

CONNECT! 

BRINGING FAITH TO LIFE

**Scope & Sequence:
School**



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touching hearts. enlivening minds.

IT'S WHERE FAITH AND LIFE COME TOGETHER!

Connect! Bringing Faith to Life is a 3-year interactive program that presents the core teachings of the Catholic faith to middle school students in grades 6–8, in a way that helps them connect learning with living.

Dive into the pillars of the faith!

Each year of the program explores the four doctrinal pillars of the Catholic faith (The Creed, Liturgy and Sacraments, Christian Morality and Justice, and Prayer). The third year adds seven chapters of focused study on Church history. The students access the content for this study in a separate student book created just for this topic.

Dig into the Bible!

Each year, the students will encounter additional chapters that explore key themes and passages from Scripture, using the Bible as their primary text. The students will not simply read about the Bible. They will read the Bible itself.

Questions? We're here to help.

Our team is made up of seasoned teachers, skilled in theology and doctrine as well as how to make classrooms engaging and active!

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Scope & Sequence

Chapter	Core Understandings	Key Scripture Passages	Key Words
1. Revelation, Scripture, and Tradition <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 31–43 50–141	<ul style="list-style-type: none"> • Out of love, God reveals himself and his plan for humanity in two main ways: through Sacred Scripture and Sacred Tradition. • The seventy-three books that make up our Sacred Scripture are the Word of God, whereby human authors were inspired by the Holy Spirit to share the truths that will bring us our salvation. • Sacred Tradition consists of those truths that will bring us our salvation and that have been handed down to us over the centuries through the Church under the guidance of the Holy Spirit. • Although God has made himself known to us, our human understanding cannot completely grasp him. 	<ul style="list-style-type: none"> • Genesis 1:1–2:4 • Genesis 2:5–25 • 1 Samuel 3:1–10 • Job, chapter 38 	<ul style="list-style-type: none"> • Gospels • Revelation • Sacred Scripture • Sacred Tradition
2. God the Father <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 198–213 232–237	<ul style="list-style-type: none"> • God revealed himself to us as “the Lord” who knows us completely and is always with us. • In the Mystery of the Holy Trinity, God revealed himself as the Father, the Son, and the Holy Spirit—three Persons in one God. • Through Jesus we share in the close relationship he has with God, so we too can call God “Father.” • Because God’s very being is Truth and Love, and we are his children, we can share his truth and love with others. 	<ul style="list-style-type: none"> • Exodus 3:14 • Psalm 139:1–2, 15–16 • Matthew 3:13–17 • Matthew 11:27 • John 5:19–29 	<ul style="list-style-type: none"> • Abba • mystery • Yahweh
3. The Holy Trinity <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 232–267	<ul style="list-style-type: none"> • The Trinity is the central mystery of the Christian faith—namely, that the one God has revealed himself in three Persons as Father, Son, and Holy Spirit. • Though God is one, and every action of each Divine Person is an act of the whole God, God’s works are more strongly associated with a particular Person of the Trinity. • The relationship between the Persons of the Trinity is one of perfect love and unity. • The love shared among the Persons of the Trinity pours out to us to share with our family and friends and the rest of the world. 	<ul style="list-style-type: none"> • Isaiah 6:4–5 • Acts of the Apostles 1:1–28 • 1 Corinthians, chapters 4–8 	<ul style="list-style-type: none"> • God the Father • Holy Spirit • Son of God • Trinity
4. Creation <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 279–324	<ul style="list-style-type: none"> • God created all that exists because he wanted to share his love with his creatures. Although God allows evil to exist, he never ceases to bring good out of evil. • Human sin, which separates us from God and one another, is one reason that evil exists. • Creation is not simply one event that happened a long time ago but is the ongoing work of God. • Creation is the work of the whole Trinity—Father, Son, and Holy Spirit. 	<ul style="list-style-type: none"> • Genesis 1:1–3 • Genesis 1:26 • Genesis 1:28 	<ul style="list-style-type: none"> • angels • creation • Heaven and Earth



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5. The Human Person <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 385–421 1699–1715	<ul style="list-style-type: none"> Being human means that we have been created in God's image and have the ability to love and care for one another. The human person is a living being made up of both a physical body and an immortal, spiritual soul, existing together in perfect unity. Original Sin resulted from the disobedience of our first parents and created the condition in which humanity finds itself—one in which we sometimes find it hard to say no to sin. Human beings are religious beings trying to find our spiritual home with God, and we will experience worry and restlessness until we do. 	<ul style="list-style-type: none"> Genesis 1:26–27 Genesis 2:7 Genesis 2:16–17 Romans 7:14–25 	<ul style="list-style-type: none"> human person Original Sin soul temptation
6. Faith: Responding to God <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 84–100 142–184	<ul style="list-style-type: none"> Faith is believing God made himself known to us through his words and actions, accepting God's truth with our minds, and living our lives based on this belief. Faith is necessary for salvation, is a gift from God, and is an act of the entire Church. Having faith means trusting in God and allowing him to be in complete control of our lives, acknowledging that true happiness cannot be achieved apart from God. Faith demands action in response to the recognition that God is our true home. 	<ul style="list-style-type: none"> Psalm 31:3–5 Matthew 17:20 Matthew 23:23–28 James 2:14–17 	<ul style="list-style-type: none"> creed faith monotheistic
7. Jesus Christ, True God and True Man <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 430–483	<ul style="list-style-type: none"> Through the Incarnation, Jesus makes it possible for us to get to know him, to love him, and to follow him. Scripture and Tradition teach us that Jesus is a Divine Person with two natures—human and divine. The Incarnation means that Jesus is the awaited Messiah and, as both God and man, the perfect mediator for sinful humanity. Jesus shows us that he desires friendship with us and provides a model of perfect holiness that we might imitate. 	<ul style="list-style-type: none"> Mark 4:35–41 John 1:14 John 10:30 John 15:12–17 	<ul style="list-style-type: none"> Incarnation mediator Messiah
8. The Birth of Jesus <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 484–511	<ul style="list-style-type: none"> Through both the shepherds and the Magi, the Gospel writers teach us that God has come for all people, rich and poor alike. God chose Mary to be the mother of the Savior and prepared her through the Immaculate Conception. Mary is an example for all people of how to follow Jesus. Saint Nicholas of Myra is an example of loving generosity and provides the roots for the modern-day Santa Claus. 	<ul style="list-style-type: none"> Matthew 1:18–2:23 Luke 1:26–38 Luke 2:1–40 	<ul style="list-style-type: none"> Annunciation Immaculate Conception Magi
9. Jesus Teaches <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 522–534 535–570 2816–2821	<ul style="list-style-type: none"> The Kingdom of God is not a specific place but rather a state of living in harmony with God and with one another. Jesus shows us that an ordinary life, lived well with love of God and others, has great worth. Jesus told stories, called parables, to teach surprising lessons about the Kingdom of God. Jesus came into the world to fulfill the Law of Moses and the teachings of the prophets and to reveal their true meaning. 	<ul style="list-style-type: none"> Matthew 5:17–19 Matthew 5:27–48 Matthew 13:31–32 Matthew 17:1–9 Matthew 22:36–40 	<ul style="list-style-type: none"> Kingdom of God parables Transfiguration
10. Jesus Heals <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 1500–1510	<ul style="list-style-type: none"> Jesus' healing of body and soul is done out of the love and compassion that marks the Kingdom of God. Jesus came to heal our inner sickness, including unhealthy and hurtful thoughts and desires. Jesus' healing of our souls reconciles sinners and restores our relationship with God and others. Jesus passed his healing mission on to the Apostles, and it is kept alive in the Church through the power of the Holy Spirit. 	<ul style="list-style-type: none"> Matthew 8:5–13 Matthew 9:18–19, 23–26 Mark 2:1–12 Mark 9:17–29 Luke 7:11–17 Luke 8:43–48 	<ul style="list-style-type: none"> miracle reconciles Works of Mercy
11. The Death of Jesus <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 595–637	<ul style="list-style-type: none"> Christ's Passion shows his great love for us and is a model for how we are to love others. One image of the suffering and death of Jesus is as the Paschal Lamb. Through the Paschal Mystery, the sacrifice of Christ brings new life for all. The Gospel of Matthew presents Jesus as the Suffering Servant that was foretold in the Book of Isaiah. Jesus freely accepted death so that we might live in union with God forever. 	<ul style="list-style-type: none"> Psalm 22 Isaiah, chapter 53 Matthew 8:17 Matthew 20:17–19 Matthew 26:1–28:20 Luke 22:19–20 	<ul style="list-style-type: none"> Paschal Mystery Passion Passover



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12. The Resurrection of Jesus <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 638–682	<ul style="list-style-type: none"> Jesus Christ's Resurrection is real and confirms the truth of everything he taught his disciples. After his death, Jesus was raised to new life, his soul united with his eternal, glorified body. Through faith in him, we will share in his Resurrection. Before ascending to Heaven, Jesus gave his mission to his disciples, a mission we participate in today. Jesus is now seated at the right hand of the Father but will return at the end of time for the Last Judgment. 	<ul style="list-style-type: none"> Matthew 25:31–46 Matthew 28:1–8, 16–20 Mark 16:1–8 Luke 24:1–49 John 20:1–10, 24–29 John 21:1–10 	<ul style="list-style-type: none"> Ascension Last Judgment Resurrection
13. Meeting Jesus in the Gospels <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 101–141	<ul style="list-style-type: none"> Through the Gospels, Jesus calls us to know him, serve him, and share in God's love. With the guidance of the Holy Spirit, Jesus' followers teach us about him through their stories. Each of the Gospel writers used unique source material and wrote for different audiences. Pursuit of a deeper understanding of Jesus through the Gospels will lead to happiness and discipleship. 	<ul style="list-style-type: none"> Mark, chapter 1 Luke 1:1–4 John 2:1–12 2 Peter 1:16–18 	<ul style="list-style-type: none"> synoptic
A. The Gospel of Mark <i>Catechism Paragraphs</i> 541–556 595–630	<ul style="list-style-type: none"> Mark's first chapter establishes the Good News that Jesus is the Messiah and Son of God, as Jesus immediately begins to call disciples, to teach, and to heal. Jesus uses parables to teach about the Kingdom of God. People know there is something special about Jesus, and Peter identifies Jesus as the Messiah. Although the disciples are not perfect, Jesus calls them to follow him, just as he calls us to discipleship. 	<ul style="list-style-type: none"> Mark 1:1–45 Mark 4:1–33 Mark 8:27–38 Mark 9:33–37, 10:35–45 	<ul style="list-style-type: none"> disciple
B. The Gospel of Matthew <i>Catechism Paragraphs</i> 75–76 551–553 554–556 781	<ul style="list-style-type: none"> In Matthew's Gospel, Jesus is the Messiah who springs from within God's people (the ancestors of Christ) yet is destined to be the Savior of the whole world (symbolized by the Magi). Jesus' teaching was opposed by the Jewish leaders. Jesus is shown to be both human and divine, as witnessed by his Transfiguration and his miracles. Jesus declares that Peter is the foundation of the Church, and sends us, his Church, into the world with a message of love and salvation. 	<ul style="list-style-type: none"> Matthew 1:1–17, 2:1–12 Matthew 12:15–21, 13:54–58 Matthew 14:22–32, 15:1–9 Matthew 16:13–19, 17:1–8 Matthew 28:16–20 	<ul style="list-style-type: none"> Pharisees scribes
C. The Gospel of Luke <i>Catechism Paragraphs</i> 64 546 781 2448	<ul style="list-style-type: none"> In Luke's Gospel, Jesus shows special love for those who are poor and urges the rich to be in solidarity with them. Luke's Gospel emphasizes Jesus' concern for women, who were greatly marginalized in society. Luke shows Jesus' compassion and forgiveness for sinners and other outcasts. Luke, a Gentile himself, makes clear that non-Jewish converts are included in God's plan of salvation. 	<ul style="list-style-type: none"> Luke 7:36–50 Luke 15:11–32 Luke 16:19–31 Luke 17:11–19 	<ul style="list-style-type: none"> compassion marginalize salvation
D. The Gospel of John <i>Catechism Paragraphs</i> 290–292 651–655 964–970	<ul style="list-style-type: none"> John's Gospel helps its readers see that the Risen Christ is present in their lives. Its use of symbolic language leads us to a deeper understanding of God's love. John's Gospel emphasizes how Jesus' encounters and relationships with people help them come to know him as the Messiah and to know eternal life. In John's Gospel, special moments center around meals that teach us about Jesus and his mission. John's story of Jesus' Passion, death, and Resurrection calls each of us as beloved disciples to take action and spread the Good News. 	<ul style="list-style-type: none"> John 1:1–14 John 4:1–30 John 14:1–17 John 20:1–10 	<ul style="list-style-type: none"> discourse metaphor preexistent
14. The Holy Spirit <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 683–747	<ul style="list-style-type: none"> Jesus Christ and the Holy Spirit are inseparable from each other and from the Father. We experience God's love and come to know Jesus through the Holy Spirit. The Old Testament gives witness to the action of the Holy Spirit in preparation for the coming of Jesus, the Messiah. In the fullness of time, the Holy Spirit prepared Mary to bring Jesus into the world and leads people to a relationship with him. The Spirit descended upon the disciples at Pentecost and continues to guide the mission of the Spirit and of Jesus through the Church. 	<ul style="list-style-type: none"> Isaiah 11:2 Luke 4:18–19 John 14:16–17 John 20:21–23 Acts of the Apostles, chapter 2 	<ul style="list-style-type: none"> Advocate Fruits of the Holy Spirit



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15. Grace and the Gifts of the Holy Spirit <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 1830–1832 1996–2016	<ul style="list-style-type: none"> Grace is the gift of God’s loving presence in our lives, freely offered to each person. It is our choice to accept God’s gift of love. When we allow God’s grace into our lives, we are changed and begin to live and love like Jesus. Accepting the gift of God’s grace means loving God and neighbor. The seven Gifts of the Holy Spirit are special graces that help us respond to God’s call to live holy lives. 	<ul style="list-style-type: none"> Matthew 7:16–17 John 15:1–5 1 Corinthians 12:4–11 	<ul style="list-style-type: none"> Gifts of the Holy Spirit grace sanctifying grace
16. Liturgy: The Church’s Public Prayer <i>Catechism Pillar</i> Liturgy and Sacraments <i>Catechism Paragraphs</i> 1066–1075 1135–1152 1163–1167	<ul style="list-style-type: none"> Liturgy is the communal, official, and public prayer through which we participate in the life of the Trinity and celebrate the Paschal Mystery. Symbols and sacramentals are central to liturgy, for they help us encounter Christ. When we gather as the Church, we are united with Heaven and are participating in the work of the Holy Spirit to make Christ and his saving mystery present. Necessary and beautiful variations happen within liturgical practice, but we are nonetheless united through the consistent symbols, words, and actions of our communal prayer. 	<ul style="list-style-type: none"> 1 Samuel 10:1–2 Matthew 6:5–15 Luke 2:22–24 Luke 2:41–52 Luke 4:16–22 Luke 21:14–20 	<ul style="list-style-type: none"> assembly sacrament symbols
17. Sacraments: Celebrating Christ’s Presence <i>Catechism Pillar</i> Liturgy and Sacraments <i>Catechism Paragraphs</i> 1113–1134 1667–1679	<ul style="list-style-type: none"> The Sacraments of Initiation are Baptism, Confirmation, and the Eucharist. The Sacraments of Healing are Anointing of the Sick and Penance and Reconciliation. The Sacraments at the Service of Communion are Matrimony and Holy Orders. Sacraments are encounters with Christ, who is the Original Sacrament. As we celebrate the sacraments, we experience God with us and become a sign of Christ for the world. The sacraments are sacred mysteries, instituted by Christ and entrusted to his Church to give grace. Grace comes from but is not limited to the sacraments. Sacramentals, or sacred signs, also help prepare us to receive grace and come to know God in our lives. 	<ul style="list-style-type: none"> Matthew 28:19–20 Mark 15:37,39 	<ul style="list-style-type: none"> sacramental
18. Living the Moral Life <i>Catechism Pillar</i> Christian Morality and Justice <i>Catechism Paragraphs</i> 1730–1748 1749–1761 1776–1802 1803–1811 1954–1960	<ul style="list-style-type: none"> Free will is the basis for our moral responsibility, and we look to Sacred Scripture to guide our choices. The Ten Commandments and the Golden Rule (Matthew 7:12) given to us by Jesus summarize God’s Law for us. The natural law is an inborn understanding of what is good. God uses the teachings of the Old Law to prepare us for the Good News of Jesus in the Gospels. Virtues are habits we develop to help us consistently do the right thing. The Cardinal Virtues (human virtues) and Theological Virtues help us walk the paths of faith and reason and come closer to God. 	<ul style="list-style-type: none"> Matthew, chapters 5–7 	<ul style="list-style-type: none"> free will morality natural law virtues
19. Moral Decision-Making <i>Catechism Pillar</i> Christian Morality and Justice <i>Catechism Paragraphs</i> 85–95, 100 890–892 1730–1748 1749–1761 1987–1996 2032–2040	<ul style="list-style-type: none"> When judging the morality of an action, we must consider the object, intention, and circumstances. Freedom is the ability to make good and right choices based on a well-formed conscience. Sins are offenses against God. Our relationship with God and our neighbor should be the focus of our lives. The Church offers us guidelines that help us grow in our love of God and neighbor. 	<ul style="list-style-type: none"> The Gospels (in general) 	<ul style="list-style-type: none"> doctrine justification Magisterium
20. Prayer: Conversation with God <i>Catechism Pillar</i> Prayer <i>Catechism Paragraphs</i> 2559–2565 2599–2622 2666–2697	<ul style="list-style-type: none"> Prayer is our way of staying in touch with God at all times. God never tires of wanting to be with us. Because nothing can separate us from the love of God, it is always possible to pray. Our relationship with God can have ups and downs. 	<ul style="list-style-type: none"> Romans 8:31 	<ul style="list-style-type: none"> conversion
21. Ways to Pray <i>Catechism Pillar</i> Prayer <i>Catechism Paragraphs</i> 971, 1174–1178 2626–2628 2629–2633 2634–2636 2639–2643 2650–2662	<ul style="list-style-type: none"> Prayer is our response to God’s invitation to relationship with him. Petition and blessing are two of the forms of prayer. Intercessions, praise, and thanksgiving help us express our dependence on God. We learn to pray through daily prayer, the liturgy, reading and hearing the Word of God, and the virtues of faith, hope, and love. Christians throughout history have practiced three major expressions of prayer: vocal prayer, meditation, and contemplation. 	<ul style="list-style-type: none"> Psalms 4:2 Psalms 34:2–4 Psalms 50:15 Romans 10:11–13 Philippians 4:6 1 Thessalonians 5:16–18 	<ul style="list-style-type: none"> blessing intercession thanksgiving



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1. God's Plan for Salvation <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 54–73 120–141 758–769	<ul style="list-style-type: none"> In the first stage of salvation history, human sin disrupts the loving and full relationships God intended. In the second stage, God begins repairing the damaged relationship with him caused by sin. The call of Moses and the Exodus from Egypt continue God's saving plan in the third stage of salvation history and lead into the fourth stage, where the Israelites enter into the Promised Land. The fifth stage of salvation history is the formation of the kingdoms of Judah and Israel. But as a result of their broken covenant with God, the kingdoms fall, leading to the sixth stage, where the Israelites are taken to and return from the Exile in Babylon. The seventh and eighth stages of salvation history introduce Jesus Christ, God's own Son, as the culminating act of God to redeem humanity, and the establishment of the Church, which preaches the Good News of salvation in Christ until his return. 	<ul style="list-style-type: none"> Genesis 2:4–3:24 Genesis, chapters 4–8, 11 Psalm 9:7–12 John 6:47–58 Acts of the Apostles 2:43–47 	<ul style="list-style-type: none"> covenant the Exile Exodus Gentiles salvation history
2. The Old Testament <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 101–141	<ul style="list-style-type: none"> The Old Testament is divided into four major parts and includes a variety of literary genres. The first section is the Pentateuch, which reveals foundational truths about God's plan for Creation and humanity. The second section of the Old Testament is the historical books. These books are not unbiased history but instead are written to emphasize God's action in history. The third section of the Old Testament is the wisdom and poetry books, which use Hebrew poetry to teach how to live a good and holy life. The fourth section of the Old Testament is the prophets. The prophets of Israel had two basic messages: calls to reform and hope-filled promises. 	<ul style="list-style-type: none"> Genesis, chapters 1, 2, 3, 4, 17 (excerpts) Exodus, chapters 1–15, 19–20, and 24:1–8 Deuteronomy, chapters 5–6, 7:7–8:19 Joshua 24:15 Book of Proverbs (excerpts) Wisdom 6:12–21 	<ul style="list-style-type: none"> Baal and Asherah judges Pentateuch
3. Biblical Covenants: Old and New <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 612–614 839–840	<ul style="list-style-type: none"> God enters into sacred agreements, called covenants, with his people, and God remains faithful to his covenant promises even when his people are not faithful to him. God entered into a covenant with Abraham, making the Israelites God's Chosen People, and with Moses when he gave the Israelites the Law. God entered into a covenant with David, promising him that he would always have descendants and that his kingdom would last forever. Through Jesus Christ, God establishes a new and everlasting covenant with the human race. 	<ul style="list-style-type: none"> Genesis, chapters 2–3 Genesis 6:5–13, 9:1–17, 12:1–9 Exodus, chapter 31 1 Chronicles 17:1–15 	<ul style="list-style-type: none"> Chosen People New Covenant Satan Ten Commandments

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A. The Patriarchs of Israel <i>Catechism Paragraphs</i> 59–61 205	<ul style="list-style-type: none"> • God Calls Abraham, and Abraham places his complete trust in God. • God’s blessing extends through Isaac to Jacob and was not stopped because of Jacob’s deception. • Jacob, the deceiver, was himself deceived, but he persevered to marry both Leah and Rachel. • Joseph is made governor over all of Egypt because God gave him the gift of interpreting dreams. 	<ul style="list-style-type: none"> • Genesis 12:1–9, chapter 22 • Genesis, chapter 27 • Genesis 28:1–5, 29:1–30 • Genesis 37:12–36, chapter 41 • Proverbs 3:5 	<ul style="list-style-type: none"> • famine • inheritance • patriarch • sacrifice
B. The Israelites’ Exodus from Egypt <i>Catechism Paragraphs</i> 203–213 1961–1964 2052–2082	<ul style="list-style-type: none"> • God heard the cry of his people suffering in Egypt and called and equipped Moses to lead the Israelites out. • The Israelites were saved from the tenth and final plague, the death of the firstborn sons, by the blood of the Passover lamb. • God destroyed the Egyptians and saved the Israelites through the waters of the Red Sea. • Moses received the Ten Commandments of God on behalf of the people, and the people agreed to observe them. 	<ul style="list-style-type: none"> • Exodus 3:1–4:17 • Exodus, chapters 12, 14 • Exodus, chapters 19–20 • Romans 13:10 • Matthew 22:37–40 	<ul style="list-style-type: none"> • ancestors • Decalogue • Passover • slavery
C. The Israelites Settle in the Promised Land <i>Catechism Paragraphs</i> 768 798–801 1830 2307–2314	<ul style="list-style-type: none"> • Obedience in every detail to God’s commands assured the Israelite victory over Jericho. • Every good thing that happens has God as its origin. • God heard the cry of his people, Israel, and led Deborah and Barak in victory over the Canaanites. • Even when we find ourselves in harm’s way as a result of sin, we can always call upon God for strength, and he will answer us. 	<ul style="list-style-type: none"> • Joshua, chapters 4, 6 • Joshua 24:1–28 • Judges 4:4–5 • Judges, chapter 16 	<ul style="list-style-type: none"> • betray • chariot • conquer • foreign
D. Israel’s First Kings <i>Catechism Paragraphs</i> 309–314 695 711	<ul style="list-style-type: none"> • The Israelites demand a king, and Samuel warns them about how the king will treat them. • God leads Samuel to anoint David as the next King of Israel. • David sins greatly when he lusts after Bathsheba and has her husband killed in battle. • Solomon prays for wisdom to rule God’s people with justice and to know the difference between good and evil. 	<ul style="list-style-type: none"> • 1 Samuel, chapters 8, 16 • 1 Samuel 8:9–18 • 2 Samuel, chapter 11 • 2 Samuel 12:7–9 • 1 Kings, chapter 3 • Psalm 51:1–11 	<ul style="list-style-type: none"> • anoint • monarchy • mourn • wisdom
E. Women of the Old Testament <i>Catechism Paragraphs</i> 2307–2317 2426–2449 2464–2492	<ul style="list-style-type: none"> • Through Rebecca’s courage and confidence, she orchestrated Isaac’s blessing of Jacob and Jacob’s escape from his brother, Esau. • Ruth, faithful to her God and mother-in-law, found happiness with Boaz and became the mother of Obed and the grandmother of King David. • Judith courageously used her gifts of courage, cleverness, and beauty to infiltrate the Assyrian stronghold and kill their general, Holofernes, thereby saving her people, Israel. • Esther’s fidelity and love for her king allowed her to uncover and thwart Haman’s plot to kill her cousin Mordecai and exterminate her people. 	<ul style="list-style-type: none"> • Genesis, chapter 27 • Leviticus 19:9–10 • Book of Ruth • Judith, chapters 10, 12–13 • Esther, chapters 5–7 	<ul style="list-style-type: none"> • gallows • integrity • solidarity • threaten
4. The Prophets and the Hope for a Messiah <i>Catechism Pillar</i> The Creed	<i>Catechism Paragraphs</i> 64, 201 218, 522 762, 1964 2581 2595 522 555 702	<ul style="list-style-type: none"> • As salvation history progressed, God spoke directly to special individuals—the prophets—who carried his message to his people. • Amos was the first classical prophet, and he preached against injustice. • Ezekiel was a prophet and a priest who used symbolic actions to get his prophetic message across. • Through their words and actions, the prophets prepared the Chosen People for the coming of the Son of God, Jesus Christ, the Messiah. 	<ul style="list-style-type: none"> • prophet



Chapter	Core Understandings	Key Scripture Passages	Key Words
<p>5. Worshipping God</p> <p><i>Catechism Pillar</i> <i>Catechism Paragraphs</i> Liturgy and Sacraments 1333–1334 1337–1341</p>	<ul style="list-style-type: none"> Exploring the development of the ways we worship God helps us better understand the meaning of the Mass. Like the feasts and rituals of our Old Testament ancestors in faith, the Mass is a sacrifice. The Mass has deep roots in the Feast of Passover, which recalls the event that freed the Israelites from slavery. Jesus, celebrating Passover at the Last Supper, establishes a new and ultimate sacrifice. He offers himself for the forgiveness of sins and calls us to continue the sacrifice in his memory. 	<ul style="list-style-type: none"> Genesis 13:1–41 Exodus, chapter 12 (excerpts) Leviticus, chapter 23 (excerpts) Gospels of Luke and John (excerpts) Acts of the Apostles 2:1,4 1 Corinthians 11:23–25 	<ul style="list-style-type: none"> Eucharist liturgy worship
<p>6. The Eucharist: The Heart of All Liturgy</p> <p><i>Catechism Pillar</i> <i>Catechism Paragraphs</i> Liturgy and Sacraments 1322–1344</p>	<ul style="list-style-type: none"> The Eucharist, or giving thanks, is a celebration in which we remember (anamnesis) what Christ has done as well as his saving actions today. Communion transforms us into the Mystical Body of Christ through the proclamation of Scripture and our response of thanksgiving. Even though the priest or bishop acts in the person of Christ during the Eucharist, each person is called to actively participate by joining with Christ. Full, conscious, and active participation in the Eucharist is the right and duty of the faithful by virtue of their Baptism. 	<ul style="list-style-type: none"> Exodus 12:1–14 Mark 14:22–26 	<ul style="list-style-type: none"> anamnesis Communion presider
<p>7. The Eucharist: The Liturgy of the Word</p> <p><i>Catechism Pillar</i> <i>Catechism Paragraphs</i> Liturgy and Sacraments 1154 1345–1349</p>	<ul style="list-style-type: none"> The Liturgy of the Word proclaims the important events from salvation history and consists of biblical readings, a Homily, the Creed, and the Prayer of the Faithful. Jesus is the Logos, God’s Word Made Flesh. The Liturgy of the Word on Sundays includes readings from the Old Testament, a psalm, a reading from a New Testament letter, and a reading from the Gospel. The readings are followed by the Homily, the Creed, and the Prayer of the Faithful. The Liturgy of the Word is ultimately about hearing the Word of God, applying it to our lives through the Homily, and then responding by proclaiming the Creed and by offering prayers for others. 	<ul style="list-style-type: none"> Genesis 1:1–2:4 Psalms 119:105 Isaiah 55:10–11 Mark 6:45–52 John 1:1–4 	<ul style="list-style-type: none"> ambo Lectionary Liturgy of the Word Logos
<p>8. The Eucharist: The Liturgy of the Eucharist</p> <p><i>Catechism Pillar</i> <i>Catechism Paragraphs</i> Liturgy and Sacraments 1350–1381</p>	<ul style="list-style-type: none"> The Liturgy of the Eucharist includes the great prayer of thanksgiving. It allows us to thank God for providing for our needs. The Eucharistic Prayer begins by focusing our attention on thanking God for all creation, especially for the gift of God’s Son, Jesus. Not only are the gifts of bread and wine changed into the Body and Blood of Christ, but those who receive them become the Body of Christ. The Eucharistic Prayer culminates by asking God to accept our sacrifice of praise, voicing our desire that God unite the Church’s members with one another and with Christ. 	<ul style="list-style-type: none"> Psalms 95, 100, 107, 138 (excerpts) Mark 12:41–44 Luke 17:11–19 John 21:15–19 1 Thessalonians 5:16–18 	<ul style="list-style-type: none"> epiclesis Eucharistic Prayer Liturgy of the Eucharist Transubstantiation
<p>9. The Eucharist: Communion and Sending Forth</p> <p><i>Catechism Pillar</i> <i>Catechism Paragraphs</i> Liturgy and Sacraments 1382–1419</p>	<ul style="list-style-type: none"> The Communion Rite is the culmination of the Sacrament of the Eucharist, when we are united with and as the Body of Christ. The Sign of Peace and Lamb of God litany are moments of unity and peace as we come together for the breaking of the bread. As we receive the Body of Christ during Communion, we become the Body of Christ. We become one with Christ, his people, and his mission. Communion is followed by a sending forth, in which we are called to continue the work of Christ in the world. 	<ul style="list-style-type: none"> Exodus 12:1–14 Isaiah 53:7–9 Daniel 3:57–90 Luke 24:13–35 John 1:29–34 	<ul style="list-style-type: none"> litany Lord’s Prayer orans Sign of Peace



Chapter	Core Understandings	Key Scripture Passages	Key Words
<p>10. The Sacrament of Baptism</p> <p><i>Catechism Pillar</i> Liturgy and Sacraments</p> <p><i>Catechism Paragraphs</i> 1213–1228 1229–1256 1257–1284</p>	<ul style="list-style-type: none"> Through the Sacrament of Baptism, we are born of water and the Spirit into new life with Christ. The waters of Baptism wash away Original Sin, changing us forever to be children of God. The Sacrament of Baptism is our entrance into the Body of Christ through action and symbol. God can do all things and has a plan for salvation that includes all people. 	<ul style="list-style-type: none"> Genesis, chapter 17 (excerpts) Genesis 35:10–15 Ezekiel 36:26 Luke 19:1–10 John 1:40–42 Acts of the Apostles 16:11–15 	<ul style="list-style-type: none"> Baptism catechumenate
<p>11. The Sacrament of Confirmation</p> <p><i>Catechism Pillar</i> Liturgy and Sacraments</p> <p><i>Catechism Paragraphs</i> 1293–1305</p>	<ul style="list-style-type: none"> In the Sacrament of Confirmation, Sacred Chrism seals the Gift of the Holy Spirit, deepening and confirming our baptismal call. As the Church grew and bishops could no longer be at every Baptism, different understandings and practices developed in the East and the West. These focus on two things: Apostolic Succession and the use of oil. A person does not celebrate Confirmation until they have reached the age of reason, when they are able to know the difference between right and wrong. People celebrate Confirmation when they are ready and willing. Through the laying on of hands and anointing with Sacred Chrism, the bishop seals in each person the Gift of the Holy Spirit given at Baptism. 	<ul style="list-style-type: none"> 1 Samuel 9:26–10:1 1 Samuel 16:12–13 Acts of the Apostles 1:8 Acts of the Apostles 6:1–7 Acts of the Apostles 8:14–17 	<ul style="list-style-type: none"> age of reason Sacred Chrism
<p>12. The Old Law and the New Law</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 577–582 1716–1729 2052–2082</p>	<ul style="list-style-type: none"> God revealed the Old Law, the Ten Commandments, to give the Chosen People guidelines on how to live in right relationship with God and one another. Jesus revealed the New Law, the Law of Love, with the help of the Holy Spirit, as a completion and fulfillment of the Old Law. The Bible offers advice and guidelines for making good moral choices. We are encouraged to “live by Scripture” as we make choices in our everyday lives. 	<ul style="list-style-type: none"> Micah 6:8 Matthew 5:1–12 Ephesians 4:22–32 Ephesians 5:15–17,18–20 	<ul style="list-style-type: none"> Beatitudes New Law Old Law
<p>13. Honoring God</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 2055 2084–2086 2110–2140 2142–2155 2160–2167 2168–2195</p>	<ul style="list-style-type: none"> God always comes first in our lives. The name of the Lord, our God, is sacred, and we should treat it with respect. Sunday is a day to celebrate our love of God and recreate ourselves by refreshing our minds, bodies, and spirits, all for God’s glory. The first three commandments teach us that God should be at the center of our lives. 	<ul style="list-style-type: none"> Exodus 20:1–11 Exodus 32:1–24 Mark 14:32–36 	<ul style="list-style-type: none"> atheism idolatry Sabbath venerate
<p>14. Honoring Family</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 2197–2200 2201–2206 2207–2213 2214–2231 2232–2257</p>	<ul style="list-style-type: none"> The Fourth Commandment, “Honor your father and your mother,” requires us to honor, respect, and obey our parents and those in legitimate authority over us. Being a family is hard work, and respect between children and parents is a two-way street. God wants us to help build a society that values truth, justice, freedom, and solidarity. We all belong to the human family, and so are concerned that the love and justice Jesus taught are extended to all human beings. 	<ul style="list-style-type: none"> Micah 6:8 1 John 3:14–18 1 John 4:7–11 1 John 4:16–21 	<ul style="list-style-type: none"> discipline honor society
<p>15a. Respecting Life</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 1909 2263–2267 2306 2309 2258–2262 2268–2269 2270–2275</p>	<ul style="list-style-type: none"> Life is sacred from the moment of conception. All life has dignity and should be protected. Legitimate defense is allowed in life-or-death situations, but life must be preserved if at all possible. The Church works worldwide for the abolition of the death penalty. 	<ul style="list-style-type: none"> Deuteronomy 19:2–5, 30:19 Psalms 82:2–4 Proverbs 24:11–12 Daniel 3:16–18 Gospel of Matthew (excerpts) Romans 12:19–21 	<ul style="list-style-type: none"> abortion legitimate defense



Chapter	Core Understandings	Key Scripture Passages	Key Words
<p>15b. Respecting Life</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 2276–2283 2280–2283 2325 2284–2287 2302–2306 2307–2317</p>	<ul style="list-style-type: none"> The Fifth Commandment forbids us from purposely ending our own life, because doing so takes over a decision only God can make. There are end-of-life options that preserve the dignity of the dying person. Scandal leads to sin through action, attitude, or inaction. Because of the many evils and injustices that are part of war, we must avoid war if at all possible. 	<ul style="list-style-type: none"> Book of Psalms (excerpts) Isaiah 40:27–31 Gospel of John (excerpts) Romans 8:31–39 Revelation 21:3–4 	<ul style="list-style-type: none"> euthanasia scandal suicide
<p>16. Respecting Truth and Property</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 2401–2463 2464–2513 2534–2557</p>	<ul style="list-style-type: none"> Stealing doesn't involve taking just material possessions; it can involve taking intangible things as well. Envy is wanting what others have, and it is one of the seven capital sins. Words are incredibly powerful and can harm as well as praise. Bearing false witness (lying about others) can cause damage that we may not realize. 	<ul style="list-style-type: none"> Leviticus 19:16 Proverbs 11:1,3,5–6,13 Matthew 5:3 Luke 12:15 Luke 18:25 	<ul style="list-style-type: none"> envy reparation restitution
<p>17a. Respecting Sexuality</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 1650–1651 2336, 2380 2400 2331–2400 2337–2347 2353, 2352, 2354, 2396 2534–2557</p>	<ul style="list-style-type: none"> Sexuality is about more than sexual relationships. It is a gift from God. God created sexual relationships to express a loving union between husband and wife, and to bring new life into the world. We are called to stay away from sexual immorality. Modesty helps us show respect for ourselves and others. Pornography cheapens our sexuality and damages human dignity. 	<ul style="list-style-type: none"> Genesis 1:27 Genesis 2:18–25 1 Corinthians, chapter 6 (excerpts) 1 Corinthians 13:1–7 Ephesians 5:1–5 1 Thessalonians 4:1–7 	<ul style="list-style-type: none"> adultery chastity fornication masturbation pornography sexuality
<p>17b. Respecting Sexuality</p> <p><i>Catechism Pillar</i> Christian Morality and Justice</p> <p><i>Catechism Paragraphs</i> 2341, 2517 2357–2359 2514–2515 2520 2514–2533 2517–2519 2520–2527</p>	<ul style="list-style-type: none"> We are all children of God. Marriage is a lifelong commitment. The Ninth Commandment acknowledges our concupiscence and calls us to purity of heart. Modesty, patience, and self-discipline lead to purity of heart. 	<ul style="list-style-type: none"> Matthew 5:8 Matthew 15:19 	<ul style="list-style-type: none"> concupiscence homosexuality temperance
<p>18. The Lord's Prayer: The Perfect Prayer</p> <p><i>Catechism Pillar</i> Prayer</p> <p><i>Catechism Paragraphs</i> 2759–2776 2855–2856</p>	<ul style="list-style-type: none"> Jesus gave us the perfect prayer, the Lord's Prayer. Jesus gave us the Lord's Prayer to teach us how to pray to God. The Lord's Prayer helps us know who God is and who we are. The Lord's Prayer teaches us to be humble, to be a community, and to live the Gospel. 	<ul style="list-style-type: none"> Book of Deuteronomy (excerpts) Book of Psalms (excerpts) Book of Ben Sira (excerpts) Book of Isaiah (excerpts) Hosea 11:1–4 Book of Malachi (excerpts) 	<ul style="list-style-type: none"> communion quintessential synagogue





Scope & Sequence

Chapter	Core Understandings	Key Scripture Passages	Key Words
1. Pentecost and the Apostle's Mission <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 858–860 935–936	<ul style="list-style-type: none"> Acts of the Apostles is a story of transformation for early Christians and can serve as an inspiration for the Church today. The Holy Spirit empowered the growth of the early Church, especially at Pentecost. Peter was a disciple of courage and persistence who guided the Church's early growth. Paul's transformation led to his essential missionary journeys and the growth of the Church. 	<ul style="list-style-type: none"> Genesis 11:1–9 Acts of the Apostles 2:1–13, 38–42 Acts of the Apostles 3:1–10 2 Corinthians 11:24–27 	<ul style="list-style-type: none"> evangelize Pentecost
2. The New Testament Letters <i>Catechism Pillar</i> The Creed <i>Catechism Paragraphs</i> 74–76 131–133	<ul style="list-style-type: none"> The New Testament letters provided important guidance to the early Christian communities. The twenty-one letters can help us to live as Christians today. Saint Paul addressed many concerns that confused and divided early Christian communities, including his important teaching that God's plan of salvation is for all people. Writers of the New Testament letters guided early Christians through many misunderstandings and conflicts, focusing on the importance of love. These messages were, and continue to be, transformational. 	<ul style="list-style-type: none"> Matthew 27:27–31 John 12:12–19 Acts of the Apostles 17:1–10 Romans 3:23–31 Galatians 2:11–14 1 Thessalonians 2:17–3:6 James 2:14–17 	<ul style="list-style-type: none"> resurrection
A. Paul's Early Letters <i>Catechism Paragraphs</i> 787 790 1001 1831 2020	<ul style="list-style-type: none"> Paul founded churches in his missionary travels, and then wrote letters to guide and encourage these communities. The Letter to the Thessalonians addresses the future and the second coming of Christ, while the Second Letter to the Corinthians encourages resilience and faith in the face of challenges. Paul's letters resolve conflicts that emerge as people debate what is essential to faith. Paul tells the Galatians and the Corinthians that the Laws of Moses or individual preachers do not bring salvation. Only faith in Christ Jesus saves. Paul addresses divisions and arguments with calls for unity, reminding people of their common gifts, given by God for service to his Church, "the Body of Christ." In the face of hardships, conflicts, division, and despair, Paul instructs the communities in Rome and Philippi to be joyful, for nothing can keep them from the love of God. 	<ul style="list-style-type: none"> Romans 8:28–39 1 Corinthians 3:1–9, 12:12–31 2 Corinthians 12:1–10 Galatians 2:15–3:5 Philippians 4:4–9 1 Thessalonians 4:13–5:4 	<ul style="list-style-type: none"> empathy missionary prison letters
B. Paul's Later Letters <i>Catechism Paragraphs</i> 668–679 811–865	<ul style="list-style-type: none"> Paul works to implement God's vision of salvation that is open to all, encouraging unity and love, even despite suffering. In the Letter to the Ephesians, Paul calls for unity by presenting the four Marks of the Church. In the Letter to the Colossians, Paul keeps Christians focused when false teachers tried to distract them from Christ. In his Letter to the Ephesians and his Second Letter to the Thessalonians, Paul eases Christians' worries about when Christ will come again while encouraging them to not become lazy. Paul's pastoral letters urge Timothy and all leaders to remain strong in their faith and to be bold in proclaiming the Good News. 	<ul style="list-style-type: none"> Ephesians 3:6, 6:16 Colossians 2:19, 3:12 2 Thessalonians 3:15 1 Timothy 4:12 2 Timothy 4:7 	<ul style="list-style-type: none"> catholic elemental powers of the world pastoral letter pseudonymous



Chapter	Core Understandings	Key Scripture Passages	Key Words
C. Women of the New Testament <i>Catechism Paragraphs</i> 484–511 547–550 1577–1580	<ul style="list-style-type: none"> When told she would bear the Son of God, Mary said yes to God. Mary was a faithful servant of God and continues to care for God's people. As a faithful disciple of Jesus Christ, Mary Magdalene supported Jesus throughout his ministry, was with him at the cross, and was the first to witness his Resurrection. Women interacted with Jesus throughout his public ministry. He healed many women, and they helped others know that Jesus was the Messiah. Lydia is one of the many women who was instrumental in spreading the Good News and supporting the early Church. 	<ul style="list-style-type: none"> Matthew 15:21–28, 27:55–61 Mark 5:25–34 Luke 1:26–56, 2:1–52, 8:1–3 John 2:1–12, 20:1–18 Acts of the Apostles 16:11–15 	<ul style="list-style-type: none"> blessed Canaanite census descendant Rabboni resources
3. The Mission of the Church <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 748–769	<ul style="list-style-type: none"> The Church is a unique assembly of people who come together in response to God's call. The Church can be identified as the People of God, the Body of Christ, and the Temple of the Holy Spirit. The Church is One, Holy, Catholic, and Apostolic. The Church is both human and divine. 	<ul style="list-style-type: none"> Matthew 28:18–20 1 Corinthians 3:16 1 Corinthians 12:12, 23, 27 1 Peter 2:9 	<ul style="list-style-type: none"> Apostolic Catholic discipleship Marks of the Church People of God
4. The Structure of the Church <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 871–879 901–903 904–907 909–913	<ul style="list-style-type: none"> As disciples, we all share in the mission of Christ. Bishops are pastors and caretakers of the faithful, carrying out the mission of Christ and his Church in a particular geographical area. Those living as consecrated religious dedicate their lives to Jesus by taking vows of poverty, chastity, and obedience. The laity is called to share in Christ's ministry as priest, prophet, and king. 	<ul style="list-style-type: none"> Matthew 4:18–22 Matthew 16:13–19 Matthew 28:18–20 Mark 16:14–18 John 21:15–17 	<ul style="list-style-type: none"> bishop ecumenism Pope
5. End Things: Heaven and Hell <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 1020–1032 1033–1037	<ul style="list-style-type: none"> The end of life is the beginning of eternal life with God. Even though our souls leave our bodies at death, the two will be reunited and transformed on the last day. Heaven and Hell are states of being with or without God for eternity. When we die, Christ will measure our lives in comparison to the Gospel message, which is called Particular Judgment. We will experience a second judgment at the end of time. Like Heaven and Hell, Purgatory is not a place, but a state of being when we are purified in preparation for Heaven. 	<ul style="list-style-type: none"> Deuteronomy 30:15–20 Isaiah 30:19–21 Mark 16:12 Luke 16:19–31 Galatians 6:7–10 	<ul style="list-style-type: none"> Heaven Hell Particular Judgment Purgatory
6. Mary and the Saints <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> The Creed 956–962 963–972 1195	<ul style="list-style-type: none"> Mary's yes serves as a model of discipleship for all to respond to God's call. As the Mother of God, Mary supported Jesus throughout his life. She now supports the Church as the mother of all Christians and a model of faithfulness and love. All believers in Christ, both living and dead, are part of the Communion of Saints. Those who have gone before us can pray for us and bring our needs to God. Saints serve as examples of holiness and inspire us in our journey of faith. 	<ul style="list-style-type: none"> 1 Samuel 1:19–28 Luke 1:28–33 Luke 1:39–55 John 2:1–12 John 19:26–27 	<ul style="list-style-type: none"> Assumption Communion of Saints Theotokos
7. The Sacraments of Healing <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> Liturgy and Sacraments 1420–1496 1499–1532	<ul style="list-style-type: none"> Healing begins with contrition and invites conversion. Through the Sacrament of Penance and Reconciliation, God forgives our sins and strengthens us to live as he wants us to live. Reconciliation is a process that includes being sorry (contrition), confessing sin (confession), working to repair the damage (Penance), and being forgiven (absolution). Spiritual and physical sickness separate us from the community, but in the Sacrament of Anointing of the Sick, a person connects to the community through prayer and healing. The Sacrament of Anointing of the Sick is a moment of healing and grace. 	<ul style="list-style-type: none"> Numbers 5:1–4 Psalm 51 Jonah, chapters 1–3 Luke 15:11–32 Philippians 3:13 James 5:13–16 	<ul style="list-style-type: none"> absolution contrition laying on of hands mortal sins Penance venial sins
8. The Sacraments at the Service of Communion <i>Catechism Pillar</i> <i>Catechism Paragraphs</i> Liturgy and Sacraments 1534–1600 1601–1666	<ul style="list-style-type: none"> The Sacrament of Matrimony is a special relationship in which a baptized woman and a baptized man promise to love each other for the rest of their lives. Marriage is a permanent vocation, or a lifelong promise, in which a woman and a man promise to be faithful to each other. In the Sacrament of Matrimony, a woman and a man publicly promise to love each other. They exchange rings as a symbol of their covenant promise to each other and the Church. Some men are called to enter into a covenant in the Sacrament of Holy Orders as they share in Christ's mission to serve. 	<ul style="list-style-type: none"> Genesis 2:18–24 Ecclesiastes 4:9–12 Matthew 19:1–6 	<ul style="list-style-type: none"> common priesthood of the faithful ministerial priesthood vocation



Chapter	Core Understandings	Key Scripture Passages	Key Words
9a. Working for Justice <i>Catechism Pillar</i> Christian Morality and Justice <i>Catechism Paragraphs</i> 2419–2425 2443–2449	<ul style="list-style-type: none"> As Jesus' followers, we become a loving community, acting on principles of social justice. As a loving community, we work in our parish and community to help one another. As a Christian community, we are called to be involved in meeting the needs of those who are poor in our own country. We are a world community. 	<ul style="list-style-type: none"> Exodus 22:25–27 Amos 2:6–8 John 17:21 1 Corinthians 12:25–26 James 2:14–18 	<ul style="list-style-type: none"> social justice
9b. Working for Justice <i>Catechism Pillar</i> Christian Morality and Justice <i>Catechism Paragraphs</i> 1905–1912 1927 1913–1917 1928–1938 1939–1942 1944, 1948	<ul style="list-style-type: none"> We all have a duty to work together for the common good. We are called to live the truths of Catholic social teaching. We are called to live in solidarity with others, especially those in need. We are called to care for all of creation. 	<ul style="list-style-type: none"> Genesis 1:20–31 Isaiah 58:1–14 Matthew 6:2 Matthew 23:23 Romans 13:4 	<ul style="list-style-type: none"> common good solidarity
10. Biblical Models for Prayer <i>Catechism Pillar</i> Prayer <i>Catechism Paragraphs</i> 435, 1177 2097, 2619 2622 2629–2633 2639–2643	<ul style="list-style-type: none"> Prayer is a skill we develop with practice and through studying role models like King David, Mary, and Jesus. Mary, the Mother of God, models true devotion and trust in the Lord. Jesus, while fully divine, was also fully human and needed to establish a prayerful relationship with God the Father. Prayer is not only words but committing ourselves to doing God's will. 	<ul style="list-style-type: none"> 2 Samuel 7:18–29 Psalms 51:3–5 Psalms 119:97–104 Luke 1:46–55 	<ul style="list-style-type: none"> Magnificat petition praise
11. The Lord's Prayer: A Prayer for All Time <i>Catechism Pillar</i> Prayer <i>Catechism Paragraphs</i> 2803–2854	<ul style="list-style-type: none"> In the ancient world, the number seven represented a perfect number and is reflected in the perfect prayer, the Lord's Prayer. The first three petitions focus on God; the last four petitions focus on our human needs. In order to fully receive God's love and forgiveness, we must be willing to forgive one another. We petition God the Father to help us resist temptation and keep us from evil. 	<ul style="list-style-type: none"> Matthew 6:9–13 Luke 11:1–4 	<ul style="list-style-type: none"> temptation trespass
D. The Catholic Letters <i>Catechism Paragraphs</i> 442–443 464–468 552–553 1038–1041 1822–1829	<ul style="list-style-type: none"> Peter calls each of us to a life of humility and obedience to God. Peter encourages Christians to rejoice when they are persecuted, because they share in the suffering of Christ and will know the Day of the Lord, in God's time. John's letters insist that Jesus is both human and God, addressing a dispute that was dividing the Church. John reminds us that God is the source of love. Because God loved us, we must love others. And when we love, we know God. 	<ul style="list-style-type: none"> 1 Peter 1:16, 4:13 1 Peter 5:5–7 2 Peter 3:9 1 John 3:16 1 John 4:2, 8 2 John 10 	<ul style="list-style-type: none"> Catholic letters
E. The Letter to the Hebrews <i>Catechism Paragraphs</i> 1544–1547 2087–2089	<ul style="list-style-type: none"> The Letter to the Hebrews is an appeal to persecuted early Christians to not abandon their faith. Hebrews responds to the struggling faith of its recipients with examples of strong faith found in the Old Testament, all these exceeded by Jesus. Jesus is greater than the high priests known by the recipients of the Letter to the Hebrews. Bishops and priests share in the priesthood of Christ, who is part of the eternal priesthood of Melchizedek. The Letter to the Hebrews exhorts its readers to be disciplined and strong in the face of coming trials. 	<ul style="list-style-type: none"> Hebrews 4:14–16 Hebrews 5:11–6:6 Hebrews 7:15–17, 23–28 Hebrews 10:19–39 Hebrews 11:7–29 Hebrews 12:1–14 	<ul style="list-style-type: none"> discipline exhortation High Priest persecution
F. The Book of Revelation <i>Catechism Paragraphs</i> 675–677 1042–1048 1090 1137–1139 1326 2016	<ul style="list-style-type: none"> Revelation uses symbols and codes to offer hopeful messages to persecuted people. Revelation reveals a vision of heavenly worship that inspires the way we pray today. The battle between good and evil involves all of God's people; in the end, God prevails and saves his faithful people. Revelation concludes with stories of Christ overcoming evil and promises of eternal joy with God for those who remain faithful. 	<ul style="list-style-type: none"> Revelation 4:1–11 Revelation 12:10–12 Revelation 13:14–17 Revelation 21:5 	<ul style="list-style-type: none"> apocalyptic New Jerusalem transcendent



Chapter	Core Understandings	Key Scripture Passages	Key Words
Church History Chapter 1: The Early Church <i>Catechism Paragraphs</i> 62–64, 121–123, 439 442, 781, 597, 852 2471–2474 2844, 891, 1334	<ul style="list-style-type: none"> Life in the early Church was a time of both persecution and growth. The first Christians were Jewish, and Gentiles soon contributed to the growth of the Church. Following Jesus can bring conflict, risk, and possible martyrdom. We look to the martyrs as examples of courage and faith as we follow Jesus in our own time. 	<ul style="list-style-type: none"> Acts of the Apostles 2:42–47 	<ul style="list-style-type: none"> deacon ecumenical council Gentiles martyr
Church History Chapter 2: The Age of the Fathers <i>Catechism Paragraphs</i> 185–197 242, 464–469 817–819 2089	<ul style="list-style-type: none"> As the Church grew, the Church Fathers solidified the Church's beliefs and consolidated the Church's power. Emperor Constantine made the practice of Christianity legal with the Edict of Milan, spurring massive growth of the Church. The Fathers of the Church clarified key beliefs in ecumenical councils, even as differences between the Eastern and Western Churches grew. Despite the chaos that occurred when the Western Roman Empire fell, the Church remained strong and provided stability. 	<ul style="list-style-type: none"> John 1:14 	<ul style="list-style-type: none"> Byzantine Empire Church Fathers edict heresies
Church History Chapter 3: The Church in the Middle Ages <i>Catechism Paragraphs</i> 813–822 839–845 927, 1672 2687, 2696 1398–1399	<ul style="list-style-type: none"> The Middle Ages ushered in an era of monasticism and the rise of Charlemagne. The many differences between the Eastern and Western Churches ultimately led to the East-West Schism of 1054. Internal and external threats to Christianity led to the Crusades and the Inquisitions. Great witnesses of faith, such as Saint Dominic and Saint Catherine of Siena, inspired the Church's growth and the faithfulness of her people. 	<ul style="list-style-type: none"> Luke 22:19–20 Colossians 1:23 	<ul style="list-style-type: none"> friars Middle Ages monastery monasticism schism scholastic movement
Church History Chapter 4: An Age of Renewal and Growth <i>Catechism Paragraphs</i> 406 1400 849–856 868	<ul style="list-style-type: none"> After the Middle Ages, the Church continued to experience growth and change during the Renaissance. Martin Luther's dissent led to a protest movement that splintered off Protestant factions and led the Church to counter with reforms. New religious orders were begun by holy men and women after the Council of Trent. The Church expanded and evangelized as European nations explored North America, Latin America, and the Far East. 	<ul style="list-style-type: none"> John 17:21 James 2:14 	<ul style="list-style-type: none"> conquistadors enculturation humanism indulgences
Church History Chapter 5: An Age of New Ideas <i>Catechism Paragraphs</i> 156–159 286 1806 1897–1927 2241 2433	<ul style="list-style-type: none"> The Enlightenment focused on reason and rationalization and challenged the role of God and the Church in the world. The Enlightenment encouraged people to challenge civil authority and led to the French Revolution. Establishing the Catholic Church in America brought about challenges, such as creating worship spaces, providing clergy, and accommodating immigrant populations. Many holy men and women worked tirelessly to found new religious orders and schools in America. 	<ul style="list-style-type: none"> Psalms 78 Luke 6:22 Luke 6:27–36 Luke 6:37–42 	<ul style="list-style-type: none"> Age of Reason empiricism enculturation natural rights rationalism
Church History Chapter 6: The Church in Troubled Times <i>Catechism Paragraphs</i> 1928–1948 2302–2306 2307–2330	<ul style="list-style-type: none"> The social doctrine of the Church began with Pope Leo XIII's encyclical "On the Condition of Labor" ("Rerum Novarum"), and continues today. The world was challenged the Church to help all people, both materially and spiritually, especially those who were targeted for suffering and even death. After World War II, the Church was a reconciler of people and continued its inner renewal. The work the Church began during Vatican Council II is ongoing. 	<ul style="list-style-type: none"> Matthew 5:9 John 16:33 	<ul style="list-style-type: none"> capitalism Fascism Holocaust social doctrine
Church History Chapter 7: The Church Today <i>Catechism Paragraphs</i> 758–769 770–780 880–887 2030–2040	<ul style="list-style-type: none"> The Church looked to Popes Saint Paul VI, John Paul I, and Saint John Paul II for guidance in an ever-changing world after Vatican II. The popes of the twenty-first century—Pope Benedict XVI and Pope Francis—dedicated their papacies to the Church as proclaimer of the Gospel and helper of the poor. There are many problems in the world, but because Jesus is with us, there are also many reasons for hope. Modern Catholics face many challenges, but history teaches us that challenges are to be expected for the followers of Christ. 	<ul style="list-style-type: none"> Matthew 16:18 	<ul style="list-style-type: none"> synods



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