystery of the Church, the People of God.

1. ***Identifies the covenants revealed in the Scriptures as extending to all creation.***
 - ◆ Identifies promise as the basis of all relationships.
 - ◆ Identifies covenant as a relationship.
 - ◆ Defines the conditions for a covenant.
 - ◆ Relates faithfulness to promise and covenant.
 - ◆ Illustrates fidelity in the experiences of God's people throughout history.

2. ***Demonstrates an understanding of and an appreciation for active participation in a community of faith.***
 - ◆ Recalls the Catholic Church as the community of God's people.
 - ◆ Describes the Church's method of welcoming new members as a process of initiation.
 - ◆ Identifies the Church community as the light of Christ and as servant to the world.
 - ◆ Recalls the Church as the Body of Christ.
 - ◆ Recognizes the presence of the risen Christ in the Church
 - ◆ Relates the mission of the Church to Jesus' ministries of community, word, worship, and service.

3. ***Identifies the context of the Scriptures and their role in the development of the Church.***
 - ◆ Lists the organization of the Bible: books, chapters, verses.
 - ◆ Names the Scripture as revealing God.
 - ◆ Recognizes prayer in the Scriptures, especially the Psalms, as the prayer of the Church.
 - ◆ Recalls the biblical teaching about God's goodness in us and all creation.
 - ◆ Identifies the biblical teaching about moral choice.
 - ◆ Explains the structure of the Bible: number of books, general types of writing, main divisions.
 - ◆ Recalls the authorship of the Bible as several and varied people
 - ◆ Identifies the purpose of the Bible as telling God's story and the story of God's people.

4. ***Articulates the nature of Tradition and its role in the development of the Church.***
 - ◆ Describes Tradition as referring to the living transmission of all that the Church is and believes.
 - ◆ Describes the sources of Church teaching as Scripture and Tradition.
 - ◆ Defines statements of belief in the Creed.

5. ***Articulates the nature of sacrament and sacramentality and its role in the development of the People of God.***
 - ◆ Identifies the Church as the Sacrament of Christ in the world.
 - ◆ Explains the unifying power of using signs and symbols.
 - ◆ Relates that Jesus' presence and work in our lives is celebrated in the seven sacraments.
 - ◆ Recognizes grace as God's life in us.
 - ◆ Identifies the Sacraments of Initiation, Healing, and Commitment.

6. ***Illustrates a basic understanding of the documentary tradition of the universal, national, and local Church.***
 - ◆ Recognizes the different types of writings used by Church leaders to communicate with the faithful.
 - ◆ Articulates how these writings have built upon one another through the ages to express understanding of truth and practice.
7. ***Illustrates a basic understanding of the history of the Church.***
 - ◆ Recognizes that the roots of Christianity are Jewish.
 - ◆ States that Catholicism is one form of Christianity.
 - ◆ Identifies the four marks of the Church as one, catholic, holy, and apostolic.

V. God Teaches Us How to Live Out Our Salvation.

1. ***Demonstrates an understanding of the Paschal Mystery and the various ways we encounter it in daily living.***
 - ◆ Recognizes that the Paschal Mystery consists of the death and resurrection of Christ.
 - ◆ Identifies the Paschal Mystery as God's saving action accomplished once and for all.
 - ◆ Names the reality of good and evil in the world.
 - ◆ Demonstrates how Jesus' death and resurrection are the atonement for evil in the world.
2. ***Demonstrates the ability to apply the commandment of love by making life decisions within the Christian moral framework.***
 - ◆ Identifies selfishness as the basis of evil.
 - ◆ Identifies sin as unloving choices which turn us away from God and creation.
 - ◆ Identifies the conditions for serious sin.
 - ◆ Recognizes Jesus' commandment as the summary of all other commandments.
 - ◆ Recalls the Ten Commandments as guides for loving God and others.
 - ◆ Explains the Church's teaching of the true dignity and worth of each person.
 - ◆ Identifies the Beatitudes as guides for living happily.
3. ***Demonstrates the relationship between faith and culture as it is found in the arts, sciences, and technology.***
 - ◆ Relates aspects of culture to Gospel values.
 - ◆ Produces examples of cultural faith expressions through drama, art, song, and gesture.
 - ◆ Applies knowledge of faith to the arts, sciences, and use of technology.

4. ***Applies Catholic principles to interpersonal relationships as found in the family, the workplace, society and the Church.***
 - ◆ Associates one's relationship to others with one's relationship to Jesus.
 - ◆ Identifies the Spiritual and Corporal Works of Mercy.
5. ***Exercises responsible stewardship toward all creation.***
 - ◆ Identifies the need to care for and respect all creation.
 - ◆ Indicates the biblical roots of stewardship.
 - ◆ Recalls the role of steward.
 - ◆ Compares the concepts of steward and owner.
 - ◆ Recalls one's talents and the use of these talents.
6. ***Examines the variety of Christian lifestyles as ways of responding to the baptismal call to a life of service.***
 - ◆ Names different vocations.
 - ◆ Defines the service element of each vocation.

VI. God Invites Us into Relationship through Personal Prayer and through Community Worship.

1. ***Demonstrates an understanding of and an experience with different ways of relating to God in prayer on a personal level and in community.***
 - ◆ Recalls the prayers in our Tradition and selected Psalms.
 - ◆ Identifies various prayer forms.
2. ***Demonstrates the importance of Sacraments, with an emphasis on the centrality of the Eucharist, in the life of Catholics.***
 - ◆ Lists the sacraments of initiation.
 - ◆ Identifies the Eucharist as the source and sign of unity in the Church.
 - ◆ Recalls Christ's action in our lives through the sacraments.
 - ◆ Recognizes grace as coming from the sacraments.
3. ***Demonstrates recognition of the sacredness of time through the celebration of the hours, the liturgical seasons and special feasts and days.***
 - ◆ Traces the cycle of the liturgical calendar.

VII. God Calls Us to Love and Serve Our Neighbor.

1. ***Engages in activities that demonstrate an understanding of and personal witness to Christ's command to love and serve one another.***
 - ◆ Recognizes holiness as caring about others as Jesus cared about us.
 - ◆ Identifies the Works of Mercy as ways to live out concern for others.
 - ◆ Recognizes the need to reach out to the needy as continuing the work of Jesus.
2. ***Engages in service to the community in response to the Gospel call.***
 - ◆ Applies the call to love neighbor as self.
 - ◆ Practices acts of service.
3. ***Critiques societal structures in the light of Catholic social justice principles and applies them to social and personal situations.***
 - ◆ Recognizes the work of the Church as love, peace and justice.
 - ◆ States the Church's teaching to halt the arms race and other injustices.
4. ***Acknowledges and affirms the diverse cultural expressions of Catholicism.***
 - ◆ Compares cultural expressions of Catholicism as it is lived locally, e.g., Hispanic, African American, Vietnamese, Polish, Ethiopian, Chinese, etc.

CATECHETICAL PROCESS

TASK

The aim of religious education is to make a person's faith become "living, conscious, and active." Because of the dignity of this pastoral activity, the *way* faith is nurtured to growth is vitally important. An authentic teaching-learning process is as important as accurate content. All catechists are strongly encouraged to utilize a process that focuses on the Mystery present here and now in all human life. This Mystery demands that, in every lesson, the divine dynamism found in each of our human experiences be considered. Therefore, to provide for maximum effectiveness of this task, the basic elements of the catechetical process, the catechetical method of shared praxis (T. Groome) and two basic approaches to planning, are outlined.

The basic elements of the catechetical process are:

- ◆ Personal Experience
- ◆ Scripture
- ◆ Tradition:
 - Community's Experience
 - The Church's Story
- ◆ Faith Sharing
 - in the context of personal, parish,
and world pastoral concerns
- ◆ Critical Reflection
- ◆ Response in Service
- ◆ Prayer



companions on the journey...

THE CATECHETICAL METHOD OF SHARED PRAXIS:

The method of shared praxis as evident in the Emmaus story is outlined as follows:

SHARED PRAXIS

1. What are you doing?
A telling of one's personal story and experience.
2. Why do you do that?
A discovery of one's vision, assumptions, hopes.
3. What is the tradition?
A telling of the Christian Story and Vision.
4. Dialogue between:
 - ◆ the Christian Story and my story
 - ◆ the Christian Vision and my vision seeking to unite the stories and visions.
5. What are you going to do?
 - ◆ making decisions about future practice
 - ◆ a call to conversion and to action

CATECHETICAL PROCESS

TELL THE STORY

"Two of them were making their way to a village named Emmaus discussing as they went all that had happened...Jesus approached and began to walk along with them...He said to them, 'What are you discussing as you go your way?'..."

ASK THE QUESTIONS

We were hoping that he was the one who would set Israel free...

HEAR THE TRADITION

Beginning then with Moses and all the prophets, he interpreted for them every passage of scripture which referred to him...

DIALOGUE WITH THE TRADITION/NEW UNDERSTANDING

Stay with us. It is nearly evening...When he had seated himself with them to eat, he took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that, their eyes were opened and they recognized him...

RESPONSE

Were not our hearts burning inside us as he talked to us on the road and explained the scriptures to us? They got up immediately and returned to Jerusalem... then they recounted what had happened on the road and how they had come to know him in the breaking of the bread."

As found in *Christian Religious Education: Sharing Our Story and Vision*, Thomas H. Groome, Harper & Row, 1980.

TWO BASIC APPROACHES TO PLANNING:

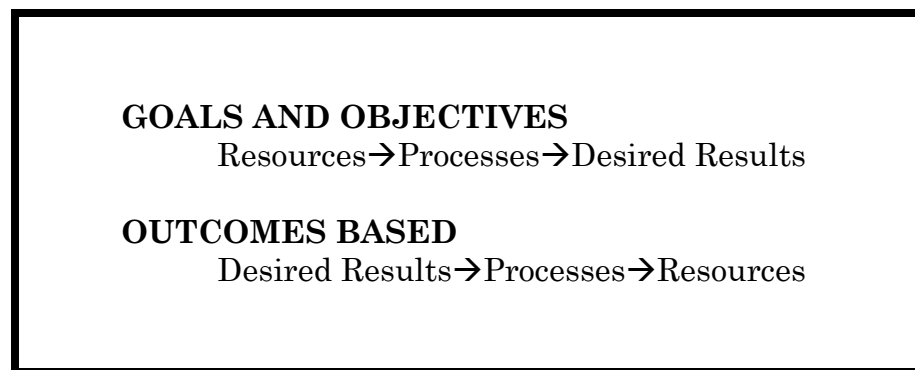
1. GOALS AND OBJECTIVES

Planning for the religious education experience may be done by setting goals (*what* one wants to do) and by determining objectives (*how* the goals will be accomplished). Most textbook curricula are based on this approach.

2. OUTCOMES BASED EDUCATION

Another method of planning for instruction is outcomes based education (OBE). The outcome or desired result is the measurable change in attitude, skill, or knowledge of the learner. This approach is being used statewide in Kentucky, prompted by the Kentucky Education Reform Act (KERA). This approach can have a positive impact on religious education, especially when questions are asked, such as “What are they learning?” “Why are they doing those things?” etc. For outcomes based religious education answers these questions from the beginning by determining first how the learner will be changed by this educational moment and how the teacher/facilitator will know the specific measurable outcome will be demonstrated by the learner. Textbooks become a resource tool to aid the teaching activities to accomplish the outcome.

The figure below shows the difference between the two types of planning.



PRAYER AND CELEBRATIONS FOR THE INTERMEDIATE LEARNER

PROVIDE AN ATMOSPHERE THAT WILL ENCOURAGE THE CHILD'S EMERGING FAITH

- ◆ Establish a reverent, reflective atmosphere that invites the child to listen, wonder, relax, and reflect on the great love of God.
- ◆ Create a sacred space for prayer in the learning environment.
- ◆ Plan experiences that will foster moments of quiet reflection and prayer within the range of the child's developmental capabilities.
- ◆ Encourage a relationship with God through prayer experiences and through prayer in the family setting.
- ◆ Encourage parents to establish patterns of prayer which are comfortable to them as a family.
- ◆ Recognize praying is not getting something done; it involves a relationship.
- ◆ Recognize that the child's relationship with the one teaching is of great importance.

DEVELOP A CAPACITY FOR SPONTANEOUS PRAYER

- ◆ Use a variety of prayer experiences— litanies, action prayers, signed prayers, sung prayers, quiet reflective prayers, processions, rosary and traditional prayers. These experiences give the background necessary to participate in rituals and other practices of the Catholic Church.
- ◆ Validate and affirm the child's "God Experiences."
- ◆ Encourage prayer from the heart.
- ◆ Give opportunities for hands-on use of the Bible, encouraging reverence for and proclamation of the Word.
- ◆ Recognize some attitudes that underlie prayer include feeling loved, finding beauty in nature, wondering at life's evils, belonging, and experiencing quiet.

PROVIDE THE CHILD WITH SACRAMENTAL AND PRAYER EXPERIENCES

- ◆ Provide opportunity for continued sacramental experiences.
- ◆ Recognize that prayers of faith, hope, love, praise, thanksgiving, petition and sorrow spring from our human experiences.

INVOLVE THE CHILD IN COMMUNITY WORSHIP

- ◆ Provide opportunity for the child to be actively involved in liturgical planning and participation.

SACRAMENTAL PREPARATION

In these Religious Education Guidelines, sacramental preparation is not being considered as a separate category. Readiness for the reception of the sacraments should be determined by an individual's and/or an individual's family faith development and life experience rather than solely by the individual's age. Furthermore, at whatever age sacraments are received, catechesis is to be age appropriate.

The intermediate learner's readiness to participate in the immediate preparation for the sacraments of reconciliation or Eucharist is determined by the parents in consultation with the parish priest and catechist. Once these sacraments have been celebrated for the first time, parents establish a regular pattern for reception, supporting and deepening their ongoing catechesis. The intermediate learner is to be guided into becoming a conscious and active member of the Church through an appreciation and celebration of its sacramental life, and to experience and understand the rites of the sacraments.

The process of Christian initiation for children of this age should follow the general pattern of the catechumenate as far as possible, with the appropriate adaptation permitted by the ritual.* Some elements of the ordinary catechetical instruction of baptized children may be appropriately shared with catechumens of catechetical age. The catechumenate stage focuses on experiences of ritual, Scripture, community and initiation. The stage of mystagogy is the appropriate time to reflect on the experience of the sacraments and to deepen one's understanding of his/her faith. This opens the door to lifelong religious education.



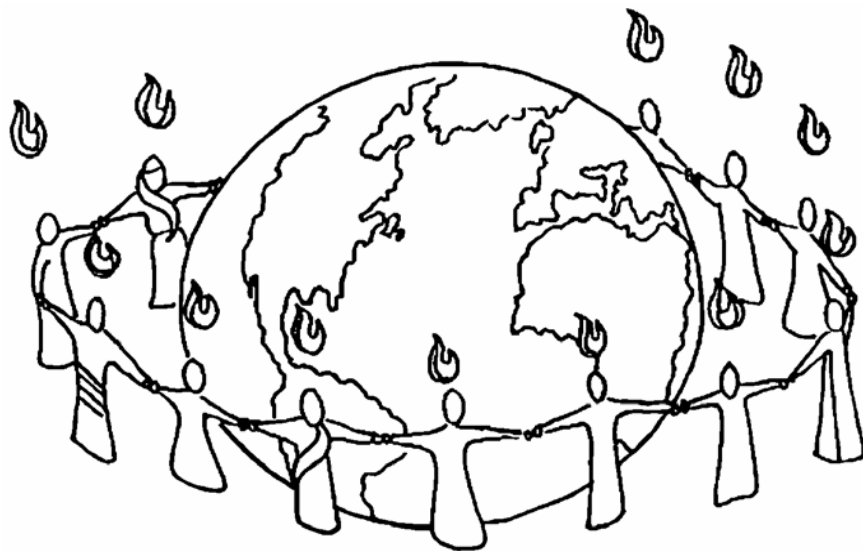
In the church's tradition, we are a sacramental people in a sacramental church. At every age the sacramentality of life, as well as the sacraments, is explored through appropriate symbols, rituals and catechesis.

**Rite of Christian Initiation of Adults, Part II, No. 1, "Christian Initiation of Children Who Have Reached Catechetical Age."*

CONTEXTS FOR RELIGIOUS EDUCATION

Education in the faith, in Catholic traditions, and in values is lifelong and is to be done within the context of a faith community.

Options for religious education could include:



- ◆ Family Based Setting
- ◆ Family Centered Setting
- ◆ Intergenerational Setting
- ◆ Liturgical Catechesis
- ◆ Ungraded Groupings
- ◆ Classroom Setting
- ◆ Rite of Christian Initiation of Adults
- ◆ Youth Ministry Inclusive of Catechesis
- ◆ Faith Community Groups

Authentic religious education requires trained facilitators or leaders. Such options can meet the diverse needs found within the parish, regional or diocesan setting.

Care should be taken that the truths and traditions of the Catholic faith are handed on in a systematic, intentional manner. Implementing this recommendation may result in a variety of options operating simultaneously in a parish. To coordinate these efforts a catechetical leader needs to be designated.

RESOURCES

AIDS: A Catholic Educational Approach to HIV. Washington, D.C.: National Catholic Educational Association, 1992.

The Catechetical Documents: A Parish Resource. Chicago: Liturgy Training Publications, 1996.

Catechism of the Catholic Church, United States Catholic Conference Inc. Libreria Editrice Vaticana, 1994.

The Challenge of Adolescent Catechesis: Maturing in Faith. Washington, D.C.: United States Catholic Conference, 1986.

The Documents of Vatican II. General Editor Walter M. Abbott, S.J. The America Press, 1966.

A Family Perspective in Church and Society. United States Catholic Conference, 1988.

General Directory for Catechesis. Sacred Congregation for the Clergy. Washington, D.C.: United States Catholic Conference, 1997.

Human Sexuality, A Catholic Perspective for Education and Lifelong Learning. Washington, D.C.: United States Catholic Conference, 1991.

On Catechesis In Our Time (Catechesi Tradendae): Apostolic Exhortation of His Holiness Pope John Paul II. Rome, Italy, 1979.

Renewing the Vision: A Framework for Catholic Youth Ministry. United States Catholic Conference, 1997.

Rite of Christian Initiation of Adults. Washington, D.C.: United States Catholic Conference, 1974.

The Rose Fitzgerald Kennedy Curriculum, 1325 G. St. N. W. Suite 500, Washington, D.C. 20005.

Sharing the Light of Faith, National Catechetical Directory for Catholics of the United States. Washington, D.C.: United States Catholic Conference, 1979.

To Teach as Jesus Did, A Pastoral Message on Catholic Education. National Conference of Catholic Bishops, Washington, D.C., United States Catholic Conference, 1973.

Vatican II in Plain English, Bill Huebsch. Allen, Texas: Thomas More, 1977.

SKILLS FOR ALL AGES
I
THE MYSTERY OF GOD, CREATOR OF ALL THINGS

	1. DEMONSTRATES AN UNDERSTANDING OF GOD AS CREATOR OF ALL THINGS	2. UNDERSTANDS THE HUMAN PERSON AS IMAGING GOD	3. RECOGNIZES THE INTER-CONNECTEDNESS OF HUMANS WITH ALL CREATION	4. RECOGNIZES THE CALL TO CONTINUING CREATION BY FURTHER DEVELOPING THE KINGDOM OF GOD
EARLY CHILDHOOD	<ul style="list-style-type: none"> † Names God as maker of all elements of nature. † Recognizes all creation as a gift of God's love. † Recognizes self as gift of God's creation. 	<ul style="list-style-type: none"> † Recognizes self as unique, lovable, and having personal worth. † Recognizes and expresses personal feelings. † Demonstrates the need for familial love and unity. 	<ul style="list-style-type: none"> † Recognizes how all created life is intended to live together. † Practices kindness toward others, animals, and nature. 	<ul style="list-style-type: none"> † Demonstrates personal ability to make choices for good. † Develops a sense of belonging to many groups. † Illustrates respect and care for one's environment.
PRIMARY	<ul style="list-style-type: none"> † Identifies how God's love is like the unconditional love of a caring parent. † Indicates that God is always willing to forgive us through Jesus. † Identifies God as the creator of all things. 	<ul style="list-style-type: none"> † Indicates that God created each of us to share in God's love and truth. † Recognizes moments of shared love as a reflection of God's love. 	<ul style="list-style-type: none"> † Identifies all of creation as gift. † Recognizes all of creation as interdependent. † Recognizes that the innate value of things and persons comes from being created by God. 	<ul style="list-style-type: none"> † Demonstrates choices for the good of all.
INTERMEDIATE	<ul style="list-style-type: none"> † Recognizes God as faithful, merciful, and forgiving. † Explains goodness and love as coming from God. † Recognizes God as always present in creation. † Recalls that God continues to create for our enjoyment, respect, and stewardship. † Defines God as a God of freedom. † Identifies how God teaches and heals us through Jesus. 	<ul style="list-style-type: none"> † Explains our call from God to love and respect ourselves and others. † Describes the gift of grace as God's presence in the human person. † Explains how we are images of God's love. † Recognizes the sexual dimension of being fully human. 	<ul style="list-style-type: none"> † Recognizes that all creation is mutually dependent for survival. † Identifies the giftedness of created things. † Recognizes that all creation is a system of inter-related parts. 	<ul style="list-style-type: none"> † Demonstrates an understanding of the Kingdom of God.

	1. DEMONSTRATES AN UNDERSTANDING OF GOD AS CREATOR OF ALL THINGS	2. UNDERSTANDS THE HUMAN PERSON AS IMAGING GOD	3. RECOGNIZES THE INTER-CONNECTEDNESS OF HUMANS WITH ALL CREATION	4. RECOGNIZES THE CALL TO CONTINUING CREATION BY FURTHER DEVELOPING THE KINGDOM OF GOD
YOUNG ADOLESCENT	<ul style="list-style-type: none"> † Recognizes God's faithfulness as a sign of trust in all creation. † Defines God as worthy of total trust. † Recognizes the presence of good and evil in the world. 	<ul style="list-style-type: none"> † Explains masculinity and femininity as images of God. † Communicates with adults about sexuality in a Christian values context. † Recognizes the value and source of emotions. † Identifies human differences as gifts. † Demonstrates respect for the dignity of the human person. 	<ul style="list-style-type: none"> † Identifies ways of responsible use and re-use of resources. 	<ul style="list-style-type: none"> † Explains how Jesus proclaims the Kingdom of God.
OLDER ADOLESCENT	<ul style="list-style-type: none"> † Identifies the attributes of God as all-powerful, all-knowing, and all-loving...intimately involved in our lives. † Explores images and concepts of God. 	<ul style="list-style-type: none"> † Explains the Christian view of sexuality and intimacy. † Demonstrates the balance between personal integrity and close relationships. 	<ul style="list-style-type: none"> † Practices care for the earth. 	<ul style="list-style-type: none"> † Describes the call to conversion, to live the vision, values, and lifestyle of the Kingdom of God.
ADULT	<ul style="list-style-type: none"> † Recognizes the paradox of God's immanence and transcendence. † Critiques the causes of good and evil in the world. 	<ul style="list-style-type: none"> † Integrates the limitations of being human while approving the attainments and possibilities of humanity. † Examines the complementarity of the male and female roles. 	<ul style="list-style-type: none"> † Practices the responsibility of humans for the rest of creation. † Constructs one's life to preserve the goodness of creation. 	<ul style="list-style-type: none"> † Distinguishes between the Kingdom of God and the Church. † Illustrates the struggle to bring the Kingdom of God into one's personal life and to bring oneself to the Kingdom of God. † Practices meeting others on their terms.

II

THE MYSTERY OF CHRIST, THE INCARNATE WORD OF GOD

	1. ARTICULATES AN UNDERSTANDING OF THE INCARNATION: THE WORD OF GOD ENFLESHED IN JESUS CHRIST	2. ARTICULATES AN UNDERSTANDING OF CHRIST'S LIFE, DEATH AND RESURRECTION AS THE DISTINCTIVE SIGN OF CHRISTIAN FAITH	3. RECOGNIZES THAT THROUGH JESUS, GOD ESTABLISHED A RELATIONSHIP OF PARTICULAR INTIMACY WITH US
YOUNG CHILDHOOD	<ul style="list-style-type: none"> † Identifies that God sent Jesus to God's people as a very special gift of love. † Recognizes that Jesus was sent to show God's people how to love one another. † Explains that Jesus first came to people as a baby in Bethlehem. † Expresses that Jesus is God. 	<ul style="list-style-type: none"> † Identifies Jesus as the greatest teacher. † Illustrates that Jesus gave his life for all people. † States that Jesus brought new life and hope. 	<ul style="list-style-type: none"> † Names Jesus as a model of how people are to love one another. † Recognizes that Jesus loves children. † States that God sent Jesus to God's people as a special gift.
PRIMARY	<ul style="list-style-type: none"> † Names Jesus as a person like us who grew up in a holy family with Mary and Joseph. † Understands that Jesus came to bring us God's word. 	<ul style="list-style-type: none"> † Describes the events of Jesus' life and ministry. † Explains that Jesus died on the cross and rose from the dead to save us and give us new life. 	<ul style="list-style-type: none"> † Recalls Jesus as being God's most special gift and present to us today. † Identifies Jesus as the son of God, savior, friend, and brother. † Recognizes that Jesus lived a life of prayer and served people in need. † Recognizes that Jesus offers everyone God's forgiveness.
INTERMEDIATE	<ul style="list-style-type: none"> † Recalls that Christ is fully human and fully divine. † Describes Christ as the sacrament of God and greatest sign of God's love. 	<ul style="list-style-type: none"> † Identifies Jesus as the example of Christian life and love. † Discusses how Jesus was tempted and overcame temptation through God's grace. † Recognizes Jesus as teacher, story-teller, and prophet. 	<ul style="list-style-type: none"> † Illustrates how Jesus teaches us to live according to the greatest commandment, the beatitudes and the ten commandments. † Recalls that God offers forgiveness to everyone through Jesus.

	1. ARTICULATES AN UNDERSTANDING OF THE INCARNATION: THE WORD OF GOD ENFLESHED IN JESUS CHRIST	2. ARTICULATES AN UNDERSTANDING OF CHRIST'S LIFE, DEATH AND RESURRECTION AS THE DISTINCTIVE SIGN OF CHRISTIAN FAITH	3. RECOGNIZES THAT THROUGH JESUS, GOD ESTABLISHED A RELATIONSHIP OF PARTICULAR INTIMACY WITH US
YOUNG ADOLESCENT	<ul style="list-style-type: none"> † Explores one's relationship with Jesus--who Jesus is, his values, his intentions, motives and attitudes--as well as what he proclaimed and how this relates to one's own life. † Describes the historical and social world of Jesus. 	<ul style="list-style-type: none"> † Demonstrates how Jesus' life and teaching gave human form to God's compassion. † Explains that Jesus shares the power of his resurrection with us by sending the Spirit. † Recalls that Jesus preached and practiced obedience to God's will. 	<ul style="list-style-type: none"> † Recognizes Jesus as the perfect sign of God's presence. † Identifies Jesus as: the center of God's plan for the world; the mediator between God and his Church; and the world's liberator.
OLDER ADOLESCENT	<ul style="list-style-type: none"> † Evaluates Jesus as the model of a completely faithful person. † Explores ways of relating to Jesus today. † Describes Jesus as a person of prayer. † Relates Jesus' teachings on prayer. 	<ul style="list-style-type: none"> † Relates key themes of Jesus' life, mission and message. † Outlines Jesus' death, resurrection and ongoing presence. 	<ul style="list-style-type: none"> † Explains Jesus' relationship with his Father and his image of God. † Explains ways to develop a richer, more mature relationship with Jesus.
ADULT	<ul style="list-style-type: none"> † Integrates Jesus as savior and friend into one's life. † Assesses Jesus' message as transformational. 	<ul style="list-style-type: none"> † Integrates the Paschal Mystery into one's life. † Recognizes the risen Christ as present in the body of Christ, the Church. 	<ul style="list-style-type: none"> † Practices an intimate relationship with Jesus, modeled after one's experience of human relationships.

III
THE MYSTERY OF THE HOLY SPIRIT, THE LOVING PRESENCE OF GOD

	1. DEMONSTRATES AN UNDERSTANDING OF THE HOLY SPIRIT AS THE SPIRIT OF GOD WHO REVEALS GOD AND MAKES CHRIST KNOWN TO US	2. ARTICULATES AN UNDERSTANDING OF THE HOLY SPIRIT AS THE ONE WHO AWAKENS US TO FAITH	3. DEMONSTRATES AN UNDERSTANDING OF THE HOLY SPIRIT AS A VIBRANT PRESENCE IN THE CHURCH AND THE WORLD
YOUNG CHILDHOOD	† Indicates the presence of God as like parents who are there, but cannot always be seen.	† Develops a sense of belonging to the church family. † Recognizes personal feelings about God.	† Recognizes peace, joy and hope as signs of God's presence.
PRIMARY	† Recognizes that God is Father, Son, and Holy Spirit. † Illustrates an understanding of the Spirit as God's presence in our lives.	† Explains that the Holy Spirit came to the disciples on Pentecost. † Describes the Holy Spirit as the one who inspires and strengthens us to live a good life. † States how the Holy Spirit gifts us with strength and joy and the help to live together in peace.	† Names the special gifts of the Spirit. † Illustrates ways these special gifts are evident in the life of the Church. † Illustrates ways these special gifts are evident in the world.
INTERMEDIATE	† Describes the Trinity of God as Creator, Redeemer and Sanctifier. † Explains that Jesus sent the Spirit to be present in our lives.	† Recognizes the Holy Spirit as helper, guide and inspiration. † Identifies the Holy Spirit as the one who helps us to pray. † Recalls that the Holy Spirit helps us live by Jesus' example. † Explains the role of the Spirit on Pentecost. † Explores the gifts of the Spirit in relation to one's own life.	† Identifies the Spirit as the force that draws Jesus' followers into one Christian family. † Recalls the role of the Spirit, giving life to the Church. † Identifies the symbols of the Spirit--wind, breath, fire.
YOUNG ADOLESCENT	† Explains the Trinity as a community of three persons.	† Distinguishes the role of the Spirit in moral decision-making. † Lists the gifts and fruits of the Spirit for living a life of faith. † Explains the role of the Spirit in Baptism and Confirmation.	† Identifies specific signs of the presence of the Spirit in the Church and in the world. † Names the different ministries in the Church and in the world as a response to a call from the Spirit.

	1. DEMONSTRATES AN UNDERSTANDING OF THE HOLY SPIRIT AS THE SPIRIT OF GOD WHO REVEALS GOD AND MAKES CHRIST KNOWN TO US	2. ARTICULATES AN UNDERSTANDING OF THE HOLY SPIRIT AS THE ONE WHO AWAKENS US TO FAITH	3. DEMONSTRATES AN UNDERSTANDING OF THE HOLY SPIRIT AS A VIBRANT PRESENCE IN THE CHURCH AND THE WORLD
OLDER ADOLESCENT	† Explores multiple images of God.	† Identifies the tools of the process of discernment. † Traces the movement of the Spirit in one's own life.	† Identifies the Spirit in the Church throughout history.
ADULT	† Demonstrates the reality of the presence of the Spirit in the world. † Critiques the role of the Spirit in ongoing discernment.	† Explores the role of the Spirit in one's personal coming-to-faith. † Integrates the celebration of Pentecost and the effects of one's personal coming-to-faith.	† Assesses the work of the Holy Spirit and the accomplishments of the Church both globally and locally.

IV
THE MYSTERY OF THE CHURCH, THE PEOPLE OF GOD (PART I)

	1. IDENTIFIES THE COVENANTS REVEALED IN THE SCRIPTURES AS EXTENDING TO ALL CREATION	2. DEMONSTRATES AN UNDERSTANDING OF AND AN APPRECIATION FOR ACTIVE PARTICIPATION IN A COMMUNITY OF FAITH	3. IDENTIFIES THE CONTEXT OF THE SCRIPTURES AND THEIR ROLE IN THE DEVELOPMENT OF THE CHURCH
YOUNG CHILDHOOD	† Recognizes that God loves all people.	† Recognizes the relationship of home and family activities to Church activities. † Recognizes self as a member of the family of God.	† Recognizes the Bible as a special book. † Recognizes that God does wonderful things for people.
PRIMARY	† Explains how Jesus was the Messiah promised to free all people.	† Recognizes that the people of God are the Church. † Illustrates the work of the Church as continuing the work of Jesus through community building, preaching the Word, worship, and service. † Identifies God's presence everywhere, especially in and through other people and the Church.	† Illustrates that the Bible was written by different people under the guidance of the Holy Spirit. † Recognizes the Bible as the story of God's love for all of us. † Identifies the major divisions of the Bible. † Recognizes the New Testament as telling us about Jesus as God and man
INTERMEDIATE	† Identifies promise as the basis of all relationships. † Identifies covenant as a relationship. † Defines the conditions for a covenant. † Relates faithfulness to promise and covenant. † Illustrates fidelity in the experiences of God's people throughout history.	† Recalls the Church as the community of God's people. † Describes the Church's method of welcoming new members as a process of initiation. † Identifies the Church community as the light of Christ and as servant to the world. † Recalls the Church as the body of Christ. † Recognizes the presence of the risen Christ in the Church. † Relates the mission of the Church to Jesus' ministries of community, Word, worship and service.	† Lists the organization of the Bible-- books, chapters, verses. † Names the Scripture as revealing God. † Recognizes prayer in the Scriptures, especially the Psalms, as the prayer of the Church. † Recalls the biblical teaching about God's goodness in us and all of creation. † Identifies the biblical teaching about moral choice. † Explains the structure of the Bible: number of books, general types of writing, and main divisions. † Recalls the authorship of the Bible as several and varied people. † Identifies the purpose of the Bible as telling God's story and the story of God's people.

	1. IDENTIFIES THE COVENANTS REVEALED IN THE SCRIPTURES AS EXTENDING TO ALL CREATION	2. DEMONSTRATES AN UNDERSTANDING OF AND AN APPRECIATION FOR ACTIVE PARTICIPATION IN A COMMUNITY OF FAITH	3. IDENTIFIES THE CONTEXT OF THE SCRIPTURES AND THEIR ROLE IN THE DEVELOPMENT OF THE CHURCH
YOUNG ADOLESCENT	<ul style="list-style-type: none"> † Identifies the Hebrew and Christian covenants revealed in Scripture. † Relates how God's covenants extend to all creation. † Names ways God is faithful in one's life. 	<ul style="list-style-type: none"> † Names ways people actively participate in a community of faith. † Identifies Church as a group of people with a distinctive spirit, sharing their talents in various roles to achieve a common goal. † Explains the marks of the Church as one, holy, catholic, and apostolic. † Identifies one's own personal gift for active participation in a community of faith. 	<ul style="list-style-type: none"> † Lists the characteristics of the early Christian communities using the Acts of the Apostles. † Lists the Christian Scripture passages which the Church uses to describe herself. † Describes the context and setting of Paul's letters as the early Church communities. † Outlines Paul's missionary journeys, sufferings and trials.
OLDER ADOLESCENT	<ul style="list-style-type: none"> † Practices faithfulness to the covenant. † Relates the meaning and experience of revelation and of God's actions in learners' lives. † Names the covenants found in the relationships of one's life. 	<ul style="list-style-type: none"> † Reflects on present faith growth and struggles. † Develops skills for reflection. † Integrates Catholic Christian beliefs into one's personal identity. † Distinguishes the terms "faith," "religion," "theology," and "belief." † Describes faith as a personal response to God's call and as leading to active discipleship. 	<ul style="list-style-type: none"> † Defines the three stages of gospel development. † Defines revelation, inspiration, and biblical interpretation. † Recognizes the writing styles of the evangelists and the structure of the gospels. † Outlines the unique presentations of Jesus and the good news in the gospels. † Explores in depth one particular synoptic gospel. † Outlines the growth, composition, historical development, writing styles, methods, and structure of the Hebrew Scriptures. † Relates the reading and interpreting of the Hebrew Scriptures. † Explores the major themes and life questions of the Hebrew Scriptures and their relevance to today. † Identifies the major practical and pastoral problems to which Paul responded. † Relates the major theological themes of Paul's letters, especially Galatians and Romans.
ADULT	<ul style="list-style-type: none"> † Practices the concept of covenant in one's personal life and personal relationships. 	<ul style="list-style-type: none"> † Articulates the value of community for personal growth and for growth in faith. 	<ul style="list-style-type: none"> † Applies the inner meaning of the Scriptures in one's personal and communal life. † Relates the scriptural bases for the various models of the Church.

IV
THE MYSTERY OF THE CHURCH, THE PEOPLE OF GOD, PART II

	4. ARTICULATES THE NATURE OF TRADITION AND ITS ROLE IN THE DEVELOPMENT OF THE CHURCH	5. ARTICULATES THE NATURE OF SACRAMENT AND SACRAMENTALITY AND ITS ROLE IN THE DEVELOPMENT OF THE PEOPLE OF GOD	6. ILLUSTRATES A BASIC UNDERSTANDING OF THE DOCUMENTARY TRADITION OF THE UNIVERSAL, NATIONAL AND LOCAL CHURCH	7. ILLUSTRATES A BASIC UNDERSTANDING OF THE HISTORY OF THE CHURCH
YOUNG CHILDHOOD	<ul style="list-style-type: none"> † Recognizes self as a member of the family of God. † Recites traditions in one's family of origin. 	<ul style="list-style-type: none"> † Identifies basic signs. † Practices simple rituals. 		<ul style="list-style-type: none"> † Repeats stories of people in the history of the Church.
PRIMARY	<ul style="list-style-type: none"> † Names the principal elements of the Creed. † Relates family traditions to Church Tradition. 	<ul style="list-style-type: none"> † Identifies signs of God's love in the universe. † Identifies sacraments as celebrations of Jesus' love. † Recognizes the meanings of the signs and symbols used in the sacraments. † Names grace as God's life in us. 	<ul style="list-style-type: none"> † Recognizes that Church leaders communicate with the faithful through writings. 	<ul style="list-style-type: none"> † Relates an understanding of how the first Christians were followers of Jesus and formed the earliest Christian communities. † Recalls stories of saints and other famous Christians.
INTERMEDIATE	<ul style="list-style-type: none"> † Describes Tradition as referring to the living transmission of all that the Church is and believes. † Describes the sources of Church teaching as Scripture and Tradition. † Defines statements of belief in the Creed. 	<ul style="list-style-type: none"> † Identifies the Church as the sacrament of Christ in the world. † Explains the unifying power of using signs and symbols. † Relates that Jesus' presence and work in our lives is celebrated in the seven sacraments. † Recognizes grace as God's life in us. † Identifies the sacraments of initiation, healing and commitment. 	<ul style="list-style-type: none"> † Recognizes the different types of writings used by Church leaders to communicate with the faithful. † Articulates how these writings have built upon one another through the ages to express understanding of truth and practice. 	<ul style="list-style-type: none"> † Recognizes that the roots of Christianity are Jewish. † States that Catholicism is one form of Christianity. † Identifies the four marks of the Church as one, catholic, holy and apostolic.

	4. ARTICULATES THE NATURE OF TRADITION AND ITS ROLE IN THE DEVELOPMENT OF THE CHURCH	5. ARTICULATES THE NATURE OF SACRAMENT AND SACRAMENTALITY AND ITS ROLE IN THE DEVELOPMENT OF THE PEOPLE OF GOD	6. ILLUSTRATES A BASIC UNDERSTANDING OF THE DOCUMENTARY TRADITION OF THE UNIVERSAL, NATIONAL AND LOCAL CHURCH	7. ILLUSTRATES A BASIC UNDERSTANDING OF THE HISTORY OF THE CHURCH
YOUNG ADOLESCENT	<ul style="list-style-type: none"> † Explores the elements of faith so as to develop a religious identity rooted in the community's ways and understandings. † Traces the meaning behind different religious words and concepts. † Names the four signs of God's presence: natural, liturgical, scriptural, and ecclesial. † Recites the Apostles' or Nicene Creed. † Distinguishes the roles of Scripture and Tradition in the life of the Church. 	<ul style="list-style-type: none"> † Identifies ritual in everyday activities. † Integrates signs and symbols into ritual. † Describes evidence of the presence and power of grace in the world. 	<ul style="list-style-type: none"> † Derives religious information from a variety of sources. † Identifies the documents of the Second Vatican Council. † Identifies the Catechism of the Catholic Church as a major resource. 	<ul style="list-style-type: none"> † Names the various rites within the Catholic Church. † Describes how the Church developed from Pentecost to the present. † Describes the structure of the ordained ministry of the Catholic Church. † Traces the historical development of the ministries and lifestyles within the Church.
OLDER ADOLESCENT	<ul style="list-style-type: none"> † Explains the basic tenets of faith as expressed in the Apostles' and Nicene Creeds. † Develops a personal creed. † Identifies Tradition as the doctrine, life, and worship of the Church. 	<ul style="list-style-type: none"> † Identifies the Eucharistic liturgy as the expression of our faith in ritual action. † Explains the role of symbols and signs in human culture. † Demonstrates one's faith in ritual action. † Relates the communal nature of the sacraments. † Defines sacraments as signs that effect what they symbolize. 	<ul style="list-style-type: none"> † Defines the various levels of consultation within the Church. † Differentiates among dogma, doctrine, and the hierarchy of truths. † Identifies the basic organization of the Catechism of the Catholic Church. 	<ul style="list-style-type: none"> † Describes the beliefs and faith traditions of the major Christian churches--their uniqueness and what they share in common with the Catholic Christian Church. † Articulates that the communion of saints reminds us that the Church transcends both time and space.
ADULT	<ul style="list-style-type: none"> † Explores the value of Tradition in supporting and furthering one's faith-life. 	<ul style="list-style-type: none"> † Interprets the mystery of sacramentality and recognizes God's ability to penetrate humanity individually and communally through sacramental rites. † Recognizes that "secular" and "sacred" are two dimensions of the same reality. 	<ul style="list-style-type: none"> † Demonstrates how the Church uses its documents to systematically reflect growth in faith. † Integrates the hierarchy of truths into one's theological reflection. † Differentiates between official Church teaching and theological opinion. 	<ul style="list-style-type: none"> † Demonstrates how Tradition is carried forward through the history of the Church. † Demonstrates a knowledge of the principal events of Church history. † Assesses the nature of Church as pilgrim, open to change and further growth.

V
GOD TEACHES US HOW TO LIVE OUT OUR SALVATION, PART I

	1. DEMONSTRATES AN UNDERSTANDING OF THE PASCHAL MYSTERY AND THE VARIOUS WAYS WE ENCOUNTER THIS IN DAILY LIVING	2. DEMONSTRATES THE ABILITY TO APPLY THE COMMANDMENT OF LOVE BY MAKING LIFE DECISIONS WITHIN THE CHRISTIAN MORAL FRAMEWORK	3. DEMONSTRATES THE RELATIONSHIP BETWEEN FAITH AND CULTURE AS IT IS FOUND IN THE ARTS, SCIENCES, AND TECHNOLOGY
YOUNG CHILDHOOD	<ul style="list-style-type: none"> † States that Jesus brought new life and hope. † Identifies heaven as a place of happiness 	<ul style="list-style-type: none"> † Names ways of showing love and being loved. † Recognizes the need to express sorrow. 	<ul style="list-style-type: none"> † Practices self-expression through drama, art, song, and gesture.
PRIMARY	<ul style="list-style-type: none"> † Compares the new life that is ours after death to the many things in nature that grow and change into a new life. † Explains that we each have a special part in God's plan, and in God's plan, dying is not the end of life; heaven is forever. 	<ul style="list-style-type: none"> † Illustrates how God gives us freedom to make choices. † Recognizes the need to express sorrow for choices made or missed and not in accord with the Christian moral framework. † Illustrates the ten commandments as guides for loving God and loving neighbor. 	<ul style="list-style-type: none"> † Identifies examples of Christian teaching as found in our present culture. † Names examples of cultural faith expressions through drama, art, song, and gesture. † Names the contributions of various cultures to expressions of faith. † Recognizes faith values as experienced through art, science and the use of technology.
INTERMEDIATE	<ul style="list-style-type: none"> † Recognizes that the Paschal Mystery consists of the death and resurrection of Christ. † Identifies the Paschal Mystery as God's saving action accomplished once and for all. † Names the reality of good and evil in the world. † Demonstrates how Jesus' death and resurrection are the atonement for evil in the world. 	<ul style="list-style-type: none"> † Identifies selfishness as the basis of evil. † Identifies sin as unloving choices which turn us away from God and creation. † Identifies the conditions for serious sin. † Recognizes Jesus' commandment as the summary for all other commandments. † Recalls the ten commandments as guides for loving God and others. † Explains the Church's teaching of the true dignity and worth of each person. † Identifies the beatitudes as guides for living happily. 	<ul style="list-style-type: none"> † Relates aspects of culture to gospel values. † Produces examples of cultural faith expressions through drama, art, song and gesture. † Applies knowledge of faith to the arts, sciences, and use of technology.

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YOUNG ADOLESCENT	<ul style="list-style-type: none"> † Explains Jesus as the source for the meaning of life's mysteries. † Relates the virtue of hope to daily living. † Relates that God judges each of us at death and all people at the end of time. † Explains the biblical understanding of heaven and hell. 	<ul style="list-style-type: none"> † Applies techniques to control one's impulses. † Applies Christian values and decision-making skills to moral judgment questions. † Identifies signs of grace and sin. † Utilizes a specific process for making decisions that reflect one's religious values. † Distinguishes between right and wrong. † Distinguishes emotions and their value. † Demonstrates appropriate emotional response. 	<ul style="list-style-type: none"> † Discusses the impact of something read in the Bible on one's life. † Relates sacred and cultural symbols to religious concepts. † Identifies spiritual themes in different stories. † Recognizes the positive and negative messages in media.
OLDER ADOLESCENT	<ul style="list-style-type: none"> † Recognizes that life is a constant process of dyings and risings. † Names the stages of death and dying. 	<ul style="list-style-type: none"> † Explains the value and dangers of dating. † Traces the development of a sexual identity. † Utilizes Catholic Christian moral principles emphasizing responsibility for one's moral values, actions and lifestyle. † Relates the need for moral values and principles. † Evaluates moral dilemmas and their resolution. 	<ul style="list-style-type: none"> † Develops skills to critically reflect on youth culture and societal values in the light of Catholic Christian moral values. † Extrapolates religious information and values from the arts, sciences and technology.
ADULT	<ul style="list-style-type: none"> † Integrates one's personal life around the celebration of the Paschal Mystery. † Explains suffering and loss in the context of the Paschal Mystery. 	<ul style="list-style-type: none"> † Integrates the commandment of love into making life decisions. † Organizes a Christ-like vision of life as life-lived-for-others. † Develops a healthy sexual life based on the enfleshment of Christ's love for others above self. 	<ul style="list-style-type: none"> † Formulates moral values and Christian vision in the enjoyment of the arts and sciences. † Measures the value of technology as an aid to a more Christ-centered life. † Recognizes one's gifts as gifts from God to the community.

V
GOD TEACHES US HOW TO LIVE OUT OUR SALVATION, PART II

	4. APPLIES CATHOLIC PRINCIPLES TO INTERPERSONAL RELATIONSHIPS AS FOUND IN THE FAMILY, THE WORKPLACE, SOCIETY AND THE CHURCH	5. EXERCISES RESPONSIBLE STEWARDSHIP TOWARD ALL CREATION	6. EXAMINES THE VARIETY OF CHRISTIAN LIFESTYLES AS WAYS OF RESPONDING TO THE BAPTISMAL CALL TO A LIFE OF SERVICE
YOUNG CHILDHOOD	<ul style="list-style-type: none"> † Defines self through the experience of relationship. † Distinguishes types of relationships in one's experience. 	<ul style="list-style-type: none"> † Illustrates how to care for people, pets, plants, etc. 	<ul style="list-style-type: none"> † Names vocations to service. † Identifies the ritual of Baptism.
PRIMARY	<ul style="list-style-type: none"> † Associates our beliefs with our shaping of the way we relate to our family and friends. † Describes that Christ's love and teachings are for all people, regardless of individual needs, nationality, etc. 	<ul style="list-style-type: none"> † Demonstrates the responsibility to respect all of God's creation. † Defines the role of steward. † Recognizes the value of time as a gift given and received. † Identifies the value of one's talents as given by God and shared through service. † Demonstrates the concept of tithing and sharing treasures. 	<ul style="list-style-type: none"> † Recognizes that followers of Jesus are called Christians through Baptism. † Indicates that Baptism calls us to the service of others through the married, ordained, vowed religious, or single life. † Recognizes saints as people who lived the call of the gospel.
INTERMEDIATE	<ul style="list-style-type: none"> † Associates one's relationship to others with one's relationship to Jesus. † Identifies the Spiritual and Corporal Works of Mercy. 	<ul style="list-style-type: none"> † Identifies the need to care for and respect all creation. † Indicates the biblical roots of Stewardship. † Recalls the role of steward. † Compares the concepts of steward and owner. † Recalls one's talents and the use of these talents. 	<ul style="list-style-type: none"> † Names different vocations. † Defines the service element of each vocation.
YOUNG ADOLESCENT	<ul style="list-style-type: none"> † Names the precepts of the Church. † Identifies how people today can relate to Mary. † Applies the Spiritual and Corporal Works of Mercy to contemporary social and spiritual problems. 	<ul style="list-style-type: none"> † Examines the concept of stewardship. † Identifies scriptural passages referring to stewardship. † Determines one's talents for Christian ministry. 	<ul style="list-style-type: none"> † Explains how Jesus calls disciples today to continue his mission. † Explains how people today live the spirit of the beatitudes. † Traces the service aspect of various vocations identified in family and friends.

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OLDER ADOLESCENT	<ul style="list-style-type: none"> † Describes a system of moral decision-making based on Catholic principles. † Applies that system to traditional and contemporary problems, and to one's own personal choices. † Evaluates elements in modern culture according to gospel values (materialism, racism, promiscuity, etc.) † Evaluates media, social groups, and government using Christian principles. † Defines key elements in the Christian moral life: grace, sin, conversion, redemption, freedom, conscience, personal responsibility, and Jesus as norm. 	<ul style="list-style-type: none"> † Applies the concept of stewardship to specific situations. † Applies scriptural passages on stewardship to contemporary situations. † Evaluates one's use of time, talents, and treasures as a solution to situations of personal and social injustice. † Examines the need for prayer in a life of stewardship. 	<ul style="list-style-type: none"> † Differentiates the baptismal vocations within the Church. † Applies one's baptismal call as a call to ministry in one's work in the world. † Relates discipleship to citizenship.
ADULT	<ul style="list-style-type: none"> † Integrates the Christian perspective into all human relationships. † Develops a family life based on recognizing the family as "domestic church." † Seeks ways to incorporate Christian principles and values into the workplace and into the public arena. 	<ul style="list-style-type: none"> † Designs Christian stewardship into one's personal stance toward creation. † Plans a life based on time, talent and treasure as a response to one's baptismal call. 	<ul style="list-style-type: none"> † Organizes a lifestyle in keeping with the Christian mission. † Tests one's beliefs through service to all creation.

VI
GOD INVITES US INTO RELATIONSHIP THROUGH PERSONAL PRAYER
AND THROUGH COMMUNITY WORSHIP

	1. DEMONSTRATES AN UNDERSTANDING OF AND AN EXPERIENCE WITH DIFFERENT WAYS OF RELATING TO GOD IN PRAYER ON A PERSONAL LEVEL AND IN COMMUNITY	2. DEMONSTRATES THE IMPORTANCE OF SACRAMENTS, WITH AN EMPHASIS ON THE CENTRALITY OF THE EUCHARIST, IN THE LIFE OF CATHOLICS	3. DEMONSTRATES RECOGNITION OF THE SACREDNESS OF TIME THROUGH THE CELEBRATION OF THE HOURS, THE LITURGICAL SEASONS AND SPECIAL FEASTS AND DAYS
YOUNG CHILDHOOD	<ul style="list-style-type: none"> † Recognizes quiet as appropriate for prayer. † Recites various prayers. † Recognizes "talking to God" as prayer. 	<ul style="list-style-type: none"> † Identifies bread as a common food. † Recognizes that celebrations involve food. 	<ul style="list-style-type: none"> † Names special days and times in family and in Church.
PRIMARY	<ul style="list-style-type: none"> † Recognizes the Sign of the Cross as our prayer for naming God. † Indicates prayer as addressing God in praise, thanksgiving, contrition, and petition. † Practices praying in song, gesture, movement, art, and drama. 	<ul style="list-style-type: none"> † Recognizes the Eucharist as Jesus' gift of Himself. † Identifies sacraments as celebrations of Jesus' love. † Recognizes that the sacrament of Reconciliation is a sign of Jesus' love, mercy, and forgiveness. 	<ul style="list-style-type: none"> † Identifies Advent as a time of waiting and preparing for the birth of Christ at Christmas. † Names Lent as the period from Ash Wednesday through Holy Thursday and Good Friday when we pray, sacrifice and reach out to others in preparation for Easter. † Identifies Easter as the celebration of the resurrection of Jesus.
INTERMEDIATE	<ul style="list-style-type: none"> † Recalls the prayers in our Tradition and selected Psalms. † Identifies various prayer forms. 	<ul style="list-style-type: none"> † Lists the Sacraments of Initiation. † Identifies the Eucharist as the source and sign of unity in the Church. † Recalls Christ's action in our lives through the sacraments. † Recognizes grace as coming from the sacraments. 	<ul style="list-style-type: none"> † Traces the cycle of the liturgical calendar.
YOUNG ADOLESCENT	<ul style="list-style-type: none"> † Distinguishes various elements of prayer including praise, thanksgiving, contrition, and petition. † Composes prayers. † Practices imaginative prayer. † Practices meditative prayer. 	<ul style="list-style-type: none"> † Indicates the ritual and rite for each sacrament. 	<ul style="list-style-type: none"> † Recognizes the significance of the major events of Christ's life as they apply to daily life.

	1. DEMONSTRATES AN UNDERSTANDING OF AND AN EXPERIENCE WITH DIFFERENT WAYS OF RELATING TO GOD IN PRAYER ON A PERSONAL LEVEL AND IN COMMUNITY	2. DEMONSTRATES THE IMPORTANCE OF SACRAMENTS, WITH AN EMPHASIS ON THE CENTRALITY OF THE EUCHARIST, IN THE LIFE OF CATHOLICS	3. DEMONSTRATES RECOGNITION OF THE SACREDNESS OF TIME THROUGH THE CELEBRATION OF THE HOURS, THE LITURGICAL SEASONS AND SPECIAL FEASTS AND DAYS
OLDER ADOLESCENT	<ul style="list-style-type: none"> † Plans and participates in prayer services and liturgies. † Develops appropriate ministerial skills: reader/lector; server; musician; etc. † Plans and participates in retreat experiences. † Organizes personal prayer life, including the theme of stewardship. † Defines meditation and contemplative prayer 	<ul style="list-style-type: none"> † Relates the communal nature of the sacraments. 	<ul style="list-style-type: none"> † Names and describes the seasons and major celebrations of the liturgical calendar.
ADULT	<ul style="list-style-type: none"> † Demonstrates different ways of relating to God in prayer on a personal level and in community. † Practices different methods of prayer, seeking a method compatible with one's spiritual growth. 	<ul style="list-style-type: none"> † Judges the Eucharist as essential to one's growth in faith personally and communally. † Identifies the sacraments as gifts from God for growth in faith personally and communally. 	<ul style="list-style-type: none"> † Detects God's presence in time and celebrates that presence both individually and communally.

VII
GOD CALLS US TO LOVE AND SERVE OUR NEIGHBOR

	1. ENGAGES IN ACTIVITIES THAT DEMONSTRATE AN UNDERSTANDING OF AND PERSONAL WITNESS TO CHRIST'S COMMAND TO LOVE AND SERVE ONE ANOTHER	2. ENGAGES IN SERVICE TO THE COMMUNITY IN RESPONSE TO THE GOSPEL CALL	3. CRITIQUES SOCIETAL STRUCTURES IN THE LIGHT OF CATHOLIC SOCIAL JUSTICE PRINCIPLES AND APPLIES THEM TO SOCIAL AND PERSONAL SITUATIONS	4. ACKNOWLEDGES AND AFFIRMS THE DIVERSE CULTURAL EXPRESSIONS OF CATHOLICISM
YOUNG CHILDHOOD	† Recognizes and responds when another is hurting or needs help.	† Practices simple acts of service.	† Names the importance of each person in one's family.	† Identifies children of various cultures and groups.
PRIMARY	† Demonstrates an awareness of learning compassion, loving actions and sharing with others. † Recognizes that Jesus sums up the commandments for us in His commandment of love.	† Understands that as Christians we are called to lead just and peaceful lives in the service of God and others, and by loving ourselves. † Practices acts of service.	† States how the Church works for love, justice, and peace.	† Recognizes that Catholicism extends to people of all races and nationalities.
INTERMEDIATE	† Recognizes holiness as caring about others as Jesus cared about us. † Identifies the Works of Mercy as ways to live out concern for others. † Recognizes the need to reach out to the needy as continuing the work of Jesus.	† Applies the call to love neighbor as self. † Practices acts of service.	† Recognizes the work of the Church as love, peace, justice. † States the Church's teaching to halt the arms race and other injustices.	† Compares cultural expressions of Catholicism as it is lived locally, e.g., Hispanic, African American, Vietnamese, Polish, Ethiopian, Chinese, etc.
YOUNG ADOLESCENT	† Employs acts of service to demonstrate love for others.	† Identifies practical acts of service in family, community, and Church. † Practices acts of service.	† Identifies the principles of social justice. † Determines rules based on fairness for the groups to which one belongs.	† Explores the concept that different is good. † Names the various rites within the Catholic Church. † Identifies the gifts of different cultural expressions of Catholicism.

	1. ENGAGES IN ACTIVITIES THAT DEMONSTRATE AN UNDERSTANDING OF AND PERSONAL WITNESS TO CHRIST'S COMMAND TO LOVE AND SERVE ONE ANOTHER	2. ENGAGES IN SERVICE TO THE COMMUNITY IN RESPONSE TO THE GOSPEL CALL	3. CRITIQUES SOCIETAL STRUCTURES IN THE LIGHT OF CATHOLIC SOCIAL JUSTICE PRINCIPLES AND APPLIES THEM TO SOCIAL AND PERSONAL SITUATIONS	4. ACKNOWLEDGES AND AFFIRMS THE DIVERSE CULTURAL EXPRESSIONS OF CATHOLICISM
OLDER ADOLESCENT	† Contrasts acts of service done for others from human motives and acts of service done for love of Christ.	† Explains how Scripture is the basis for the Church's teachings on social justice. † Determines a plan of action for one's personal service to others.	† Identifies "social sin." † Applies the Church's social teachings to current situations and problems. † Describes and explains the Church's teachings on life issues such as abortion, capital punishment, war and peace, euthanasia, poverty, etc. † Identifies the key points of the major social encyclicals (Rerum Novarum, Quadragesimo Anno, Pacem in Terris, etc.).	† Describes the impact of concepts such as "global village."
ADULT	† Integrates the message of Christ to love and serve one another.	† Conforms one's life to the great commandment. † Organizes one's life to include service to the community.	† Applies oneself to the solution of injustices wherever found in the world. † Critiques publicly and fearlessly the injustices existing around oneself.	† Plans ways to grow in knowledge and experience of diverse cultural expressions as gifts from God.