

Option B – Church History
CFCL 2015 highlighting addition and racism content
Template based on the Six Tasks of Catechesis*

I. Catechesis promotes Knowledge of the Faith

(Catechism of the Catholic Church #26-1065; General Directory for Catechesis #84-85, 87)

A. The person of Jesus Christ Recognize communion with Jesus Christ as the definitive aim of all catechesis.

- I.A.1.** Understand that from all eternity the Church was part of God’s dream of salvation for all peoples (CCC 758-762)
- I.A.2.** Know that the Church’s origins on earth are manifest in the teaching, preaching, healing ministry of Jesus Christ (CCC 763-766, 748)
- I.A.3.** Understand that the resurrection of Jesus is the starting point and central tenet of the Christian faith (1 Cor 15:12-14; CCC 792, 805; see Bokenkotter, Thomas. *A Concise History of the Catholic Church*, rev. ed. New York, NY: Doubleday Image Books, 1990, p. 16. See also Vidmar, John, O.P., *The Catholic Church Through the Ages*, 2nd ed. Mahwah, NJ: Paulist Press, 2014, p. 12)
- I.A.4.** Know that it is through the liturgical and sacramental life of the Church that the risen Christ continues to act on earth today (CCC 771, 776, 780) **ADDICTION RACISM SUICIDE**

B. Understand Scripture Explore the Scriptures in order to become hearers and doers of the Word.

- I.B.1.** Know that the gathering called “church” was pre-figured and prepared for under the Old Covenant, e.g., Gen 12:1-2; Gen 15:5-6; Ex 19:5-6; Deut 7:6-9; Is 2:2-5; Mic 4:1-5; CCC 761-762)
- I.B.2.** Understand that the New Covenant was instituted by Christ, who came to accomplish the Father’s plan of salvation and inaugurated the Church by announcing the reign of God, as promised in the Scriptures (Is 55:3; Jer 31:31-34; Lk 12:32; Mt 10:16; Mt 26:31-32; Jn 10:7-18; CCC 763-764)
- I.B.3.** Identify Christ’s mission mandate to his disciples, to preach, teach and baptize all peoples (Mt 28:18-20; CCC 74-75, 849)
- I.B.4.** Realize that the Church and her mission are fully revealed through the Holy Spirit in the Pentecost event (Jn 14:16-18, 26; Lk 24:45-53; Acts 2:1-21, 32-41; CCC 75-76, 767-768)
- I.B.5.** Know that the gifts, or *charisms*, of the Holy Spirit animate the Church and continue to be given for the good of the entire faith community as the one Body of Christ (1 Cor 12-14; CCC 799-801) **ADDICTION RACISM SUICIDE**
- I.B.6.** Give examples from Scripture of how the apostles were confirmed in their faith and filled with zeal to spread the Good News of Jesus Christ (Acts 1:1-5; Acts 2:1-4; Acts 2:42-47; Acts 3:1-10; Acts 4:1-4, 13-16, 31-35; Acts 5:12-16, 42; Acts 8:14-17, etc.)
- I.B.7.** Highlight briefly the roles of St. Peter and St. Paul in the early days of the Church (Mt 16:13-20; Acts 9:1-9, 17-19; Acts 13:46-49; Gal 2:1, 7-14; 1 Pet 1:1-2; 2:1-5, 9; 5:1-4; 2 Tim 1:1-2, 6-8; Eph 3:1-9; Rom 15:15-16; 1 Cor 15:1-11; see Bokenkotter, pp. 16-19)
- I.B.8.** Identify the three “missionary journeys” of Paul as described in the Acts of the Apostles (Acts 13-14; Acts 15:36-18:21; Acts 18:23-21:4; see Vidmar, pp. 22-27)

- I.B.9.** Name the two ways that the Good News of Jesus Christ was handed on from the apostles to those who followed them (*oral Tradition & written Scripture*; see 2 Tim 1:6-8, 13-14; 2 Tim 2:1-2; CCC 76, 80-83)
- I.B.10.** Describe how early controversies in the Church led to the formation of the “canon,” or authorized list, of the books of Scripture (Vidmar, pp. 34-39, esp. p. 39; see Bokenkotter, pp. 32-33)
- I.B.11.** Identify the principles employed in the determination of which books belonged in the official canon of Scripture (*the book had to go back to apostolic times, at least, and it had to be highly esteemed from an early date; it had to express the living faith of the Church; the guarantors of this were the bishops who could trace their origins back to the apostles*; see Vidmar, p. 39; also Bokenkotter, pp. 32-33)
- I.B.12.** Describe the relationship of Scripture and Tradition in the magisterium, or teaching office, of the Church (CCC 80-87)
- I.B.13.** Know that the Fathers and doctors of the early Church inculturated the Scriptures for Greek and Roman peoples (*Dei Verbum*, “Dogmatic Constitution on Divine Revelation.” Vatican II, 1965; 7)
- I.B.14.** Identify two of the Fathers of the Church who specifically contributed to the language, use, and understanding of the Bible in the early Church (Jerome & Origen; see Vidmar, pp. 52-53)
- I.B.15.** Describe how the Protestant reformers’ emphasis on the supreme authority of the Bible alone (*Sola Scriptura, Sola Fides, Sola Gratia*) was supported by the invention of the printing press (*greater access to the Bible, with texts translated into the vernacular and mass-produced, rather than dependency on the hand-copied manuscripts laboriously produced and preserved in the monasteries*)
- I.B.16.** Identify the Biblical School (*Ecole biblique*) of Jerusalem as the source of renewed interest and scholarly endeavors in Catholic biblical studies in the late 19th and early 20th centuries
- I.B.17.** Know that the Pontifical Biblical Commission was established in the early 20th century in response to tensions between biblical scholarship and Church teaching
- I.B.18.** Understand the significance of Pope Pius XII’s encyclical, *Divino Afflante Spiritu* (On Promotion of Biblical Studies, 1943), in relationship to modern biblical scholarship (*it opened the door to both literary and historical criticism, in order to defend the Bible’s basic reliability and historical character as well as to deepen biblical knowledge in the Church*; see the “Preface” [pp. 27-29], by Joseph Cardinal Ratzinger, to the Pontifical Biblical Commission’s *The Interpretation of the Bible in the Church*. Boston, MA: Pauline Books & Media, 1993)
- I.B.19.** Identify the Vatican II document which places the scriptures in the context of God’s self-revelation and provides guidelines promoting the reverence, study, and accessibility of the Bible within the life of the Church (*Dei verbum*, “Dogmatic Constitution on Divine Revelation,” 1965)

C. Creeds and Doctrines of the Church Become familiar with the great teachings of Christianity and their place in the priority of truths, e.g., the mystery of God and the Trinity, Christ, the Church, the sacraments, human life and ethical principles, eschatological realities, and other contemporary themes in religion and morality

- I.C.1.** Explain what it means to say that the Church is “in history” but at the same time “transcends history” (CCC 770-771, 779)

- I.C.2. Know that the Church has always claimed Jesus of Nazareth as its founder
 - I.C.3. Recognize the reality and the hope of Christ's Resurrection as Christianity's central teaching from the first days of the Church (1 Pet 1:3-5; 1 Cor:12-19; CCC 638, 647)
 - I.C.4. Know that from the beginning the Church has believed in the Real Presence of Christ in the consecrated bread and wine of the Eucharist (1 Cor 11:23-29)
 - I.C.5. Know that from its earliest days the Church has celebrated the Eucharist, and continues to do so today, in a form whose substance has not changed even with the diversity of times, cultures and liturgies (Acts 2:42; CCC 1356)
 - I.C.6. Know that the Church always has taught both the reality of sin and the even more powerful reality of God's mercy (1 Jn 1:8-9; Rom 5:15-21; CCC 847-848) **ADDICTION RACISM SUICIDE**
 - I.C.7. Understand the nature of doctrinal development over time and across cultures and give at least one example (CCC 192, 250-251; e.g., development of the creeds in the early Church; the doctrine of the Trinity; the doctrine of the Incarnation; the development of sacramental theology, etc.)
 - I.C.8. Name the seven sacraments of the Church, as finally and officially designated by the Council of Trent, 1545-1563
 - I.C.9. Understand the Church's consistent teaching, that all life—from conception to natural death—is a sacred gift from God and is to be respected as such (CCC 2258, 2261-2262, 2270-2271, 2277-2279, 2319-2324; see USCCB's *Catechetical Formation in Chaste Living*. Washington, DC: USCCB, 2008 [**CFCL**], **I.B.4**)
 - I.C.10. Know that the natural moral law is written into the soul of every person as he/she is created in the image and likeness of God, and thus it is applicable to all persons throughout all ages (CCC 1954-1959) **ADDICTION RACISM SUICIDE**
 - I.C.11. Recognize that God's promised beatitude—our eternal happiness in his presence—is the purpose and goal of all human life, in all times and places (CCC 1718-1721; Lk 23:39-43; Jn 14: 2-3; Jn 17:3, 24; 1 Jn 3:1-2; Rom 6:4-8; see **CFCL I.A.1**) **ADDICTION RACISM SUICIDE**
 - I.C.12. Know that the dogma of the Immaculate Conception (1854) is different from the feast of the Annunciation and is an example of how an expression of doctrine can develop over time from the "sense of the faithful" (CCC 490-493, 92, 99)
- D. Discover the Church's tradition and relevance of church history** Learn the richness of the Church's tradition, explore the theological and cultural heritage in which faith is expressed, and gain perspective on contemporary events and trends through an understanding of church history.
- I.D.1. Understand the significance of family stories in passing on life and wisdom through generations, and that just as people tell the stories of their families, so the Church has an important story, that of the Paschal Mystery, to tell through generations of believers (Hughes, Kevin L. *Church History: Faith Handed On*, in NCCL series, "Catholic Basics: A Pastoral Ministry Series," Chicago: Loyola Press, 2002, pp. x-xv)
 - I.D.2. Understand that the Church, from all eternity, was intended by the Father; was instituted on earth by the Son and given its visible structure; was revealed in all its fullness by the Holy Spirit on Pentecost; and will be perfected in glory at the end of time (LG 2; CCC 759, 748, 763, 765, 767-769, 778)
 - I.D.3. Describe how Apostolic Succession preserves the mission, office and teaching of the Apostles as entrusted to them by Christ (CCC 857-862)

- I.D.4.** Know that under Roman rule, initial tolerance for the early Church changed to open persecution when Christians refused to acknowledge and worship the Roman gods
- I.D.5.** Explain Tertullian's statement: "The blood of martyrs is the seed of the Church"
- I.D.6.** Identify some of the early teachers whose writings helped to sustain the faith of the persecuted Church, e.g., St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus
- I.D.7.** Know that the early Church developed a threefold solution to conflicting factions within that threatened its unity: (1) the beginnings of a ministerial structure (regional "overseers," or bishops); (2) the determination of the canon of scriptural writings; and (3) the formation of a rule of faith, or "creed" (Bokenkotter, p. 31)
- I.D.8.** Name and describe some of the early heresies and the councils that dealt with them (Gnostic Docetism, Arianism, Monophysitism and Nestorianism: Nicaea, AD 325; First Constantinople, 381; Ephesus, 431; Chalcedon, 451; see Vidmar, pp. 58-64; CCC 464-469)
- I.D.9.** Explain the significance of the Edict of Milan (AD 313) and the role played by the emperor Constantine (Bokenkotter, pp.36-39) Identify and research at least three of the Fathers and Doctors of the early Church (*St. Basil, St. Gregory Nanzianzen, St. John Chrysostom, St. Athanasius, St. Ephrem, St. Ambrose, St. Leo the Great, St. Gregory the Great*)
- I.D.10.** Know that the Western Church remained centered in Rome, while the Patriarchates of the Eastern Church emerged in Jerusalem, Antioch, Constantinople and Alexandria
- I.D.11.** Identify some aspects of the role of the Church in the West with the collapse of the Roman empire during the 5th- and 6th-century invasions by the Barbarians (*helped maintain some law and order during a chaotic time; helped to protect civilians and feed those in need; became the foundation for a new social and political order, that of "Christendom;"* see Bokenkotter, pp. 89-92)
- I.D.12.** Describe some of the contributions of the monastic movement as it grew under St. Benedict and the influence of the Celtic monks under St. Columban (*helped spread the church into northern and western Europe; developed agriculture, vineyards, wool production; formed centers around which small towns organized; promoted study of the classics and education in general, preserved culture;* see Bokenkotter, pp. 93-95)
- I.D.13.** Identify four historic reforms achieved during the papacy of St. Gregory the Great (*established the popes as de facto rulers of central Italy; strengthened the papal primacy over the Church in the West; supported the conversion of the barbarians; left a legacy of spiritual and theological writings that greatly influenced medieval thought;* Bokenkotter, pp. 92-93)
- I.D.14.** Understand the Church's role in the rise of Charlemagne, the "Holy Roman Emperor," and the significance of this for the relationship between popes and monarchs (*Pope Leo III crowned Charlemagne on Christmas Day, 800 AD, claiming him to be "crowned of God;" this firmly established the socio-political order known as Christendom, reinforcing the ties between church and state;* Bokenkotter, pp. 97-98)
- I.D.15.** Know that, with the gradual collapse of Charlemagne's Holy Roman Empire, both the papacy and the monarchy disintegrated even as they fought for control over each other and over the known world (Bokenkotter, pp. 99-104)
- I.D.16.** Name the pope (*Gregory VII*) whose claim of absolute authority over the Western Church paved the way for the papacy's world dominance for centuries to come
- I.D.17.** Understand the extent of the medieval Church's authority over not only religious matters but also every aspect of the social order (Bokenkotter, pp. 112-117)
- I.D.18.** Know that arguments over ecclesiastical and papal authority combined with a mix of

political, social and spiritual issues in the 11th century led to a series of schisms between the Eastern and Western churches and ultimately became a permanent divide



- I.D.19.** Identify the new “mendicant” religious orders that changed the structures of monasticism, and describe some of those changes (*St. Dominic and the Dominicans; St. Francis and the Franciscans; did not own land or property but traveled the countryside, preaching the gospel and living on whatever they could beg; Dominic sent his young friars to universities to study*)
- I.D.20.** Know that while the Crusades were ostensibly called to protect the Holy Land from the growing influence of Islam, Pope Urban II also saw this as a chance to re-unite the kings of Europe under papal rule and re-assert the primacy of ecclesiastical authority (see Vidmar, pp. 123-125, 134-136; Bokenkotter, pp. 138-140)
- I.D.21.** Recognize both the positive and negative aspects of the Crusades: a stronger, more united Europe; ongoing divisions between the East and West and ongoing tensions among Christians, Jew and Muslims
- I.D.22.** Identify some of the saints of the Middle Ages (500 A.D. to about 1500) and know why they are significant, e.g., Ss. Francis & Dominic; St. Clare and St. Catherine of Siena; St. Gertrude; St. Margaret of Scotland; St. Bonaventure; Ss. Albert the Great and Thomas Aquinas; St. Joan of Arc, etc.
- I.D.23.** Know that the ongoing struggles for power between the papacy and the newly-appearing nation-states of Europe led to the papacy’s transfer to Avignon under the control of the king of France for most of the 14th century (Vidmar, pp. 158-161)
- I.D.24.** Understand that the Great Schism (1378-1417), with a papacy in France and a papacy in Rome, came about through power-struggles both within and outside the Church and ruptured the Church’s unity (Vidmar, pp. 162-166)
- I.D.25.** Know that in the wake of the Schism, both the papacy and the entire Church were left in need of reform from many abuses—a degraded papacy; ignorant and immoral clergy; absentee bishops; exorbitant taxes; widespread simony; scandalous dispensations and sales of indulgences; general disorganization and decadence throughout the Church. (see Bokenkotter, p. 172)
- I.D.26.** Identify and research John Wycliffe and Jan Hus, two of the earliest reformers speaking out with grievances against the Church (Vidmar, pp. 166-167)
- I.D.27.** Know that the Renaissance popes were less concerned with reform of the Church and much more involved in Italian politics and the building up of papal grandeur, with classical studies and the arts flourishing under papal patronage
- I.D.28.** Understand that Martin Luther was a well-educated Augustinian monk whose struggles to be totally “sure” of his personal salvation through his own works of holiness eventually led him to the conclusion that salvation is completely a matter of “justification by faith” in which the human person plays a purely passive role and is utterly dependent on God’s righteousness (see Bokenkotter, pp. 186-190; Vidmar, pp. 194-195)
- I.D.29.** Explain how Luther’s teaching on justification put him in conflict with the Renaissance Church’s excessive focus on “earning” heaven through abusive practices such as the sale of indulgences (Bokenkotter, pp. 191-193; Vidmar, pp. 194-195)
- I.D.30.** Understand that the Reformation began through a confluence of political, philosophical and religious factors, e.g., the growing power of the nation-states and the waning authority of the Church; the rise of Individualism; an increasing sense that the Church was corrupt, outdated and maybe simply wrong (Vidmar, p. 184-187)
- I.D.31.** Explain the terms, *Sola Fides; Sola Gratia; Sola Scriptura* (In English, “Faith alone, Grace alone, Scripture alone”, three major tenets of the reformers; e.g., see Vidmar, pp.196-197)

- I.D.32.** Identify and research the major reformers who contributed to the rise of Protestantism, e.g., Martin Luther (Germany); John Calvin & Huldrych Zwingli (Switzerland); Henry VIII (England); John Knox (Scotland) (Vidmar, pp. 184-187; see also pp. 204-210, 213-218, 237-238)
- I.D.33.** Name some major “shifts” that took place in religious practice because of the reformers (*the Bible translated from Latin into the vernacular; worship conducted in the vernacular; a married clergy and emergence of a lay priesthood; Eucharist received under both species of bread and wine*)
- I.D.34.** Describe how the many tensions between the Protestant and Catholic groups grew into the Thirty Years’ War in Germany (1618-1648), which was resolved by a compromise known as *cujus regio, ejus religio*—that is, “whatever is the religion of the ruler, that will be the religion of his people”—and the rise of state churches (Vidmar, pp. 239-241)
- I.D.35.** Know that the Catholic Church experienced a period of inner renewal following the Protestant Reformation, during which the Capuchin, Ursuline and Jesuit religious orders emerged as harbingers of spiritual renewal (Vidmar, pp. 241-242)
- I.D.36.** Name the Council called by Pope Paul III in 1545 in response to the doctrinal confusion, fiscal abuses, widespread ignorance and organizational breakdown that followed the Reformation (*Council of Trent*; Bokenkotter, p. 216)
- I.D.37.** Identify the major improvements in the life of the Church that emerged from the Council of Trent (*the renewal of clergy and religious; development of seminaries for proper education of clergy; a universal catechism; clarification of doctrinal issues such as the relationship of grace and good works, the sacrificial character of the Mass, the Real Presence in Eucharist and the doctrine of Transubstantiation; development of the Tridentine Mass*; see CCC 1362-1372, 1376; Vidmar, pp. 245-246; Bokenkotter, pp. 216-218)
- I.D.38.** Name at least three significant outcomes of the counter-reformation (*the Tridentine Mass under Pope Pius V, which provided a uniform liturgy; the publication of a Catechism, a clear and concise summary of church teachings and practices; the growth of rigorous education and spiritual formation by the Jesuits; reform of the bishops and strengthening of their authority; a widespread renewal of sacramental piety*)
- I.D.39.** Identify and research some of the saints of this period, e.g., Angela Merici, Teresa of Avila, John of the Cross, Ignatius Loyola, Robert Bellarmine, Peter Canisius, Charles Borromeo, Francis de Sales, Jane de Chantal, Vincent de Paul, Louise de Marillac, Philip Neri
- I.D.40.** Know that the spiritual energy engendered by the Church’s counter-reform led to the expansion of missionary endeavors beyond Europe, to the Far East and the New World of the Americas (Bokenkotter, pp. 225-226; Vidmar, pp. 249-253)
- I.D.41.** Identify and research some of the missionaries of this period, e.g., Francis Xavier, Matteo Ricci, Bartolome de Las Casas, Junipero Serra, Eusebio Kino, Isaac Jogues and Jean de Brebeuf; and describe how they differed in their approach to indigenous peoples **RACISM SUICIDE**
- I.D.42.** Describe the significance of St. Peter Claver’s ministry to African slaves **RACISM SUICIDE**
- I.D.43.** Research the early saints of the Americas, e.g., Juan Diego, Rose of Lima, Martin de Porres, Kateri Tekakwitha **RACISM SUICIDE**
- I.D.44.** Identify some defining characteristics of the Age of Enlightenment (*the separation of secular culture from the Church; the “siege mentality” of the Catholic church; the rise of critical rationalism; tensions over religious freedom and personal autonomy (the sources*

of human happiness found in scientific progress); rational theism & Deism; the scientific method) (Bokenkotter, pp. 231-236; Vidmar, pp. 269-270)

- I.D.45.** Name some influential thinkers of the Age of Enlightenment, e.g., Descartes, Voltaire, Henri Rousseau, Adam Smith, Thomas Jefferson, Blaise Pascal, John Locke; and describe some of their important ideas or theories (Vidmar, pp. 267-272)
- I.D.46.** Understand and articulate the impact of the French Revolution on the Church (*the influence of representative government and an attempt to democratize the Church's structures; loss of clerical privilege; the suppression of religious orders; a split in loyalties—to the Civil Constitution or to the Church in Rome; the Reign of Terror imposing the death sentence on clergy still faithful to Rome; the “dechristianization” of the church in France and the rise of Deism; the nationalization of church property*) (Vidmar, pp. 275-282; Bokenkotter, pp. 248-256)
- I.D.47.** Know that the spiritual revival of the Church in post-revolutionary France eventually spread through other parts of Europe
- I.D.48.** Identify some of the saints from the revolutionary/post-revolutionary period, e.g., Jean Vianney, Mary Margaret Alacoque, Catherine Laboure, Therese of Lisieux) and name some new or reinstated religious orders of the late 18th-early 19th century (the Jesuits, Dominicans and Franciscans, Ursulines, Marianists, Sulpicians, Salesians and the Society of the Sacred Heart)
- I.D.49.** Identify the 19th century movement known as Ultramontanism (*Ultramontanists were those clergy who remained staunchly loyal to a strong papacy as a way to protect the Church from “godless, anti-Christian, and anticlerical liberals”; they were opposed to those who wanted the national churches to have more authority and to embrace a more “modern” mentality; see Bokenkotter, p. 284*)
- I.D.50.** Name the pope who is best known for renewing and strengthening the spiritual authority of the papacy in the 19th century and know the significance of his *Syllabus of Errors* (Pope Pius IX; *condemnation of liberal “errors” of intellectual freedom and freedom of religion, of rationalism and naturalism, of both socialism and capitalism; and affirmation of the church's defensive mentality toward modern liberal secular culture; see Bokenkotter, pp. 281-284*)
- I.D.51.** Know that the First Vatican Council, called by Pope Pius IX, was convened in 1869, 306 years after the Council of Trent
- I.D.52.** Name the document and some important points that came out of Vatican Council I's initial discussion (Dogmatic Constitution on Faith; *the council fathers approved the document, Dei Filius, which asserted that the Church was the guardian of the faith; that revelation was a valid source of knowing; and that there is a close relationship between faith and reason, so that human beings can know God through reason, but not without the help of Divine Revelation*)
- I.D.53.** Know that the infallibility of the pope was defined by the Council in 1870 (CCC 889-891, 2035, 2051); and that the Council was suspended soon after when the Papal States were seized and occupied by Italian troops
- I.D.54.** Name some of the social injustices that emerged with the Industrial Revolution, e.g., no living wage, no pensions or sick leave; child labor and sweat shops; denial of the right to form labor unions or mount strikes; management's ignoring of the human dignity of workers, etc.
- I.D.55.** Identify key teachings of Pope Leo XIII's encyclical, *Rerum Novarum*, which was the first modern teaching on social justice (*the earth's goods meant for all peoples; subsidiarity, justice for workers, and reform of capitalism [CCC 1883, 1885, 1894, 2209]; common*

- good, private property, living wage and unions [CCC 1807, 2401, 2403, 2246, 2435])*
- I.D.56.** Research at least two of the following church documents on Catholic Social Teaching and articulate the main teachings: Pope Leo XIII, *Rerum Novarum*; Pope Pius XI, *Quadragesimus Anno*; Pope St. John XXIII: *Mater et Magistra* and *Pacem in Terris*; Pope Paul VI: *Populorum Progressio* and *Octogesima Adveniens*; Pope St. John Paul II: *Laborem Exercens*, *Sollicitudo Rei Socialis*, and *Centesimus Annus*; Pope Francis: *Laudato Si'*; United States Conference of Catholic Bishops, *The Challenge of Peace* and *Economic Justice for All* (see Bokenkotter, pp. 297-299, 308-309)
- I.D.57.** Describe how Modernism's quest for intellectual freedom was overcome by the strength of the Neo-Scholastics and their fierce loyalty to an authoritarian tradition (Bokenkotter, pp. 310-319)
- I.D.58.** Recognize the two teachings for which Pope St. Pius X is best known, in the midst of his opposition to any hint of "modernism" (*lowered the age of First Communion to the age of reason, usually around seven years; popularized Gregorian chant and supported the liturgical movement taking place across Europe*)
- I.D.59.** Describe the leadership roles played by three 20th century popes during the two World Wars (*Pope Benedict XV: the Seven-Point Peace Plan; Pope Pius XI: signed Lateran Treaty with Mussolini but broke with him in 1931; broke with Hitler in his encyclical, Mit Brennender Sorge; Pope Pius XII: opposed the Nazis, spoke for peace; made efforts to save Jews; tried to provide hope during the war and afterward; proclaimed dogma of the Assumption*)
- I.D.60.** Identify the highlights of Pope St. John XXIII's speech at the opening of the Second Vatican Council (see *Gaudet Mater Ecclesia*, "Rejoice, O Mother Church" Oct. 11, 1962)
- I.D.61.** Know that the documents of Vatican II were more pastoral and less didactic in tone than those of previous councils
- I.D.62.** Research the papacy of Pope Paul VI and be able to identify the significant events (*guided the remaining sessions of the Council after John XXIII's death and implemented the teachings; was involved in the controversy over Humanae Vitae; met with Patriarch Athenagoras in Istanbul; visited New York, Bombay, Manila, etc.; promoted synods of the bishops; was succeeded by Pope John Paul I, who lived only 33 days as pope*)
- I.D.63.** Identify some movements that preceded the Council and enabled its implementation, e.g., the Liturgical Movement, work of Catholic Action and of Scripture scholars
- I.D.64.** Research and describe some of the key developments following Vatican II (e.g., changes in liturgy; growth of Scripture study; new approaches to church architecture; growth of the role of the laity; developments in catechesis involving both content and formation; renewal of the Eastern Churches; Pope Paul VI's call to evangelization, *Evangelii Nuntiandi*; see Bokenkotter, pp. 365-367)
- I.D.65.** Research and describe some of the highlights of the papacy of St. John Paul II (*first non-Italian pope in centuries; strongly opposed Communism; 104 papal trips overseas; author of numerous encyclicals, post-synodal letters and other writings [e.g., Fides et Ratio, Evangelium Vitae, Veritatis Splendor, Theology of the Body]; instituted the World Youth Days; promoted the Catechism of the Catholic Church; survived an assassination attempt, forgave his attacker*)
- I.D.66.** Name some highlights of the papacy of Pope Benedict XVI (*scholar and highly respected theologian; first encyclical, Deus Caritas Est, followed by apostolic exhortation, Sacramentum Caritatis; addressed the tensions between faith and today's culture and civilization; stressed ecumenism with Eastern Churches, Oriental and Eastern Orthodox, Protestant traditions; resigned from the papacy because of age, only the second pope in*

history to do so)

- I.D.67.** Describe the significance of Pope Francis' election (*first pope from the Americas [Argentina]; strongly shaped by his Jesuit background; first apostolic exhortation, Evangelii Gaudium, followed by post-synodal apostolic exhortation, Amoris Laetitia; encyclical, Laudato Si', brought together environmental challenges and their effects on the poor and marginalized peoples; traditional in doctrine but very strongly pastoral in approach' great concern for the poor, for refugees, for prisoners, etc.; highly ecumenical, shared the 500-year celebration of the Reformation with Lutheran church leaders; made overtures to Muslim, Jewish and Eastern Church leaders*)
- I.D.68.** Identify and research the origins of the Church in North America (*French-speaking Jesuit explorers, missions and martyrs; Spanish-speaking missions; English colonial Catholics; N.B. the differences in how they approached the indigenous peoples of the Americas*)
RACISM SUICIDE
- I.D.69.** Describe some effects of the immigration of ethnic Catholics on the Church in America (*mostly working class, seen as second-class citizens; development of national/ethnic parishes; growth of Catholic school and hospital systems to educate and support immigrant communities; parishes became center of social life, etc.*) **RACISM SUICIDE**
- I.D.70.** Describe some of the roles played by the Church in the development of social justice in the United States (*Cardinal Gibbons' influence in the implementation of Church teaching on workers in late 19th, early 20th centuries; Church support of labor unions' fight for workers' rights; Church outreach to the unemployed, the poor and the hungry during the Great Depression*) **RACISM SUICIDE**
- I.D.71.** Know that the Eastern Churches established Patriarchates in North America, mostly in the eastern United States and western Canada
- I.D.72.** Know some of the highlights of the development of Catholic education in North America (*rise and influence of parochial schools; significant percentage of world's Catholic colleges and universities found in United States; growth of a university-educated population helped Catholics move into middle- and upper-classes; Catholic outreach to lower-class in both urban and rural settings*) **RACISM SUICIDE**
- I.D.73.** Identify some areas of concern as the Church moves from late 20th century into the early 21st (*pro-life issues [embryonic stem-cell research, euthanasia, abortion]; weakened confidence in Church leadership because of sex-abuse scandal; church attendance and vocations to clergy and religious life are down; society has been rapidly secularized, which has had an impact on family structures; religious illiteracy has grown; see CFCL I.A.26 & I.B.1-9*) **ADDICTION SUICIDE**
- I.D.74.** Name some reasons for hope in the Church of the 21st century (*regrowth of some seminaries and religious communities; multiple forms of lay leadership; youth/young adult participation in World Youth Days; growth of the New Evangelization, promoted by every pope since St. John XXIII; influence of the Catechism of the Catholic Church and widespread interest in Scripture studies; strength of the pro-life movement and renewed focus on strengthening family-life; efforts to respond, pastorally and in catechesis, to the growing diversity of cultures in the Church*) **RACISM SUICIDE**
- I.D.75.** Identify and research some of the saints and leaders of the 20th/21st century, e.g., Elizabeth Seton, Frances Cabrini, John Neumann, Katherine Drexel, Rose Philippine Duchesne, Theodora Guerin, Oscar Romero, Dorothy Day, Baroness Katherine de Hueck Doherty, Augustus Tolton, Thea Bowman, Cesar Chavez, Mary Elizabeth Lange, etc.

- E. Christian thought and culture** Develop the philosophical and theological foundations of the faith and appreciate expressions of Christian thought and culture.
- I.E.1.** Describe some effects of the inculturation of the Greek and Roman cultures in the early church, e.g., influence of Plato [“shadows” and “realities”] on Church Fathers; influence of Roman legal system; the Greek dualism of body and soul, matter and spirit; primacy of Greek and Latin as the official languages of the Church, places of worship modelled after Roman public halls, or “basilicas;” liturgy took on aspects of the court-life of emperors, etc.)
 - I.E.2.** Know that the Celtic monks brought Christ and the Church to northern Europe and helped to shape the Middle Ages by promoting their monastic schools, with stress on education, culture and the classics
 - I.E.3.** Describe the influence of the monasteries on the life of the people, e.g., they developed agriculture, vineyards and wool production; they stabilized the nomadic tribes and became central to the small towns that grew up around them; they provided a place of safety from roving enemy peoples
 - I.E.4.** Know that an influential shift from the self-contained, manual labor of the old monasteries occurred as St. Dominic sent his friars off to study Scripture, philosophy and theology before they went out to preach, sending them to the new universities emerging in such cities as Oxford, Cambridge, Paris, Padua, and Krakow
 - I.E.5.** Explain briefly the philosophy/theology of Scholasticism (*A system of reasoning aimed at scientific knowledge but best known as knowledge about God; based on the idea that faith can and should be understood through reason which is given by God to all persons; best known through the work of St. Thomas Aquinas, a 13th century Dominican friar and student of St. Albert the Great, who used the newly rediscovered works of the philosopher Aristotle as a basis for his systematic theology; his most famous work is his Summa Theologiae; see Vidmar, pp.144-146; Bokenkotter, pp. 146-150*)
 - I.E.6.** Name some characteristics of the Renaissance, e.g., a revived study of classical culture and languages; the rise of humanism; the influence of the universities and intellectual pursuits, etc.
 - I.E.7.** Identify some Christian humanists such as Petrarch, Erasmus and St. Thomas More, and describe their attempts to reform the Church during the Renaissance (*Christian humanists believed in example and education as tools for reform, assuming that learning of any kind would increase piety, that knowledge would improve humanity; secular values and the power of human nature, itself, would play a very large role in that improvement; see Bokenkotter, p. 184 and Vidmar, p. 174*)
 - I.E.8.** Know that the city of Florence and the Medici family were primary patrons of the arts during the Renaissance period; research some of the great artists who worked in the service of the Church and identify some of their most famous works (Giotto, Bl. Fra Angelico, Michelangelo, Raphael, Bramante, Bernini, etc.)
 - I.E.9.** Describe the significance of the new (Renaissance period) St. Peter’s Basilica in Rome; the *Duomo* in Florence; The Vatican’s Sistine chapel
 - I.E.10.** Research St. Philip Neri, who promoted the sacred music of Palestrina and the historical scholarship of Baronius
 - I.E.11.** Describe some effects that the invention of the printing press had on the Church in the mid-15th century: availability of the Bible in the vernacular; availability of Luther’s Catechism; publication of religious tracts by the reformers

- I.E.12.** Know that, following the Reformation, the visual arts became more secular while church architecture flourished as expressions of Catholicism's grandeur and God's glory (Bokenkotter, pp. 246-247)
- I.E.13.** Identify and research some of the great musicians of the Post-Reformation period, e.g., Thomas Tallis, Johann Sebastian Bach, Palestrina, Monteverdi, Pergolesi, etc.
- I.E.14.** Describe some effects of the rise of rational theism and Deism during the Age of the Enlightenment (Bokenkotter, pp. 231-236)
- I.E.15.** Identify the underlying philosophical thought in the rise of liberal Catholicism in the 19th century (*separation of church and state within a democratic framework, including freedom of thought, freedom of the press, freedom of education and true religious freedom; divine revelation as an invalid form of information; and all creeds of an equal value; see Vidmar, p. 285; Bokenkotter, pp. 269-270*)
- I.E.16.** Research and describe the influence of John Henry Cardinal Newman (*His work ultimately influenced the Second Vatican Council in the areas of the interface between reason and faith; the development [not change] of doctrine; the theology of the laity*) and that of Archbishop John Carroll (*first bishop of the American church; directed the building of first institutions, aided by various religious orders; committed to the American principle of separation of church and state*)
- I.E.17.** Research the influence of Darwinism and Marxism on the Church of the late 19th and early 20th century (*the intellectual challenges of the rise of a strong philosophy of materialism and the evolutionary view of human origins*)
- I.E.18.** Know that the 19th century Liturgical Movement in Europe and the resurgence of Scripture studies laid the groundwork for the development of thought at the Second Vatican Council
- I.E.19.** Recognize the injustices and suffering that emerged during the Industrial Revolution as influential in the rise of Catholic Social Teaching
- I.E.20.** Describe the influences of Americanization of the Catholic Church (*Catholics move into the mainstream of American life, not stay isolated; efforts to reconcile the church with modern culture; endorsement of political democracy, modern scientific methods of research, efforts at social reform and ecumenism; see Bokenkotter, p. 335; Hughes, pp. 109-111*)
- I.E.21.** Research at least two of the leading persons (authors, poets, musicians, etc.) who emerged during the Catholic literary revival of the early-mid 20th century, spreading across Europe and into the US, e.g., Thomas Mann (Germany); Charles Peguy, Francois Mauriac, George Bernanos (France); Hilaire Belloc, G. K. Chesterton, Graham Greene, Evelyn Waugh, T. S. Eliot, Edward Elgar, Gerard Manley Hopkins (Britain); Shusaku Endo (Japan); Joyce Kilmer, Flannery O'Connor, Walker Percy (United States)
- I.E.22.** Research the experience and the influence of the Black and Hispanic communities in the American Church (Vidmar, pp. 311-312) **RACISM SUICIDE**
- I.E.23.** Identify some of the issues that challenge the Church in today's culture and society (materialism, individualism, secularization, issues in bioethics; see CCC 2292-2295, 2314-2316, 2419-2425, 2428-2434, 2437-2440, 2445-2446; see also **CFCL I.A.26, I.B.1-9**)
ADDICTION RACISM SUICIDE

II. Catechesis promotes knowledge of the meaning of the Liturgy and Sacraments

(CCC #1066-1690; GDC #84-85, 87)

A. Paschal Mystery Forms and Transforms Understand, live and bear witness to the paschal mystery – the life, death and resurrection of Jesus Christ -- celebrated and communicated through the sacramental life of the Church.

II.A.1. Know that throughout history the same Paschal Mystery is celebrated in every time, place and culture, even as some of the forms of celebration may change and differ over time and across cultures (CCC 1085, 1200-1209) **RACISM SUICIDE**

B. Sacraments Learn and embrace in one's life church doctrine on the eucharist and other sacraments.

II.B.1. Know that the sacraments of the Church were derived from the life and teachings of Jesus and over time took the form of the Seven Sacraments as we know them today (CCC 1115-1117, 1076)

II.B.2. Locate in Scripture the first use of the Trinitarian formula for Baptism (Jesus' commissioning of the apostles in Mt 28:19)

II.B.3. Identify the earliest scriptural teaching on the celebration of the Eucharist, and its author (St. Paul, in 1 Cor 11:23-25)

II.B.4. Know that the basic structure of the "breaking of bread" described in early sources such as Acts 2:42, the *Didache*, and St. Justin Martyr, was--and still is--the heart of the Eucharistic liturgy (see Stasiak, Kurt. *Sacramental Theology*. Catholic Basics: A Pastoral Ministry Series. Chicago, IL: Loyola Press, 2001. p. 56 for St. Justin's commentary)

II.B.5. Describe the historical factors which led to the separation of Baptism and Confirmation into two distinct

II.B.6. Describe how the Sacrament of Penance and Reconciliation developed from a lengthy, public process into a private encounter between the penitent and priest (CCC 1446-1448; Stasiak, pp. 56-58)

II.B.7. Identify the teaching on the reception of Reconciliation and the Eucharist that was promulgated by the Fourth Lateran Council (1215) (*the Council made obligatory the annual confession of serious sin and the annual reception of the Eucharist*; see Bokenkotter, p. 117)

II.B.8. Briefly describe how the theology and practice of the Anointing of the Sick has evolved throughout the history of the Church (CCC 1509-1515; Stasiak, pp. 58-59)

II.B.9. Locate in the New Testament St. Paul's directions to the leaders of the early Church (*1 Tim 3:1-13; 2 Tim 1:6, 3:14-4:2; Titus 1:5*)

II.B.10. Know that the threefold division of ordained ministry appears to have been in place by the end of the second century (Stasiak, pp. 59-60)

II.B.11. Describe some of the historical reasons why matrimony was the last sacrament to be recognized by the Church as a sacrament equal to the other six (CCC 1613, 1661; Stasiak, pp. 60-61)

II.B.12. Identify some of the conflicting ideas about Eucharist that arose during the Protestant Reformation, and their effects on the Church's sacramental life (Vidmar, pp. 199-201, 205-207, 209)

II.B.13. Know that the seven sacraments as they are known today were officially decreed by the Council of Trent in 1547 (Stasiak, pp. 62-64)

II.B.14. Summarize the teaching on Transubstantiation and the Real Presence as it was officially declared by the Council of Trent in 1551 (CCC 1376-1377)

II.B.15. Describe some developments in the understanding of Transubstantiation that have evolved since Trent and especially in the wake of Vatican II (Stasiak, pp. 97-98;

C. Liturgical Catechesis Acquire the spirituality, skills and habits of full, conscious, and active participation in the liturgy, especially the eucharistic liturgy.

II.C.1. Name some of the changes that occurred in the celebration of the eucharist, after Christianity became the official religion of the Roman Empire, that gradually separated the assembly from the ordained presider (*movement from celebrating in the small house-churches to gathering large numbers in the public meeting halls [called "basilicas"]; adoption of courtly attire [vestments] for the priest; priesthood associated more with offering sacrifice, less with care of the community; spread of Latin as the official language for ritual use, not the common language of the people; an increased emphasis on sin and unworthiness and a decline in participation by the people*)

II.C.2. Describe some of the liturgical changes that occurred following Vatican II and note their significance (*things that made worship more inclusive of the assembly and that encourage participation, e.g., the change from celebrating the mass in Latin to the use of the vernacular; presider moved to face the assembly; emphasis on participation in the responses and through music; introduction of lay readers, greeters, ushers, etc.*)

D. Dimensions of Priesthood: Baptismal and Ordained Value the dignity of the baptismal priesthood and of the ordained priesthood and value their respective roles in liturgical celebration and Christian mission.

II.D.1. Identify the aspects of priesthood historically shared by all baptized believers (CCC 1546, 1591; *the baptismal priesthood joins one to the priesthood of Jesus Christ through a life of prayer and worship, of sacrifice, of service to others*)

II.D.2. Describe the difference between the priesthood of the baptized and the priesthood of the ordained (CCC 1547, 1591-1592; see also Stasiak, pp. 121-122; *the ordained priesthood is called specifically to be at the service of the baptized priesthood through teaching and preaching, leading in worship, and providing pastoral care*)

II.D.3. Know that, since the Protestant Reformation, changes in the interpretation of Eucharist also have led to differences in understanding the role and significance of the ordained priesthood (CCC 1545; *If Eucharist is seen only as a memorial or simply as a shared meal, there is no need for a priesthood that acts in the name of, and in the person of, Christ the Head, making present in the Eucharistic sacrifice his redemptive sacrifice; thus there is no need for a sacrament of orders to confer a sacred power on that priesthood. While some protestant traditions do have a rite of ordination [not a sacrament] to confirm one's calling to minister to the people, others have no formal requirement or rite*)

III. Catechesis promotes Moral Formation in Jesus Christ (CCC #1691-2557; GDC #84-85, 87)

A. Commandment to Love Understand how the entire law of the Gospel is contained in the 'new commandment' of Jesus, to love one another as he has loved us.

III.A.1. Know that Jesus' command to love others, even our enemies, is based in gratitude for the immensity and gratuitousness of God's love for us, and lies at the heart of the moral

life (see Lk 7:36-48; Bokenkotter, p. 11) **ADDICTION RACISM SUICIDE**

B. Ten Commandments and Beatitudes Study the Ten Commandments, the Beatitudes, and the moral catechesis of the apostolic teachings, and live in accord with them.

III.B.1. Know that the moral teachings of the Church are derived directly and in a continuous line from the Ten Commandments (the Old Covenant); Jesus' teachings (especially the Beatitudes) and the teachings of the apostles (the New Covenant) to today's 21st century

C. Sin and Grace Understand the reality and nature of sin and the power of God's grace to overcome it.

III.C.1. Explain the difference between Luther's understanding of grace and good works, and the Church's teachings on it (CCC 1815-1816; 1996-1997; 2002, 2005, 2007-2009; 2021-2023; Vidmar, pp. 194-195; Bokenkotter, pp. 188-190; *Luther was opposing abuses [e.g., the misuse of indulgences] that promoted the idea that we can save ourselves by doing good works or by "buying our way" into heaven. He also was distressed by his own inability to do good and his fear of God's vengeance. For him, even our good actions are sinful if not impelled by faith in God's justification, which comes externally through the merits of Christ and a subsequent "re-birth" in the Holy Spirit within the individual person—sola fides, "faith alone." Our role is a passive one—throw ourselves on God's mercy and trust that we will be justified by our faith, alone. The Church teaches that grace is the gift of God's life in us, freely given so that we may in turn freely respond and cooperate in our calling to become God's children. Believing that God's grace is at work in us and trusting God's love, we respond with good actions; and if we sin, we know we can return, trusting in God's grace and love. At the heart of our response is conversion—moved by the Holy Spirit and united to Christ in love, we act out of faith and charity. Our role is an active, free response and participation in God's life which bears fruit in good works.*

III.C.2. Know that in recent years, representatives of both the Lutheran and Catholic traditions have worked together to reconcile their teachings on grace and good works and have come to a place of mutual understanding and acceptance with the issuance of the *Joint Declaration on the Doctrine of Justification*, 1999

D. Conscience Formation Learn how to acquire and follow a well-formed conscience in personal and social life, clarifying current religious and moral questions in the light of faith, and cultivating a Christian discernment of the ethical implications of developments in the socio-cultural order.

III.D.1. Understand that moral questions continue to arise as science and technology give rise to new developments in human capabilities, e.g., stem-cell research vs. embryonic stem-cell research; more and better nuclear weapons; manipulation of genes; cloning; techniques for psychological torture; pollution of air, water and land by chemicals used in manufacturing, etc. (CCC 1956-1960)

E. Objective Moral Norms Recognize, defend, and live by the truth of objective moral norms as taught by the Church's magisterium in its moral and social teaching.

III.E.1. Know that, even as new developments may give rise to new understandings and applications of the Church's moral and social teachings, the underlying moral principles, based on natural law, remain constant and universal (CCC 1956-1960)

F. Gospel of Life Promote a thorough catechesis on the Gospel of Life so that respect for life from conception until natural death is honored in personal behavior, in public policy, and in the expressed values and attitudes of our society.

III.F.1. Know that the Church's teaching on the dignity of the human person and respect for human life has been consistent from the beginning and still applies today **ADDICTION RACISM SUICIDE**

III.F.2. Identify some of the challenges to the Church's Gospel of Life that are present in today's society and explain why they are issues, e.g., genetic "selection" before birth; legalized abortion; euthanasia; assisted suicide; embryonic stem-cell research; human "collateral" in the use of mass weapons of destruction; chemical warfare; the death penalty; genocide; infant mortality rates in impoverished populations; careless destruction of resources, including the environment, for the sake of profit, etc. (CCC 2241, 2258, 2269-2271, 2276-2279, 2312-2313, 2315-2317, 2318-2330; **CFCL I.B.2 & 9**) **ADDICTION RACISM SUICIDE**

G. Living a Moral Life Live a lifestyle reflecting scriptural values of holiness, simplicity, and compassion.

III.G.1. Know that throughout the history of Christianity, believers have been, and continue to be, called to live a moral life based on the example of Jesus Christ and empowered by the Holy Spirit (**CFCL I.A.9-12**; CCC 2013, 2017, 2021, 2028-2030, 683) **RACISM SUICIDE**

IV. Catechesis teaches the Christian how to Pray (CCC #2558-2865; GDC #84-85, 87)

A. Christian Prayer Tradition Become familiar with the diverse forms and expressions of Christian prayer, with special attention to the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer. Experience and appreciate the richness of the Catholic tradition of mysticism and contemplation as it has taken from across the centuries in diverse historical and cultural settings.

V.B.1. Know that the Church has a rich and varied history of prayer, meditation and contemplation, initially rooted in Judaism and extending across many cultures throughout her 2,000 years (CCC 2568, 2591, 2598, 2620-2622, 2624-2625, 2644, 2651, 2661-2663, 2684, 2693)

V.B.2. Understand that the Church's long tradition of prayer is one of the ways that the whole tradition of faith is shaped and nurtured: *lex orandi, lex credendi*, "the law of prayer is the law of faith" or "As we pray, so we believe" (CCC 2651)

- V.B.3.** Locate the text of the “Lord’s Prayer,” or “Our Father,” in Scripture and explain why it has continued to hold a central place in the life of the Church from its earliest days (Mt 6:9-15; Lk 11:1-5; CCC 2759-2764, 2767-2776)
 - V.B.4.** Describe how contemplative prayer differs from vocal or meditative prayer (CCC 2722-2724, 2709-2719)
 - V.B.5.** Identify and research some of the great contemplatives/mystics of the Church who at the same time led very active lives, e.g., Hildegard of Bingen, Catherine of Siena, John Vianney, Francis of Assisi, Teresa of Avila, Thomas Aquinas, Joan of Arc, Dominic de Guzman, Ignatius of Loyola, Clare of Assisi, Fra Angelico, Martin de Porres, Pierre Teilhard de Chardin, Andre Bessette of Montreal, Teresa Benedicta of the Cross (Edith Stein), Thomas Merton, Pedro Arrupe, etc.
 - V.B.6.** Articulate your understanding of this statement by the 20th century theologian, Karl Rahner: “When [a person] is with God in awe and love, then [s/he] is praying.” (from *The Need and Blessing of Prayer*)
- B. Personal Prayer** Develop a regular pattern of personal prayer and spiritual reflection, recognizing vocal prayer, meditation, and contemplative prayer as basic and fruitful practices in the life of a disciple of Jesus.
- IV.B.1.** Research some of the “schools of prayer,” or spiritualities, of the Church and identify one that you feel drawn to try, knowing that different forms may be appealing at different times, e.g., meditating on the Scriptural readings for the day’s liturgy; practicing “Lectio Divina”; Centering prayer; the Jesus Prayer; devotional prayers like the rosary or Way of the Cross; Ignatian meditation; reciting vocal prayers learned by heart; using online resources such as www.sacredspace.ie/ or the daily “Three-Minute Retreat” from www.loyolapress.com/3-minute-retreats-daily-online-prayer
- C. Communal Prayer** In addition to the Eucharistic liturgy, learn to appreciate the Liturgy of the Hours and engage in shared prayer with others, especially family prayer, as well as at parish meetings and in small communities of faith.
- IV.C.1.** Know that there is no such thing as “private” prayer in the Catholic tradition; in the Body of Christ which is the Church, even one’s personal or solitary prayer affects the whole community (CCC 2655)
 - IV.C.2.** Explore different forms of communal prayer, in addition to the Eucharistic liturgy, e.g., using Morning/Evening Prayer from the Liturgy of the Hours; small-group prayer at home or at school; participating in devotional prayers, etc.
- D. Popular Piety and Devotions** Recognize and encourage practices of popular piety and devotion that help believers express and strengthen their faith in Jesus Christ.
- IV.D.1.** Identify some of the historical factors that led to the rise of Eucharistic Adoration (Stasiak, pp. 101-103; CCC 1378-1379)
 - IV.D.2.** Explain the history of the rosary as a popular devotion centered on the mysteries of Christ’s life in the company of Mary (CCC 2673-2679) *According to legend, Mary appeared to St. Dominic and gave him the rosary. In fact, however, the practice of reciting 150 “Hail Marys” grew out of efforts to substitute for the 150 psalms recited in the cycle of the Liturgy of the Hours. The monks and nuns could use the psalter but the*

laity were largely illiterate, so were taught the prayer of the rosary as a substitute for the psalter.

- IV.D.3.** Research the history of a devotional prayer that appeals to you, or is important to your family or culture, e.g., the *Posadas* or Our Lady of Guadalupe; Our Lady of Perpetual Help; the Sacred Heart of Jesus; Our Lady of Fatima; Our Lady of Czestochowa, etc.

V. Catechesis prepares the Christian to live in Community and to participate in the life and mission of the Church (GDC #84, 86-87)

A. Spiritual Growth Pursue personal and spiritual growth in human and Christian maturity.

- V.A.1.** Understand that, throughout the history of the Church, the basic doctrines have not changed, but that expressions of those doctrines may have taken on different nuances in keeping with expanding knowledge in areas such as human development, the social sciences, and technological and scientific advances (*for example, better understanding of psychology and mental illness has led to a more compassionate approach to suicide, without changing the basic teaching that it is wrong to take a life; more knowledge of the devastating power of nuclear weapons has led to a goal of completely outlawing war* [see *Gaudium et Spes*, “Pastoral Constitution on the Church in the Modern World.” Vatican II, 1965; #82]) **ADDICTION RACISM SUICIDE**

B. Relationships and Responsibilities Cultivate the human values and Christian virtues that foster growth in interpersonal relationships and in civic responsibility.

- V.B.1.** Know that with the development of the Church’s social doctrine in the 19th century, the Church clearly calls all disciples to be responsible for a Christian interpretation of historical events (CCC 2244-2246, 2419-2422)
- V.B.2.** Understand how the social teaching of the Church supports moral judgment about social and economic matters: by proposing principles for reflection; by providing criteria for judgment; by giving guidelines for action (CCC 2420, 2423) **ADDICTION RACISM SUICIDE**
- V.B.3.** Describe the Church’s historic stance on the treatment of migrants and refugees (Lev 19:33-34; Ex 22:20; Deut 24:17-22; Deut 10:17-19; Ps 146:9; Mt 2:13-23; Mt 25:35-40; Heb 13:1-2; CCC 2241-2242, 2451, 2455, 2458-2459, 2462-2463; see also the pastoral letter by the US and Mexican bishops, *Strangers No Longer* [2003], esp. 101-107, pp. 47-50 www.vacatholic.org/documents/Immigrants-Strangers-No-Longer.pdf) **RACISM SUICIDE**

C. Marriage and Family life—Domestic Church Nurture marriage and family life to build up the Church of the home.

- V.C.1.** Know that, although marriage was not officially recognized as one of the seven sacraments of the Church until the 16th century, the Church has consistently taught that marriage is the covenant relationship between one man and one woman that expresses Trinitarian love through mutual self-giving and the generation of new life (Gen 2:18-25; Gen 1:28; CCC 371-372, 383, 1660-1661, 2331, 2335; **CFCL I.A.3, 29**)
- V.C.2.** Understand that from the Church’s earliest days, the Christian home has been the “domestic church” (Acts 18:8; Acts 16:31-33; Acts 11:14; CCC 1655-1657; **CFCL II.B.1-2**)

D. Faith Communities Share actively in the life and work of the parish, and foster the potential of small communities to deepen the faith and relationships of members, to strengthen the bonds of communion with the parish, and to serve the Church's mission in society.

V.D.1. Explain why the parish became such an important entity in the lives of ethnic Catholics in 19th-century America (see Vidmar, p. 310) **RACISM SUICIDE**

V.D.2. Identify some of the parish ministerial roles—once restricted to the clergy or vowed religious—that have opened up to the laity since Vatican II (*lector, sacristan, Extraordinary Minister of Holy Communion, Director of Religious Education, Director of Adult Faith Formation, member or chairperson of finance committee, pastoral team members, parish council members, Eucharistic Ministers to the sick or homebound, hospital or prison chaplaincy, etc.*)

E. Nature and mission of the Church Learn the church's teaching on the nature and mission of the Church, including an understanding of the Church's authority and structures and of the rights and responsibilities of the Christian faithful.

V.E.1. Describe briefly some of the evolving ways over the centuries that the Church has seen herself in relationship to society and the world (some examples: *initially, small households under persecution; an expanding force under the protection of the Roman Empire, taking on some of the grandeur and "courtliness" of the empire; a hierarchical structure with both ecclesiastical and temporal authority; a military power as "defender of the faith;" a fortress against error; proselytizer of "savages" for the good of their souls, even using physical force; in North America, a minority group facing bias and persecution; protector of immigrants, with parishes as ethnic enclaves; a rising force of educated professionals; "in the world" rather than "against the world;" a global church; a presence among the poor and sign of God's love for them; a "sacrament" of God's plan for all humanity [CCC 775-776, 780]*)

V.E.2. Know that, even with all the variations in the Church's relationship to temporal history, the Church maintains the teaching that all humanity is one community, with both its beginning and its end in God (CCC 759, 780, 842; *Gaudium et Spes*, "Pastoral Constitution on the Church in the Modern World." Vatican II, 1965; #1 & 23; see also *Nostra Aetate*, "Declaration on the Relation of the Church to Non-Christian Religions." Vatican II (1965), 1; also *National Directory for Catechesis (NDC)* 152, p. 216) **RACISM SUICIDE**

V.E.3. Explain what it means, to say that the Church is *in* history, yet *transcends* history (CCC 770-771)

V.E.4. Know that beginning with Jesus' mandate to his disciples and from Pentecost onward the Church's missionary nature has continued to be evident (Mt 28:19-20; Acts 2:1-4, 42-43; Acts 5:14; Acts 6:7; CCC 767; *Ad Gentes Divinitus*, "Decree on the Church's Missionary Activity." Vatican II, 1965; 2, 5, 8)

F. Ecumenism Support the ecumenical movement and promote the unity of God's people as a constitutive dimension of fidelity to the Gospel.

V.F.1. Understand that, in God's plan, all humanity is destined to be gathered into the family of God (CCC 759) **ADDICTION RACISM SUICIDE**

V.F.2. Know that from the very beginning, Jesus prayed for unity among his disciples (Jn 15:4-5; Jn 17:11, 20-23; CCC 813)

V.F.3. Understand that throughout history the one Church has been characterized by a diversity in both God’s gifts and in the people who have received them (CCC 814)

RACISM

V.F.4. Briefly describe the major historical divisions in the Church and highlight some reasons—religious, social, political—behind those divisions (e.g., the separation of the Eastern and Western Churches; the Great Schism of the papacy; the separation of the followers of the 16th century reformers from the Catholic Church; see Vidmar, pp. 102-108, 162-165, 184-187; Bokenkotter, pp. 120-126, 165-172, 186-200; see also Hughes, Kevin. *Church History: Faith Handed On*. “Catholic Basics: A Pastoral Ministry Series. Chicago: Loyola Press, 2002. pp. 60-63)

V.F.5. Identify the document from the Second Vatican Council (1962-1965) that sets out the Church’s current teaching on Ecumenism: *Unitatis Redintegratio*, “Decree on Ecumenism.” Vatican II, 1964

V.F.6. Summarize briefly the Catholic principles on ecumenism, as found in the introduction and chapter one (par. 1-4) of *Unitatis Redintegratio*

V.F.7. List the main points of the Church’s teaching on the prerequisites to ecumenical progress (CCC 820-822; see also *General Directory for Catechesis (GDC)*, 197-198; *NDC* 51-B, C, pp. 211-212)

V.F.8. Research and describe the progress made in ecumenism since Vatican II, especially between the churches of the East and the West, Roman Catholics and Lutherans, and Roman Catholics and Anglicans and/or Presbyterians (Bokenkotter, pp. 380-383, ff.; 406-410)

VI. Catechesis promotes a Missionary Spirit that prepares the faithful to transform the world (GDC #84, 86-87)

A. Evangelization Cultivate an evangelizing spirit among all the faithful as an integral element of their baptismal calling, of the Church’s nature and mission, and of a Catholic way of life.

VI.A.1. Know that the call to evangelization—i.e., to proclaim to all peoples the Good News of Jesus Christ—began with Jesus’ mandate to his apostles in Mt 28:19-20 and continues today as part of the baptismal calling of each disciple

VI.A.2. Identify some highlights of the three missionary journeys of St. Paul in his attempt to evangelize “the world” as it was known at that time (Vidmar, pp. 22-27)

VI.A.3. Describe the difference between what we today understand as evangelization and some of the ways it has been practiced in the Church’s past (*Initially, the spread of the Good News through preaching and teaching; later, often was connected with imperialism and colonialism, sometimes through the use of force; the “New Evangelization” of the 20th century respects cultures and the practices that are aligned with Gospel values [inculturation]; it extends not only to those who have never heard the Gospel, but also to those who have heard it but have turned away, and to the disciples who want to deepen their faith; see Vidmar, pp. 320-323* **RACISM SUICIDE**)

B. Vocation/Apostolate Respond to God’s call whether as lay, ordained, or vowed religious, and develop a personal apostolate in family, Church, and society.

VI.B.1. Identify the differences in meaning among these terms: job; profession; career; vocation

- VI.B.2.** Describe the shift, since Vatican II, in the Church’s understanding of “vocation” (previously used in the narrow sense of a call to priesthood or consecrated religious life; now recognizes that *every* Christian has a baptismal vocation—the vocation to holiness and service as a disciple of Jesus Christ; CCC 3, 1694)
- VI.B.3.** Identify the Vatican II document that focuses on the vocation of the laity as baptized Christians and highlight the main ideas in Chapter I (*Apostolicam Actuositatem*, “Decree on the Apostolate of Lay People”. Vatican II, 1965)
- VI.B.4.** Summarize pages 3-4 and 7-8 in *Called & Gifted for the Third Millennium*, the US Catholic bishops’ response to Vatican II’s “Decree on the Apostolate of the Laity” www.usccb.org/about/laity-marriage-family-life-and-youth/called-and-gifted-for-the-third-millennium.cfm
- VI.B.5.** Explain the message of “The Call to All Believers,” pp. 7-8 in the US bishops’ statement, *Co-Workers in the Vineyard of the Lord* www.usccb.org/upload/co-workers-vineyard-lay-ecclesial-ministry-2005.pdf
- C. Social Action and Transformation** Explore and promote the applications of the Church’s moral and social teaching in personal, family, professional, cultural, and social life.
- VI.C.1.** Know that modern Catholic Social Teaching emerged with Pope Leo XIII’s encyclical, *Rerum Novarum* (1891), and that it was written in response to labor issues resulting from the Industrial Revolution
- VI.C.2.** Identify the major points in the social program of Leo XIII’s *Rerum Novarum* (both communism and capitalism were condemned as economic bases for society; the family was upheld as the basic unit of society; private property was a natural right; just wages were to be settled by mutual agreement; Vidmar, p. 319)
- VI.C.3.** Know that Bl. Pope Paul VI’s encyclical, *Populorum Progressio*, “The Progress of Peoples” (1967), institutionalized social action efforts in the US Catholic Church that continue today, especially in diocesan offices for Justice and Peace and through national efforts such as the Catholic Campaign for Human Development (see resources in www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/foundational-documents.cfm)
- VI.C.4.** Identify the new curial structure set up by Pope Francis in January, 2017, to promote human development and the works of mercy, justice and peace for all people (*The Pontifical Council for Justice and Peace, created by Bl. Pope Paul VI, is now the Dicastery for Promoting Integral Human Development. This new body combines the work of four earlier pontifical councils—Justice & Peace; Migrants & Itinerant Peoples; Health Workers; and Cor Unum [the Vatican’s charities]*) **ADDICTION RACISM SUICIDE**
- VI.C.5.** Know the themes of Catholic Social Teaching, and be able to apply them to situations and events in today’s world
- life and dignity of the human person, CCC 1929-1935 **ADDICTION RACISM SUICIDE**
 - the call to family, community and participation, CCC 1879-1882, 1913-1915, 2207-2210 **ADDICTION RACISM SUICIDE**
 - rights and responsibilities, CCC 2211, 2237-2239 **RACISM SUICIDE**
 - option for the poor and vulnerable, CCC 2241-2243, 2443-2446, 2437-2441 **ADDICTION RACISM SUICIDE**
 - dignity of work and the rights of workers, CCC 2427-2435 **RACISM SUICIDE**
 - Solidarity, CCC1939-1942 **ADDICTION RACISM SUICIDE**

- the common good, CCC 1905-1912 **RACISM** **SUICIDE**
 - the universal destination of goods, the right to private property and care for God's creation, CCC 2415-2418, 2452, 2456-2457 **ADDICTION** **RACISM** **SUICIDE**
- VI.C.6.** Explain the teaching of today's Church that the laity is called in a special way to work for the transformation of the world (CCC 897-900, 2246, 2442; *Lumen Gentium*, "Dogmatic Constitution on the Church." Vatican II [1964], 31) **ADDICTION** **RACISM** **SUICIDE**



D. Interreligious Dialogue Appreciate the value of interreligious dialogue and contacts, and promote the Church's mission *ad gentes* in the local and universal Church.

VI.D.1. Describe some of the factors in today's global world that have heightened the Church's need for interreligious contacts and dialogue, e.g., technology, communications, trade and economic globalism, migration of peoples, issues in bioethics, etc.

VI.D.2. Identify and summarize the main points in the brief Vatican II document, *Nostra Aetate* ("Declaration on the Relation the Church to Non-Christian Religions." Vatican II, 1965)

VI.D.3. Explain the historical reasons why *Nostra Aetate* gives special attention to the Church's relationship with Judaism and Islam (*Nostra Aetate* 3 & 4; see also the *GDC* 199 & 200; and *NDC* 51-D & 51-E [pp. 211-216])

*Committee on Education of the United States Catholic Conference. *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States*. Washington, DC: United States Conference of Catholic Bishops, 1999. pp. 28-33.

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