

DIOCESE OF SHREVEPORT

OFFICE OF FAITH FORMATION POLICIES AND GUIDELINES FOR SACRAMENTAL CATECHESIS

Special thanks to the Archdiocese of New Orleans, Archdiocese of Indianapolis,
Archdiocese of Kansas City, The Diocese of Paterson, New Jersey,
for allowing us to adapt their policies.



Diocese of Shreveport

Office of the Bishop

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Prot. 25.1

D E C R E E

Office of Faith Formation Policies and Guidelines for Sacramental Catechesis

Having heard the Presbyteral Council and acting in my pastoral role as diocesan bishop, and in accordance with the pertinent canons of the Code of Canon Law, I hereby approve the attached diocesan policies and guidelines, **Office of Faith Formation Policies and Guidelines for Sacramental Catechesis**, for use in the Diocese of Shreveport.

At the same time, by means of this Decree, all previous policies and guidelines are hereby revoked and are replaced by the **Office of Faith Formation Policies and Guidelines for Sacramental Catechesis**.

All things to the contrary notwithstanding, this Decree shall become effective immediately, shall be distributed to all priests and catechists serving in the Diocese of Shreveport; and shall be perpetual unless revoked by me or my legitimate successors who have the title diocesan bishop.

Given at the Chancery, Diocese of Shreveport, Shreveport, Caddo Civil Parish, Louisiana, on this the 7th day of May 2025.



+ Francis Malone

+ Francis I. Malone, D.D., J.C.L.
Bishop of Shreveport

Deacon Michael Straub
Chancellor

Nihil Obstat:

Imprimatur:

Francis I. Malone
Bishop, Diocese of Shreveport
2025

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At the heart of the church's mission to all people, an evangelizing catechesis seeks to deepen a personal encounter with Jesus Christ through the power of the Holy Spirit: It proclaims the core message of the Gospel, the kerygma; it accompanies people to a response of faith and conversion to Christ; it provides a systematic exposition of God's revelation within the communion of the Catholic Church; and it sends out missionary disciples as witnesses to the good news of salvation who promote a new vision of life, of humanity, of justice, and of human fraternity.

United States Conference of Catholic Bishops
Committee of Evangelization and Catechesis
April 27, 2021

Special thanks to the committee that reviewed and revised these guidelines
Rev. Jerry Daigle, Sr. Carol Shively, Deacon Tom Deal, Joann Deal, Kimberly Woods Hopwood, Greg Laroux, Kim Long

Section A

Section A

1. FAITH FORMATION

The ultimate responsibility for providing for the Christian formation and religious education of the people of the Diocese of Shreveport rests with the bishop (canon 386). He fulfills this responsibility through the cooperative effort of the parishes and Catholic schools and is assisted by the Office of Faith Formation in an executive capacity.

1.1 OFFICE OF FAITH FORMATION

The bishop entrusts the Office of Faith Formation with the responsibility for religious education. The Office of Faith Formation furthers the efforts of all the faithful to grow in a deeper union with the Lord by assisting in proclaiming the Good News of the Gospel, building community, celebrating prayer and worship, and motivating to service. The office functions as an aid to the pastor in discharging his basic obligation of providing religious education for the parish. In all its endeavors, the office respects and supports the role of pastor as shepherd and teacher, under the authority of the bishop. The office also works in conjunction with the parish Directors of Religious Education and the Catholic schools in seeking quality religious education. The responsibilities and services of the Office of Faith Formation include the following:

- To spread the message of Jesus Christ with a commitment to authenticity and fidelity to the teachings of the Church, especially in educating for the proper use of the *Catechism of the Catholic Church (CCC)*.
- To foster family catechesis within the parish, school and family communities.
- To promote and assist in the development of adult religious education.
- To encourage and promote the development of ministries within the diocese.
- To promote and assist the development of evangelization efforts within the diocese.
- To promote and assist in the implementation of the Order of Christian Initiation of Adults (OCIA, formerly RCIA) in the diocese.
- To direct and assist in the formation and certification of catechists, teachers and administrators in parishes and Catholic schools, to educate them in the use of the Catechism of the Catholic Church and other resources.
- To act as the agency for the evaluation of the parish religious education programs and

religion programs in Catholic schools.

- To assist parishes and schools to develop diversity in catechetical programs through appropriate resources and educational methods.
- To assist pastors and schools, through consultation and resourcing, to develop programs for the religious education of those with special needs within the diocese.
- To assist in establishing norms for the qualifications for parish and school catechetical leaders in association with the bishop's office and human resources.
- To provide model job descriptions for parish and school catechetical leaders.
- To present workshops, seminars, lectures, retreats, and courses which are intended for administrators, teachers, catechists, and evangelizers, and to ensure that such programs and presentations are faithful to the teachings of the Church and approved by the bishop.
- To provide the Conformity Listing of Catechetical Texts and Series from the USCCB for religious education from early childhood through high school.
(<https://www.usccb.org/resources/Current%20Conformity%20List.pdf>)
- To assist and advise parish and school catechetical leaders in evaluating religion textbooks, resources, and materials for use in religious education programs.
- To provide guidance to parents/guardians who, under extraordinary circumstances, need to catechize a student at home.

1.2 PARISH FAITH FORMATION

Under the direction of the pastor, the religious education program of the parish is to be directed by one or more Parish Catechetical Leader whose authority and responsibilities are to be formulated in each parish by the pastor, and/or in accord with the diocesan guidelines for the qualifications of such positions. The parish exercises its responsibility for Religious Education by providing organized programs in faith formation for all ages, beginning with early childhood through adults. Catechetical programs for young people are to respect the role of parents as primary educators of the children. A family-centered approach in catechetical programs for children and youth is considered essential so that family life and parish life may mutually enrich and nourish each other.

The parish exercises its responsibility by establishing a catechumenate for the formation of those wishing to be baptized or come into the full communion of the Catholic Church. More information is in the OCIA section.

1.3 ADMINISTRATION OF CATECHETICAL PROGRAMS

Parents are obliged and enjoy the right to educate their children according to the documents of Vatican Council II and other approved catechetical writings, i.e., *The Directory of Catechesis* and *The General Directory of Catechesis*. The pastor is responsible for choosing the catechetical materials used in the parish and for their conformity to the teaching of the Magisterium (canon 773). An updated list of acceptable textbooks is provided quarterly by the United States Conference of Catholic Bishops (www.usccb.org) and on the Diocese of Shreveport's Office of Faith Formation's website (www.dioshpt.org/faithformation).

The pastor is responsible for the selection of catechists and, in the discharge of this duty, he must respect the regulations made by the bishop concerning such selection. In each parish the responsibility for each of the levels of the total religious education program (early childhood through adult) is to be assigned by the pastor. Ideally, each level should have its own certified coordinator (i.e. DRE, Youth Minister, OCIA Coordinator).

- Faith Formation in the parish should include family and parent education, OCIA (formerly RCIA), evangelization, and continuing education to meet the needs of all adults in the parish. Those responsible for these programs must take care that programs are conducted by certified personnel. Pastors must take care that such programs are adequately supported spiritually and financially by the parish.

- Sacramental Catechesis in each parish is to include programs that are designed to prepare parents and sponsors to celebrate the baptism of their children and to prepare parents to share in the responsibility for preparing their children for the initial celebrations of Reconciliation and Eucharist, as well as the celebration of Confirmation.
- No less than thirty (30) clock hours of classes or sessions are held per year for the parish catechetical programs.
- It is appropriate that parents be expected to pay an equitable amount to assist the parish in financing religious education in the parish catechetical programs. **However, no student is to be refused religious education or sacramental preparation due to an inability to pay.**
- Parishes and schools are to provide adequate funding whenever possible for the acquisition of catechetical resources, including teaching aids and resource materials for both the parish school and the parish school of religion.
- Parishes working together with the diocese should develop a process for seeking out and assessing the needs of persons with disabilities within the parishes and provide special religious education programs for them. When possible, special needs students should be integrated into existing programs.
- Mindful that the faithful have the right to their own form of spiritual life consonant with the teaching of the Church, parishes are to provide, guide and allow for various expressions of faith in religious education out of respect for spiritual and cultural diversity (canon 214).

1.4 CURRICULUM AND SACRAMENTS

By virtue of his function, a pastor is bound to take care of the catechetical formation of adults, youth, and children, to which purpose he is to use the help of the clerics attached to the parish, members of institutes of consecrated life and of societies of apostolic life, taking into account the character of each institute, and of lay members of the Christian faithful, especially of catechists (canon 776). A curriculum designed for each age level based on the current documents of the Holy See, USCCB, and the policy and guidelines of the Office of Faith Formation for the Diocese of Shreveport should be implemented in each parish and school program.

The goal of the program should be communicated effectively to the parents and parishioners. In addition to the specific course objectives in the curriculum prepared by the Office of Faith Formation for children in grades kindergarten through high school, preparation for the celebration of the sacraments of reconciliation, Eucharist, and confirmation, as well as the OCIA, form an integral part of the children's catechesis.

- A minimum of thirty (30) hours of formation is desired.
- First Reconciliation and Communion are celebrated upon completion of a two-year formation beginning in first grade continuing through second grade. The sacraments of reconciliation and communion will be celebrated during the second grade.
- Preparation for and the initial celebration of the sacrament of reconciliation is to precede the celebration of first Communion.
- Proximate preparation for the celebration of first Communion ordinarily takes place when the child is in the second grade (age 7 or 8).
- When the celebration(s) of First Holy Communion takes place, the celebration(s) should welcome candidates from the Catholic school and the parish school of religion (PSR) to participate (not including home school noting they are in PSR during immediate preparation).
- Confirmation is celebrated upon completion of a two-year formation beginning in seventh grade continuing through eighth grade. The Sacrament of Confirmation will be conferred during the eighth grade.
- Parishes are to cooperate fully with the sacramental preparation programs in accord with the curriculum published by the Office of Faith Formation. Sacramental preparation and first celebration of sacraments are done within the parish community.

- Regarding preparing disabled persons for the celebration of the sacraments, parents, pastors, and catechists are to be mindful that, even though some disabled persons cannot express verbally either their desire or readiness to receive the sacraments, the desire and readiness can be expressed in their eyes, their gestures, or their quality of silence (consult *USCCB Guidelines for the Celebration of Sacraments with Persons with Disabilities*).
- Unbaptized children who have reached the age of reason (usually 7-8 years of age) are to participate in the OCIA as adapted for children or teens (age dependent) are to be baptized, confirmed and receive first Eucharist ordinarily at the Easter Vigil with the adult catechumens (canon 852).
- Provision are to be made for the celebrations of the Sacraments of Reconciliation, Eucharist, and other liturgies within religious education programs.
- Communications with the parents are to be made regularly regarding the progress of those participating in the religious education programs in the parish and the Catholic school.
- The recruitment of catechists for the parish school of religion is the primary responsibility of the pastor.
- The Office of Faith Formation offers guidance and a program for achieving certification for persons desiring to serve as catechetical leaders in the diocese.
- Expenses for certification and continuing formation of volunteer catechists are borne by the parish.

Chaste Living

Chaste Living

2. CATECHETICAL FORMATION IN CHASTE LIVING

Catholic youth are encouraged to cherish their dignity as a human being made in God's image and likeness and to cherish others in that same dignity of personhood. These guiding principles and curriculum guidelines are meant to help the youth of the Diocese of Shreveport to deepen their relationship with Christ and the Church through joyfully embracing the call to love and live chaste lives either as a married follower of Christ or as a celibate person. The purpose is to focus on the moral religious foundations of the teachings of the Catholic Church. Guided by the Holy Spirit and the relational love witnessed through the Holy Trinity and thus as followers of Jesus, the second person of the Trinity, all are called to live and share in this same love of the Triune God.

Faithful to Jesus' teaching and call, those charged with the catechesis of young people, namely Parents/Guardians and Catechists, are urged to embrace the catechetical call of Chaste Living by witnessing and teaching the importance of the sacramental life of the church, the cultivation of the Cardinal and Theological Virtues, The Ten Commandments, and the Beatitudes.

Guiding Principles

- Human beings are created in God's own image and created for love.
- Individually, human beings reflect creation in the image and likeness of God by having an intellect, free will, and the capacity of performing truly human and moral acts.
- Being created in God's image enables human beings to share in Trinitarian love, express love in marriage through generating new life, and through selfless giving.
- Grace and friendship with God were lost through a free act of disobedience called Original Sin. The effects of Original Sin are:
 - Loss of Grace
 - Damage to the harmony of body, intellect and will
 - Reduced ability to love unselfishly
 - Experience of shame
 - Confusion about the nature and purpose of the human body
 - Being subject to temptation to sin
 - Death
- God didn't abandon human beings.

- God sent Jesus to accomplish our redemption.
- Jesus knows and loves all.
- Jesus taught how to live and gave us the gift of new life through the Holy Spirit.
- Christian morality consists in following Jesus, being transformed by His grace and renewed in His mercy.
- Moral formation involves a journey of interior transformation and conversion to Christ.
- To live a moral life, God helps and transforms humans by His power of grace.
- A virtue is a habitual and firm disposition to do what is right and good.
- The cardinal virtues are acquired by effort as a result of education, deliberate acts, and perseverance in repeated morally good acts. All human virtues are related to the cardinal virtues.
- The theological virtues are the foundation of Christian moral activity. They aid humans to grow in a generous and self-giving love that is foundational for a chaste life.
- The seven gifts of the Holy Spirit complete and perfect the virtues.
- Christ's gift of salvation offers humans the grace to maintain moral balance and persevere in the pursuit of the virtues.
- The glory of salvation is experienced through the twelve fruits of the Holy Spirit.
- The Ten Commandments, the Beatitudes, and the Four Precepts of the Church instruct how humans are to live and act in union with God.
- Chastity is a virtue that allows a person to do right, good and loving acts in the areas of relationship and sexuality.
- Chastity promotes the full integration of sexuality in accord with a person's state of life. Chastity promotes abstention from immoral sexual activity.
- Chastity includes training in human freedom and the result of hard personal and interior work.
- Chastity flows from the moral virtue of temperance that helps direct human sexuality and sexual desires toward authentic love. It is not a repression of sexual feelings but is the successful integration of the gift of sexuality.
- Christ's disciples need to be aware of and resist temptation to engage in activities which are violations of chastity. These violations are sinful.

- For any who fail to live chaste lives, forgiveness is given through Christ in the Sacrament of Reconciliation. God's grace helps each person to live a chaste life.
- Conjugal love between a husband and wife is part of God's plan for humanity. It is a mutual gift of self. Married people are called to love in conjugal chastity; un-married people are called to live in a chastity of continence.
- Pornography defames the intimacy of the marital act and injures the dignity of God's people.
- The unity of the spouses and the gift of life go together through the marital act. Any sexual activity outside the marriage defames the sanctity of marriage. (i.e. premarital sex, extramarital sex and cohabitation)
- The unity of a couple shown through the marital act is manifested in creating new life. Therefore, no means should be used to discourage procreation such as artificial birth control. If a couple is not able to conceive a child, no artificial means of conception are allowed since it is the conjugal act of love that results in the gift of new life.
- The existence of homosexual tendencies is not sinful; however, acting upon these tendencies in homosexual acts is contrary to chastity, natural law and is closed to the gift of life. In this same manner same sex "marriages" do not contain the elements essential to God's plan for marriage and therefore lack the benefit of a sacramental covenant and the ability to generate new life.
- The Blessed Mother, through prayer and devotion, will assist people in living a chaste life.

Catechetical Formation in Chaste Living (USCCB)- adapted

**Home Based
Catechesis**

**Home Based
Catechesis**

3. GUIDELINES FOR HOME-BASED CATECHESIS

While we recognize that parents are the primary educators of their children and that some parents, according to the *National Directory for Catechesis (NDC)*, may "choose to provide catechesis for their children in their home. Their catechesis must be both complete and authentic" (*NDC*, #3, Home-Based Catechesis).

"Complete" catechesis includes on-going catechesis of children from first grade through eighth grade, with a minimum of thirty (30) instructional hours per year for all students not enrolled in a Catholic school. The *NDC* states, "the bishop of the diocese, the pastor of the parish, the parents, and the children all have God-given responsibilities that must be respected in considering home-based catechesis" (*NDC*, 3).

"Parents who would like to provide catechesis at home should make themselves known to the local pastor and consult with him or his delegate to ensure that the catechesis provided in the home is the catechesis of the Church. Dialogue between the pastor and the parents is essential to the complete and authentic catechesis of children in their home" (*NDC*, 3).

With this guidance from the US Bishops in the *NDC*, the Office of Faith Formation for the Diocese of Shreveport provides the following guidelines for those parents wishing to catechize their children in the home:

- "Parents who choose to be not only the primary educators of their children but also their catechists must adhere to all guidelines for catechists outlined by the diocesan bishop" (*NDC*, 3). Because the Diocese of Shreveport requires all catechists to be certified as such through participation in the Diocesan Catechist Certification Program, all parents who wish to catechize their children in a home-based program are to enroll in courses toward certification. See Office of Faith Formation website for more information (www.dioshpt.org/faithformation).
- Catechesis may be permitted in the home for a **SERIOUS** reason, such as serious illness or in the case of a student unable to take instruction in a regular classroom setting, such as a severe developmental or cognitive delay or disability, or physical disability. This allowance does NOT cover scheduling conflicts, such as sports or other extracurricular activities. Also permitted to catechize in the home are those parents who home school their children in all other subjects.

- Families who wish to catechize their children in the home according to the above description must follow diocesan Faith Formation Curriculum Guidelines for the age level of their child(ren). These may be obtained from the parish catechetical leader.
- Textbooks to be used in home-based catechesis should be the same as those used in the local parish. These may be purchased through the parish religious education program. Other supplemental materials may also be used for home-based catechesis.
- Students and their parents who are catechized in a home-based program will meet with the Director of Religious Education (DRE) at the parish periodically throughout the school year. There may be oral reviews on prayers and practices/ traditions of the Catholic faith as listed in the diocesan curriculum guidelines. This accountability is necessary to ensure that the child(ren) are receiving religious instruction in accordance with the standards of the parish school of religion.

3.1 SACRAMENTAL PREPARATION AND HOME-BASED CATECHESIS

"Immediate preparation" (i.e. The second year of formation) for the Sacraments of first reconciliation, first Eucharist and confirmation is to be completed in the parish. Any family who is engaged in home-based catechesis must present their child(ren) for the immediate preparation for the above-named sacraments, in communion with students in the parish school of religion and/or the Catholic school. Because the parish is the basis of the spiritual and sacramental life of all members of the parish community, this preparation, as well as the reception of the sacraments, is done within and supported by the members of the parish community.

"Since the celebration of the sacraments continually integrates the children into the Body of Christ, preparing children for reception of the sacraments should always be undertaken in collaboration with the local pastor and catechetical leader. These children should be encouraged to participate in non-instructional, preparatory activities of the parish peer group preparing for the sacrament" (NDC, 3).

3.2 PARTICIPATION OF FAMILIES IN THE LIFE AND MISSION OF THE CHURCH

"All parents have an obligation to involve their children in the life and mission of the Church. Since their children are being initiated into the life of the Church, which is fundamentally realized in the local parish, parents who provide catechesis for their children in their homes should participate fully in the life of the local parish. They should celebrate the Sunday Eucharist in the local parish, involve themselves in its charitable works, and attend appropriate training and formation sessions the parish or diocese provides" (*NDC*, 3).

General Guidelines for Sacramental Catechesis

- 1.) Programs for sacramental preparation are parish-based and should make use of textbooks that have been identified by the USCCB on Conformity as being in keeping with the teachings contained in the *Catechism of the Catholic Church* (*CCC*).
- 2.) Proof of valid baptism is required before admission to first reconciliation, first Eucharist, and confirmation.
- 3.) Sacramental catechesis takes place within the integrated faith formation program and is an ongoing process. As children grow in maturity, catechesis provides the opportunity to understand the truths of our faith, the meaning and value of sacramental life and leads them to a greater practice of the faith. A developing catechesis appropriate to the age, ability, and faith level of the person is a lifelong process.
- 4.) When planning sacramental preparation programs for children and the adults who are responsible for them, parishes need to keep in mind the various situations of families today. Diverse patterns of family life, varied work schedules, cultural differences, and multiple commitments can make it difficult for parents/guardians and youth/teens to participate in some parish programs and activities. There needs to be some flexibility in implementing these guidelines.

To provide programs that reflect these realities and meet the needs of families, the following should be taken into consideration:

- Parish catechetical staff should ascertain the actual needs of families through dialogue and personal conversation.

- Parish catechetical programs should instruct and encourage the adults responsible for the candidates through ongoing faith formation programs. These should begin with pre-baptismal programs and continue through the children's preschool years and the various stages of growth as their children prepare for first reconciliation, first Eucharist and confirmation.
- In addition to the Sunday Eucharistic Liturgy, families should be encouraged to participate in the various religious celebrations and events that take place in the parish.
- Parishes should take every opportunity to provide ongoing faith formation for the adults in the parish by means of instructional series, bulletin inserts, Communal Penance Celebrations, retreat experiences, family programs for Advent and Lent, parent meetings, and all other means of helping the adults to grow in faith as they lead their children into a deeper relationship with God and the Church.

5.) Parents/guardians are the first educators of their children they should be encouraged to:

- Share their own faith story with their children;
- Participate in Sunday Eucharist with their children;
- Model a Christian commitment of prayer, community, worship, and service;
- Be committed to help their children to participate fully and on a regular basis in the parish faith formation program; and
- Pray for, and with their children.

Section B

Section B

Sacraments/
Baptism

**Sacraments/
Baptism**

4. GENERAL GUIDELINES FOR SACRAMENTAL CATECHESIS

Since all power in the sacraments derive from Christ, it follows that a sincere faith response is essential to be effective. The sacramental rites of the Church have been developed by the Church over many centuries, to reenact, recapture and apply the power of Jesus Christ in his saving work to us, and enable each community and believer to respond in faith to God's great gifts.

The precious rites of the sacraments are the principal ecclesial actions bonding the human and the divine. As such, they also distinguish Catholic Christianity from other Christian faiths, in their number and importance. They are to be cherished, but above all, they are events to be enacted by the Christian people.

4.1 DIOCESAN POLICY ON BAPTISM

General Introduction

Baptism, the door to life and to the Kingdom, is the first Sacrament of the New Law, which Christ offered to all that they might have eternal life and which, together with the Gospel, he later entrusted to his Church, when he commanded his Apostles: “Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:19). Therefore, Baptism is first and foremost the Sacrament of that faith by which human beings, enlightened by the grace of the Holy Spirit, respond to the Gospel of Christ. That is why the Church believes that there is nothing more ancient and nothing more proper for herself than to urge all—catechumens, parents of children who are to be baptized, and godparents—to that true and active faith by which, as they hold fast to Christ, they enter into or confirm the New Covenant. In fact, the pastoral instruction of catechumens and the preparation of parents, as well as the celebration of God’s Word and the profession of baptismal faith, are all ordered to this end (*from the Order of Baptism of Children*).

Infant Baptism

§1. Parents are obliged to take care that infants are baptized in the first few weeks; as soon as possible after the birth or even before it, they are to go to the pastor to request the sacrament for their child and to be prepared properly for it.

§2. An infant in danger of death is to be baptized without delay (canon 867).

For an infant to be baptized licitly:

- At least one parent or legal guardian should be a baptized Catholic in making a request for the baptism of a child. The non-Catholic parent should be willing to have the child baptized in the Catholic faith. In cases where there is opposition, pastoral counseling should present options for the future celebration of the sacrament.
- There be a founded hope that the infant will be brought up in the Catholic religion; if such a hope is altogether lacking, the baptism is to be put off according to the prescripts of the law after the parents are to be informed of the reason (canon 868).

Preparation

Parents/guardians must participate in a baptismal preparation program on the occasion of the baptism of their first child. Godparent(s) should likewise participate. The purpose of this program is threefold:

- 1.) To provide an opportunity for evangelization and catechesis for the parents and godparents so that they can better participate in the Rite of Baptism and better understand the importance of Baptism in the life of the child and of the Church.
- 2.) To provide information regarding the responsibility of parents and godparents in the continuing faith formation of their child through active Christian parenting.
- 3.) To provide the opportunity for the pastor and those associated with him to promote and assess the readiness of parents to have their child baptized and to raise their child within the Catholic faith.

This preparation program is to be both formational and informational. It should enable parents to reflect on their own faith commitment and the responsibilities they have as Catholic parents. The program will include:

- the meaning and responsibilities of Catholic parenthood;
- the theology and spirituality of baptism;
- the Rite of Baptism with explanation of symbols and actions; and
- the role of parents and godparents in the child's on-going faith development.

Model programs, resources, and preparation for leaders are to be made available through the Diocesan Offices for Faith Formation. Appropriate follow-up is an important component of this program to encourage the continued faith life of parents and child.

The nature and extent of the program will depend upon the Catholic status of the parents with ecumenical sensitivity to parents who are not Catholic. The program may vary from parish to parish because of varying needs and resources.

The pastor is responsible for baptismal preparation and for the celebration of baptism within his parish. The pastor or his associates, are encouraged to be directly involved in baptismal preparation of parents and godparents through group or individual meetings thus preparing them by proper catechesis.

Married couples and others who assist in the preparation of parents for the baptism of a child are to be prepared through prayerful study and reflection so that they can accurately and faithfully share the Church's understanding of baptism with parents. Parents married outside the Church should be encouraged to reconcile their marital situation if pastorally advisable. However, doing so, is not a prerequisite for the baptism of their child so long as they are striving to practice the faith to the degree possible to give evidence of their commitment to share faith with their child.

While videos may be helpful, personal involvement of priests and fellow parishioners are invaluable and necessary in all sacramental preparation. Further preparation, prior to the baptism of additional children may be required at the pastor's discretion.

Celebration

Ordinarily, infants are to be baptized in the first few weeks after their birth (CCC 1250 & canon 867). An infant in danger of death is to be baptized without delay (canon 867).

Baptism is normally to take place in the parish of the parents with the parish priest/deacon baptizing. If the baptism takes place in another parish, the home pastor is to be asked to provide a recommendation regarding the parents and baptism of the child.

The pastor and other parish priests or deacons are the proper celebrants of baptism within the parish. Outside the case of necessity, it is not lawful for anyone, without the required permission, to confer baptism in the territory of another, not even upon his own people (canon 862).

Sunday is the most appropriate day to celebrate baptism because of its connection with the paschal mystery although baptism may be celebrated on other days. Baptism may be celebrated within the context of the Sunday liturgy to emphasize the communal celebration and baptism's connection with the Eucharist.

Parents are encouraged to provide a Christian name for their child. Parents, sponsors, and the pastor are to take care that a name foreign to Christian sensibility is not given (canon 855).

Baptism of Older Children

Those children who have attained the age of reason, that is seven years of age, are to follow the program established by *Order of Christian Initiation of Adults* adapted for children. This allows time for their personal conversion. Those who conduct the *Order of Christian Initiation of Adults* adapted for children process need to be properly prepared through study and prayer for this special ministry of evangelization and catechesis.

Godparents and Sponsors

“Each child may have a godfather and a godmother; in the Order of the Rite itself both are indicated by the name “godparent” (*Order of Baptism of Children* 6).

To be permitted to take on the function of godparent/sponsor, a person must:

- 1.) **NOT** be the father or the mother of the one to be baptized (canon 874);
- 2.) Be a fully initiated Catholic (baptized, confirmed, received Eucharist), at least 16 years old, and must be leading a sacramental life in harmony with the church (canon 874). If married, they should be married according to the norms of the Church. The godparent should be willing to accept the responsibility of assisting the parents in facilitating the development of a faith life in the child. **Only one godparent is necessary;**
- 3.) Be willing to share information regarding their own status as practicing Catholics, or that they have attended baptismal classes. The pastor and the parish staff should use discernment in this matter. The godparents, if unknown to the pastor, could provide a letter of testimony from a witness, or from their own parish community. A signed statement from the sponsor as to their status as a practicing Catholic, may be provided, if that is acceptable to the local pastor;
- 4.) A baptized and believing Christian from a separated church or community may act as a Christian witness at the request of the parents, but there must be a Catholic godparent. A lapsed Catholic should not be a Christian witness (canon 874).
- 5.) Any person may serve as a proxy if the godparent is unable to be physically present at the baptism. The Church requires no specific stipulations regarding who may serve as a proxy; and
- 6.) **Only two (2) names can be entered in the baptismal register (canon 873: there is to be only one male sponsor or one female sponsor or one of either sex).** The tradition of ethnic or national groups regarding godparents (padrinos) or involvement of extended families is to be respected if it is not in violation of good liturgical practice.

Recording

The parish is to maintain a baptismal registry with all the pertinent information regarding baptisms (and professions of faith) celebrated in the parish. Entries are to be made in this book as soon as possible following the celebration of baptism. This and all sacramental records are to be kept in a secure, fireproof safe.

Follow-Up

Pastoral follow-up is a responsibility of each parish after a baptism. Parents should be encouraged and assisted in fulfilling their responsibilities as Christian parents. Parish programs and resources particularly regarding parenting should be made available to them. The parish has the responsibility to provide appropriate opportunities for catechesis and faith formation for adults and children so that the baptized may grow in knowledge and love of God and the Church (*CCC 1231*).

First Reconciliation

First Reconciliation

4.2 DIOCESAN POLICY ON FIRST RECONCILIATION

General Introduction

“The follower of Christ who has sinned, but who has been moved by the Holy Spirit to come to the sacrament of reconciliation should above all be converted to God with his whole heart. This inner conversion of heart embraces sorrow for sin and the intent to lead a new life. It is expressed through confession made to the Church, due satisfaction and amendment of life. God grants pardon for sin through the Church, which works by the ministry of priests” (*Introduction to Rite of Penance Par. 6*).

In the sacrament of penance the faithful who confess their sins to a legitimate minister, are sorry for them, and intend to reform themselves obtain from God through the absolution imparted by the same minister forgiveness for the sins they have committed after baptism (canon 959).

Preparation

It is the responsibility, in the first place, of parents and those who take the place of parents as well as of the pastor to see that children who have reached the use of reason are correctly prepared and are nourished by the divine food as early as possible, preceded by sacramental confession; it is also for the pastor to be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom he judges are not sufficiently disposed (canon 914).

In accord with Canon 914, children who have reached the use of reason are to have made sacramental confession before the reception of First Eucharist. Therefore, catechesis on Sacrament of Reconciliation or Penance must precede the catechesis for First Holy Communion. A two-year program is presumed in this process beginning in first grade. Both sacraments would generally be received in second grade. While the relationship between the Sacraments of First Reconciliation and First Eucharist needs to be understood, each sacrament is distinct and preparation for each is to be provided separately through a clear and unhurried process. Therefore, catechesis on reconciliation must precede the catechesis for first communion. Children should have completed one year of the parish faith formation program prior to the year of immediate catechetical preparation for the celebration of the Sacrament of Reconciliation.

- 1.) Pastors, parents and teachers are to provide adequate catechesis so that the child may receive this sacrament knowledgeably and freely.

2.) “Catechesis for children prior to their first reception of the Sacrament of Penance and Reconciliation must always respect the natural disposition, ability, age and circumstances. Since the family is intimately involved with the formation of a child’s moral conscience and ordinarily integrates the child into the wider ecclesial communities, parents should be involved in the preparation of their children for this sacrament so that they can affirm and reinforce frequent participation in the sacraments. They orient the child toward God and encourage continual growth in the understanding of God’s mercy and love.
(NDC #136, B, 2)

3.) Programs of preparation are to include catechesis and formation on the following:

- Acknowledge God’s unconditional love for us
- Turn to Christ and the Church for sacramental forgiveness and reconciliation
- Recognize the presence of good and evil in the world and their personal capacity for both
- Recognize their need for forgiveness not only from parents and others close to them, but from God
- Explore the meaning of the symbols, gestures, prayers, and scriptures of the Rite of Reconciliation
- Understand how to celebrate the Rite of Reconciliation
- Understand that “sacramental Confession is a means offered children of the Church to obtain pardon for sin, and furthermore that it is necessary *per se* if one has fallen into serious sin”

Since conversion is a lifelong process, catechesis for the Sacrament of Penance and Reconciliation is ongoing and children have the right to a fuller catechesis each year.
(NDC #136, B, 2)

4.) Catechesis for the Sacrament of Reconciliation is to be a collaborative endeavor of pastors, parents and catechists.

- The primary role of parents in this preparation is both a right and a duty that is to be implemented in a practical and realistic manner.
- All disciples of Christ are called to an on-going conversion of heart to God expressed through the Sacrament of Reconciliation. Since catechesis and participation in reconciliation is on-going, parents are responsible for continuing to provide opportunities for their child to enter more deeply into sacramental experience of forgiveness and reconciliation. Likewise, pastors and catechists are to provide on-going catechesis on the Sacrament of Reconciliation for all parishioners and to provide ample opportunity for them to participate in the sacrament.

5.) Readiness for Reception

The readiness required for the Sacrament of Reconciliation consists in the capacity to discern between right and wrong, together with the understanding, appropriate to the child's age, of the reality of sin. A validly baptized person who is appropriately prepared has a right to receive the Sacrament of Reconciliation.

6.) Sensitivity to Persons with Disabilities (Special Needs)

It may happen that a particular child has special needs (mentally- and/or physically- or emotionally- challenged) therefore practical consideration and attention should be given to make the child and family welcomed and supported as members of the parish community, and recipients of the sacraments.

It is permitted in Canon Law (canon 983, §2) that interpreters be used if required by the physical limitations or linguistic needs of the penitent. The interpreter must understand that they are bound by the secrecy of the confessional.

7.) Possible Delay

Children who are well prepared for First Reconciliation generally welcome this opportunity to experience God's mercy. Parents or guardians of a child may occasionally indicate that their child is too young to receive the Sacrament of Reconciliation. In such a case, after due pastoral discernment, delay of both First Reconciliation and Communion is sometimes the most suitable resolution.

8.) Reconciliation before First Holy Communion

The law of the Church requires that the Sacrament of Reconciliation be received before the First Eucharist (canon 914). The pastoral norm is that First Reconciliation should be experienced before receiving the First Eucharist.

9.) Anonymity and Freedom of Choice

Privacy in receiving the Sacrament of Reconciliation is to be afforded a penitent, as is stated by the law of the Church (canon 983). In addition, the law of the Church requires that the penitent have freedom to choose their confessor (canon 991). The pastor should take care to provide more than one confessor on the occasion of a First Reconciliation and at other times as well. No child should be compelled to use a particular confessor. Children may use a confessor outside their parish for First Reconciliation, or at any other time.

The verbal assurance from a parent, catechist or even the child themselves is sufficient evidence that they have received the Sacrament of Reconciliation. A written letter or document is not to be requested or issued guaranteeing the reception of this sacrament, nor should one be signed by a confessor, parish priest, or parish staff member. Again, the principle of privacy and freedom of choice is to be respected.

- 10.) Those who assist in the catechesis for first reconciliation are to be prepared properly for the important ministry of communicating an awareness of sin, the mercy of God and the call to conversion and reconciliation.
- 11.) Catechesis concerning the Sacrament of Reconciliation should begin as soon as a child enters the formal process of faith formation. It should continue through this process and throughout life.

Celebration

- It is recommended that a public celebration including catechists, family and friends be present to support the children receiving both First Reconciliation and their First Holy Communion. Care should be taken to follow the rites and liturgy of the Church in a way appropriate to the mentality of children. The celebration should speak of God's love for them, and also emphasize that God's grace will help them in the future. A choice of confessor should be available.
- It may be helpful to have a private celebration of confession for a particular child, or group of children, even so, the choice of a confessor and the privacy of the penitent is to be preserved.

4.3 DIOCESAN POLICY ON FIRST HOLY COMMUNION

General Introduction

“For the administration of the Most Holy Eucharist to children, it is required that they have sufficient knowledge and careful preparation so as to understand the mystery of Christ according to their capacity and can receive the Body of the Lord with faith and devotion” (canon 913).

“It is the responsibility, in the first place, of parents and those who take the place of parents as well as of the pastor to see that children who have reached the use of reason are correctly prepared and are nourished by the divine food as early as possible, preceded by sacramental confession; it is also for the pastor to be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom he judges are not sufficiently disposed” (canon 914).

Preparation

Every parish is to have a process of preparation for children to assist them in understanding and appreciating the gift of the Most Holy Eucharist. This process includes both catechesis and spiritual formation. It is to involve parents, teachers, and pastors in a communal commitment to share with children the riches of the Eucharist. Ongoing catechesis and more intentional participation in the Eucharist are to be encouraged by parents, pastors, and catechists.

- 1.) Normally, preparation for First Holy Communion takes place during the second grade. A two-year program is expected in this process beginning in first grade. Preparation and reception of First Reconciliation should precede the preparation for First Holy Communion during the second grade.
- 2.) Minimum criterion for participation in formal preparation programs are to be determined by the pastor so that there is some assurance of proper understanding and faith in the Eucharist on the part of those receiving their First Holy Communion.
- 3.) The preparation is to provide:
 - A solid understanding of the Eucharist both as sacrifice and meal;
 - Reflection on the Eucharist from scripture and Church teaching;
 - Instruction on the proper reception of the Most Holy Eucharist; and
 - Inspiration, appreciation, and love for the Most Holy Eucharist as a means of vital union with Christ and the Church, as well as strength for Christ-like living.

- 4.) Preparation is to involve both parents and children, with the parents playing an active role in sharing their faith with their children. This is also an opportune moment for the on-going faith development of parents.
- 5.) Those approaching the Most Holy Eucharist must exhibit a basic understanding prior to receiving First Holy Communion. Minimally, this means being able to distinguish between ordinary bread and wine and the consecrated species that become the Body and Blood of Christ.
- 6.) Evidence should be submitted of valid baptism through a Baptismal certificate. If baptized in another apostolic Christian faith, they should be received into the fullness of the Church through a Profession of Faith.
- 7.) Instructions are to be given as to the appropriate manner of receiving the Most Holy Eucharist with proper reverence and respect with reception either on the tongue or in the hand.
- 8.) Though not required, reception of the Most Holy Eucharist may involve receiving both the Body and Blood of Christ under both species (bread and wine). Children who are offered the cup should be prepared in advance for the taste of that species.

Celebration

- Normally the celebration of First Holy Communion takes place in the parish church on Sunday, though for pastoral reasons another day may be deemed more advisable.
- The celebration should be conducted within a familial environment with parents and other significant people actively involved in the celebration as is appropriate.
- Special dress is not required for the reception of First Holy Communion, though all are encouraged to dress appropriately for the celebration.
- The celebration should include the parish children from the school (if applicable) along with the children in the parish Faith Formation program. School children may receive their First Holy Communion at the home parish Church, if it is not associated with the parish school.
- Excessive photography, videotaping and other displays are to be avoided.

Recording

The names and proper information of all those receiving their First Holy Communion is to be kept in a special registry in the parish. This and all sacramental records are to be kept in a secure, fireproof safe.

Records of reception of First Holy Communion is also to be made in the baptismal registry. **Notification of reception of First Holy Communion is to be sent to the parish of baptism for each of the first communicants. The average timeframe to complete all necessary documentation of this sacrament is two (2) weeks.**

Follow-Up

Those welcomed to receive their First Holy Communion should continually be encouraged to deepen their understanding of the Eucharist through on-going catechesis and to enter more deeply into the mystery of God's love manifest in the Eucharist through prayerful and active participation in the liturgy.

Confirmation

Confirmation

4.4 DIOCESAN POLICY ON CONFIRMATION

General Introduction

The Church is called to enable the People of God, through proper catechesis, to become effective witnesses of the Gospel. The Sacrament of Confirmation, which seals the Sacrament of Baptism, helps us to recognize and use our gifts and talents as we receive the Holy Spirit as gift. We become, through the grace of the Holy Spirit, strengthened to bear witness to the message of Christ “for the building up of his body in faith and love.”

The Diocese of Shreveport, in union with the whole Church, wishes to help the faithful, through these expressed policies, to understand the importance of the Sacrament of Confirmation. It is the purpose of these policies, along with additional liturgical guidelines, to assist each pastor and parish in preparing to celebrate the Sacrament of Confirmation.

Adapted from the Rite of Confirmation, cf. Introduction, Washington, D.C., © USCCB, 2006.

The sacrament of confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church.
(canon 879)

Sacrament of Confirmation for Normal Reception Age (12-14)

Catechesis concerning the Sacrament of Confirmation should begin as soon as a child enters the formal process of faith formation. It should continue through this process and throughout life because becoming a Christian is a lifelong process. Those who have been baptized continue the path of Christian initiation through the Sacrament of Confirmation. In this sacrament, they receive the fullness of the Holy Spirit, whom the Lord sent upon the apostles at Pentecost. “This giving of the Holy Spirit conforms believers more perfectly to Christ and strengthens them so that they may bear witness to Christ for the building up of his body in faith and love. They are so marked with the character or seal of the Lord that the Sacrament of Confirmation cannot be repeated” (Introduction to Rite of Confirmation).

“Confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church” (canon 879).

Preparation

Every parish is to provide a two-year process of preparation for candidates for the Sacrament of Confirmation. The overall purpose of this preparation is to prepare the candidates to celebrate the sacrament with greater faith and understanding and to incorporate them more fully into the life of the Holy Spirit in the Church.

It is the responsibility of the people of God to prepare the baptized for the Sacrament of Confirmation. It is the responsibility of the pastors to see that all the baptized come to the fullness of Christian initiation and are carefully prepared for this sacrament.

The initiation of children into the sacramental life is, for the most part, the responsibility and concern of Christian parents. They are to form and gradually facilitate the development of a spirit of faith in their child/children and, with the help of catechetical institutions, prepare them for the fruitful reception of the Sacraments of Confirmation. This responsibility of the parents is also modeled by their active participation in the celebration of the sacraments. Since mentoring the faith is an important dimension of confirmation preparation, this process is to include parents, sponsors, or other significant adults, and the candidates themselves.

Basic requirements to be met for the reception of the Sacrament of Confirmation include:

Validly baptized person who is appropriately prepared has a right to receive the Sacrament of Confirmation.

Active participation in a two-year preparation of formation beginning in the 7th grade and concluding with the reception of the Sacrament of Confirmation in the 8th grade.

The preparation and the celebration of the Sacrament of Confirmation is parish-based. The parish is the center of lifelong faith development; therefore, it is essential to integrate youth into the life of the parish. Students who attend Catholic schools and wish to be prepared for the Sacrament of Confirmation need to enroll in their parish confirmation program.

Certain elements of the parish preparation program and the Catholic school instruction and/or activities may overlap. The parish personnel responsible for the confirmation program should be keenly aware of the components of preparation that are to be undertaken jointly by the Catholic school and the parish, and those that take place totally within the parish.

The parish and Catholic school personnel involved in the confirmation program, should be sensitive to the parish/Catholic school relationship and design a program that responds to the various needs of the youth and parents. The active participation of all confirmation candidates in parish life is crucial to strengthening their commitment to the Church and lifelong active membership in the parish community.

Ultimately, the parent(s)/guardian(s), pastor, principal/DRE, catechist, and confirmation candidate have rights and responsibilities in determining readiness for the reception of the Sacrament of Confirmation.

In determining a **candidate's readiness** for the Sacrament of Confirmation, the following criteria should be used according to the Code of Canon Law:

- Candidate has been validly baptized and has not been confirmed (Canon 889:1);
- Candidate has the use of reason;
- Candidate has been suitably instructed;
- Candidate is properly disposed; and
- Candidate is able to renew his/hers baptismal promises. (Canon 889:2).

The preparation is an intensive program for understanding the gravity of receiving the Sacrament of Confirmation and its on-going implications for Christian living. The involvement of parents, sponsors or other significant adults is expected. Preparation programs should actively involve the pastor, catechists, youth ministers and others who are trained and qualified to assist in the on-going formation of young people. Each parish is to determine and implement a program that includes catechesis, spiritual formation, mentoring/faith sharing and Christian service. **There will be sessions for parent/student formation with the goals of deeper understanding of the sacrament, opportunities for dialogue, discussion, and prayer.**

Those who qualify for reception of confirmation must complete two (2) years of sacramental preparation. The first of these two years forms the candidate in the nature of the sacrament, its biblical foundations and catechetical formation beginning in the seventh (7th) grade. Due to the nature of the second year of formation, the first-year candidate is evaluated to move on to the second year of formation. Once accepted to proceed in the formation, the candidate becomes known as a confirmandi, with the Sacrament of Confirmation being conferred in the eighth (8th) grade. The Diocese of Shreveport will uphold the minimum age being twelve (12) and average age of fourteen (14) for normal reception of the Sacrament of Confirmation for a confirmandi.

Year One (Candidate)

- Catechesis on the Sacrament and Rite of Confirmation
- Instruction on the Holy Spirit, the Gifts of the Holy Spirit, and the practice of Christian virtues in daily life
- Involvement in the sacramental and spiritual life of the Church
- Formation sessions for parents and students (suggested topics)
 - a.) “Biblical foundations for the Sacrament of Confirmation”
 - b.) “Signs and Symbols of the Sacrament of Confirmation”

Year Two (Confirmandi)

- Focus on the spiritual formation for its reception of the sacrament
- Challenge to live the faith in an ever more mature manner
- Christian service to others
- Witness to Christ through daily life and vocational commitment
- Formation sessions for parents and students (suggested topics)
 - a.) “Mission”
 - b.) “Wanting Greatness”
 - c.) “Getting to Know God Through Prayer”
 - d.) “Community – Being Jesus, Being Saints”
 - e.) “God in My Life” (Holy Spirit/Sacraments)
 - f.) “The Spirit, My Faith, and me” (Where have I seen the Holy Spirit active in my life)

Parish norms regarding participation in preparation programs should emphasize its importance and be reasonable in expectations. A confirmandi meets the legitimate requirements of the local parish community when the following have been achieved to the satisfaction of all formation leaders:

- Faithful participation in the catechetical sessions and requirements of the preparation process;

It is highly encouraged for the parish preparation program to have at least one (1) formal retreat in the second year of formation. Service opportunities may be made possible on an individual and group basis, beginning in the first year of confirmation formation. The Diocesan Office of Faith Formation has resources for confirmation retreats and service project opportunities.

Sponsors

Each candidate/confirmandi for the Sacrament of Confirmation is to have his/her own sponsor who would accompany them on their journey for the reception of this sacrament. To keep the connection with baptism, it is recommended that a godparent also be designated as the confirmation sponsor. However, it is permissible to choose another as sponsor adhering to the following guidelines:

- a.) According to the directives in the Code of Canon Law (893, 874, §1 and 874, §5), **neither the father nor the mother (including stepparents) may be a sponsor.**
- b.) A confirmed practicing Roman Catholic, who has received all sacraments of initiation- baptism, Eucharist, and confirmation (**a letter from the attending parish of being in good standing is necessary**).
- c.) May be male or female.
- d.) Should be at least sixteen (16) years old (canon 874, °2).
- e.) Have the aptitude and intention of fulfilling this function.
- f.) Is leading a life in harmony with the Catholic faith (including marriage).
- g.) Is not bound by any canonical penalty legitimately imposed or declared.

Letter Requesting the Sacrament of Confirmation

The Sacrament of Confirmation must be requested by the confirmands themselves. To facilitate this request, the following needs to occur at least one (1) month prior to the scheduled date of confirmation:

- 1.) Confirmand must submit a **HANDWRITTEN** letter to the bishop's office requesting the Sacrament of Confirmation.
- 2.) Letter is recommended to be prepared and composed in a spiritual and faith-filled atmosphere, i.e. a retreat setting.
- 3.) Letters must be submitted **at least one (1) month before the scheduled date of confirmation.**
- 4.) All individual letters should be placed in an **UNSEALED** envelope (i.e., 27 confirmands = 27 unsealed envelopes).
- 5.) All unsealed envelopes should be sent in one large mailer when sent to the Chancery. **DO NOT send individually sealed letters.**

The following two (2) pages may be photocopied to be used as a handout for the confirmands. Any questions should be directed to the Diocesan Office of Faith Formation.

A LETTER TO THE BISHOP REQUESTING THE SACRAMENT OF CONFIRMATION

The following two (2) pages may be photocopied to be used as a handout for the confirmands. Any questions should be directed to the Diocesan Office of Faith Formation.

What has changed on your journey to confirmation?

You are free to respond to God's call to live your faith more deeply – to worship, witness and serve as a confirmed Catholic Christian. If you wish to receive the Sacrament of Confirmation, write a formal letter of request to Bishop Malone stating your desire to be confirmed. Follow these guidelines:

**The bishop prefers the letters be handwritten in ink, not typed on the computer.
Letters should be sent to the bishop's office at least 1 month prior to confirmation.**

Step One

Begin your letter with a greeting, for example:

The Most Reverend Francis Malone:
Dear Bishop Malone,
Your Excellency,

Step Two

Introduce yourself to the bishop, including points such as the following:

Name
School attending (especially if attending a Catholic School)
Something unique about yourself- an interest

Step Three

*Choose 3-5 points to write about in your letter. **Do not feel like you must use these questions only.**
The following are guiding questions:*

1. Something unique about your family or your background.
2. A family activity that has led you to a closer relationship with God.
3. Give several reasons why you would like to be confirmed.
4. Explain how you have prepared for the sacrament through prayer (what has been your routine, favorite prayer, etc.).
5. Explain how you currently celebrate other sacraments in your life.
6. Share about a service experience that challenged you.
7. Share about a time of service when you felt that you received more than you gave.
8. Share how you will continue to carry out your life of service to God and others through the power of the Holy Spirit.
9. Share how you plan to make your being sealed with the Gifts of the Holy Spirit real and alive in your life.
10. Share who is your sponsor and why you chose this person.
11. What does the sacrament of confirmation mean to you?
12. Share an example of someone you can identify as living their life filled with the Holy Spirit.

13. Share what gift or fruit of the Holy Spirit you desire to cultivate in your life.

Step Four

Request the Sacrament of Confirmation.

Step Five

Conclude the letter. Use a salutation that is appropriate to your age:

Peace be with You,
Sincerely,
Yours truly,

Step Six

Handwrite your complete signature.

BE SURE TO CHECK YOUR SPELLING AND GRAMMAR.

PLEASE NOTE:

Your letter should be **UNSEALED** in an envelope
and sent in **ONE** envelope per Church when sent to the Chancery.

DO NOT SEAL YOUR ENVELOPE!

Sacrament of Confirmation Outside Normal Age (15+)

In the case of baptized Catholics who are beyond the normal age for confirmation, the religious formation of the individual candidates must be considered. The Diocesan Office of Fatih Formation has resources for Adult Confirmation Programs.

Those who have been living a Catholic life and understand faith appropriate to their age, may be presented for confirmation after a period of spiritual discernment. Such candidates should be presented for confirmation when:

- the bishop comes to the parish to celebrate the sacrament, or
- when the bishop is confirming in a neighboring parish, in which case the pastor of the candidate should make arrangements with the pastor of the other parish.

When a pastor judges that there are serious reasons to do so, he may request from the bishop the faculty to confirm a particular candidate at some other time. ***This faculty must be requested in writing and is required for the validity of the sacrament.***

Delegation of Faculties

The Code of Canon Law of the Catholic Church states that “the ordinary minister of confirmation is a bishop.” However, it also allows for priests [presbyters] provided with this faculty by law or by special grant to validly administer confirmation (canon 882).

THE FACULTY TO CONFIRM MUST BE REQUESTED BY PRIESTS WHEN:

- The person to be confirmed is an already **BAPTIZED CATHOLIC** and is **NOT** in danger of death (canon 884, §1). He/she must not have been validly confirmed previously.
- The person to be confirmed was **PREVIOUSLY RECEIVED INTO THE FULL COMMUNION** of the Catholic Church and has not been validly confirmed previously. Note: this is the case with parish confirmation ceremonies when the bishop cannot be present. Also, the priest may request faculties to confirm a Catholic who is not already confirmed and is preparing for marriage (note canon 1065, §1).

WITHIN THE BOUNDARIES OF HIS PARISH, PASTORS AND PAROCHIAL VICARS CAN CONFIRM BY LAW WITHOUT REQUESTING FACULTIES WHEN:

Note: This section also applies to those priests who have been given a mandate to confirm (e.g. Vicar General and other priests to whom the bishop entrusts this responsibility).

- Baptizing a person who is **AGE 7 OR OLDER** when Confirmation and Holy Communion are also to be administered to the same persons during the same liturgy unless serious reasons.

prevent this (canons 883, §2 and 866).

Note: This most often takes place at the Easter Vigil, where “catechumens” are baptized, confirmed and receive Holy Communion.

- Receiving a **VALIDLY BAPTIZED, NON-CATHOLIC CHRISTIAN AGE 7 OR OLDER** into the Catholic faith. Confirmation and Holy Communion are to follow (canon 883, §2)

Note: This also occurs most frequently at the Easter Vigil, when “candidates” are welcomed into the Church and receive the sacraments of Confirmation and Holy Communion.

- Readmitting into full communion a baptized non-confirmed Catholic who previously committed APOSTASY (rejected Christianity entirely)
- Readmitting into full communion a baptized non-confirmed Catholic who THROUGH NO PERSONAL FAULT was raised in a NON-CATHOLIC religion

ANY PRIEST CAN CONFIRM WITHOUT DELEGATION WHEN:

- A person is in danger of death (canon 883, §3)

Note: The person is to be baptized first, if not already baptized. The person to be confirmed does not need to be age 7 or older. This includes those baptized in other Christian faiths who are received into the Catholic faith.

Celebration

The bishop will bring his own vestments and chrism. A small credence table is needed to place the chrism and Rite of Confirmation book near or in front of the altar. The bishop will provide a stand for his crozier.

When the Sacrament of Confirmation is offered at the Saturday Vigil or on Sunday, the readings should be those for the Sunday liturgy; otherwise, select two scriptures (one Old Testament and one New Testament), a psalm (which may either be sung or recited), and a gospel reading.

The confirmands should be dressed in nice Sunday attire; no robes or stoles are necessary. The following table serves as a guideline to appropriate attire:

Confirmation is a sacrament that is celebrated with much reverence, joy, and dignity. The attire worn by both the confirmands and his/her sponsor should reflect the same. Attire during the confirmation Mass, for both confirmands and sponsors, should be Christmas or Easter best, respecting Christian modesty and Church tradition. Traditionally, the guidelines have been as follows:

Women	Men
Dress <or> Skirt and Blouse	Navy or black dress slacks (NO jeans or cargo pants)
Dresses and skirts must be BELOW the knee.	White long-sleeve dress shirt
Dresses and blouses are to have a modest neckline	Solid tie
Back and shoulders MUST be covered.	Suit jacket (Optional)
Dress Shoes (should be able to walk comfortably)	Dress socks and dress shoes (NO gym shoes)
Please be sure your forehead is uncovered (free from hair or hair accessories) for anointing from the bishop.	Please be sure your forehead is uncovered (free from hair or hair accessories) for anointing from the bishop.

Prior to Mass

Before the Mass begins, if timing permits, the bishop would like to speak to the confirmands as a group in a place outside the sanctuary. Following his visit, the confirmands should go directly to the church and be seated in their assigned places with their sponsors; preferably, the confirmands would be in front rows with sponsors behind. This will allow for the bishop to speak directly to the confirmands during the homily and clearly see them in front. The confirmands are welcome to serve as lectors, read the Prayer of the Faithful, and participate in the offertory procession.

There is no procession of confirmands at the beginning of Mass. Confirmands should all be wearing a nametag with their chosen confirmation name (Saint) in large bold print. The nametag may also include in smaller letters their given name to identify the nametags. In the Rite of Confirmation, the confirmands will announce their Saint name to the bishop (the nametag is just in case he does not understand or hear the name clearly).

Prior to the Rite

The Mass begins with the gathering song and the procession of the altar servers, deacon, priest, and the bishop. The bishop will begin by celebrating the opening rite and the liturgy of the Word as normal. However, after the Gospel is proclaimed, the bishop will remain at his chair. The pastor goes to the ambo, welcomes the bishop, and introduces confirmands by name:

“[First & Last name] who will be confirmed Elizabeth”.

As each name is spoken, the confirmand stands in his/her place until all the names have been read. Then the pastor addresses the bishop:

“Most Reverend Father, as pastor and in the name of those responsible for the sacramental preparation of these confirmands, I recommend that you confirm these confirmands here today.”
“These confirmands have been prepared to be fully initiated into the community of the Church. Upon inquiry among their parents, sponsors, and catechists, I testify that they are ready to celebrate this sacrament.”

The bishop will accept the recommendation of the pastor and he will ask the confirmands to be seated. During the homily, the bishop may walk around and address the confirmands in the congregation.

The Rite of Confirmation

At the conclusion of the homily, the bishop will initiate the Rite of Confirmation. The bishop will ask the confirmands to stand and will state something similar to the following:

“And now, before you receive the fullness of the Spirit, call to mind the faith which you professed in baptism or which your parents and godparents professed with the Church.”

- **Baptismal Vows**

At the renewal of their baptismal vows, the confirmands respond to all statements with: “I do” (*with gusto*).

- **Laying on of Hands**

The bishop and all clergy present will extend their hands over the confirmands praying a blessing. After the laying on of hands, the bishop will invite the confirmands to approach one by one with their sponsor. Confirmands should proceed, one after the other with their sponsor, respecting the six-foot space of the confirmandi and sponsor in front of them.

As the confirmandi approaches the bishop, they should say:

“My name is [Confirmation/Saint name], and I wish to be confirmed.”

The bishop will anoint the forehead of the confirmandi, saying:

“[Confirmation/Saint name] be sealed with the gift of the Holy Spirit.”

The candidate responds:

“Amen.”

The bishop then says:

“Peace be with you.”

The confirmandi responds:

“And with your spirit.”

The newly confirmed member returns to their place in the pew. At the conclusion of the Rite of Confirmation, please offer a towel for bishop to clean his hands, the bishop will return to his chair and the prayers of the faithful will be offered. The Mass will proceed as normal from here.

Recording

The Confirmation Register must include the name of the minister, name of the confirmed, names of the parents and sponsor, the date and place of celebration, and the place of baptism for each of the confirmed. The Confirmation Register book should be prepared and available for the bishop to sign following the rite. **Notation must also be made in the baptismal Register and/or sent to the place of Baptism of the newly Confirmed. Notification of the Sacrament of Confirmation is to be sent to the parish of baptism of each of the confirmed. The average timeframe to complete all necessary documentation of this sacrament is two (2) weeks.**

Follow-Up

All newly confirmed are encouraged to continue their study of the faith and to participate more fully in the life of the Church. Parishes are to provide special ministry to youth and young adults in response to their needs and to involve them in the overall life of the parish as the fully incorporated members that they are.

Persons with
Disabilities

Persons with
Disabilities

5. GUIDELINES FOR THE CELEBRATION OF THE SACRAMENTS WITH PERSONS WITH DISABILITIES

From the United States Conference of Catholic Bishops (USCCB)

General Introduction

It is essential that all forms of the liturgy be completely accessible to persons with disabilities, since these forms are the essence of the spiritual tie that binds the Christian community together. To exclude members of the parish from these celebrations of the life of the Church, even by passive omission, is to deny the reality of that community.

Accessibility involves far more than physical alterations to parish buildings. Realistic provision must be made for persons with disabilities to participate fully in the Eucharist and other liturgical celebrations such as the sacraments of reconciliation, confirmation, and anointing of the sick (*Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities, November 1978; revised 1989*).

Preface

Catholics with disabilities, as well as those who minister to or with them, often point out that pastoral practice regarding the celebration of the sacraments varies greatly from diocese to diocese, even from parish to parish. Inconsistencies arise in such areas as the provision of sign language interpreters for persons who are deaf, in the accessibility of church facilities for persons with mobility problems, and in the availability of catechetical programs for persons with developmental and mental disabilities. Pastoral inconsistencies may occur in other areas as well.

The inconsistencies in pastoral practice often arise from distinct yet overlapping causes. Some result from a misunderstanding about the nature of disabilities. Others arise from an uncertainty about the appropriate application of Church law towards persons with disabilities. Others are born out of fear or misunderstanding. Still others are the result of a studied and honest acceptance of the realistic limitations of a parish's or diocese's available resources.

These guidelines were developed to address many of the concerns raised by priests, pastoral ministers, other concerned Catholics, persons with disabilities, their advocates and their families for greater consistency in pastoral practice in the celebration of the sacraments throughout the country. With this objective in view, the guidelines draw upon the Church's ritual books, its canonical tradition, and its experience in ministering to or with persons with disabilities in order to dispel any misunderstandings that may impede sound pastoral practice in the celebration of the sacraments. It is our hope that the guidelines will complement diocesan policies already in existence.

The bishops of the United States offer the *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* in order to give a more concrete expression to our longstanding concern for "realistic provision" for the means of access to full sacramental participation for Catholic persons with disabilities. While they do not address every conceivable situation that may arise in pastoral practice, the guidelines present a set of general principles to provide access to the sacraments for persons with disabilities. Diocesan staff, pastoral leaders, catechists, parishioners, health care workers, and all those who minister to or with Catholics with disabilities are invited and encouraged to reflect upon and accept these guidelines in their continuing effort to bring Christ's healing message and call to justice to the world.

General Principles

1. By reason of their baptism, all Catholics are equal in dignity in the sight of God and have the same divine calling.
2. Catholics with disabilities have a right to participate in the sacraments as full functioning members of the local ecclesial community (Cf. canon 213). Ministers are not to refuse the sacraments to those who ask for them at appropriate times, who are properly disposed, and who are not prohibited by law from receiving them (Cf. canon 843, sect. 1).
3. Parish sacramental celebrations should be accessible to persons with disabilities and open to their full, active and conscious participation, according to their capacity. Pastoral ministers should not presume to know the needs of persons with disabilities, but rather they should consult with them or their advocates before making determinations about the accessibility of a parish's facilities and the availability of its programs, policies, and ministries. These adaptations are an ordinary part of the liturgical life of the parish. While full accessibility may not always be possible for every parish, it is desirable that at least one fully accessible community be available in a given area. Parishes may, in fact, decide to collaborate in the provision of services to persons with disabilities.
4. Since the parish is the center of the Christian experience for most Catholics, pastoral ministers should make every effort to determine the presence of all Catholics with disabilities who reside within a parish's boundaries. Special effort should be made to welcome those parishioners with disabilities who live in institutions or group homes and are unable to frequent their parish churches or participate in parish activities. However, pastoral ministers should remember that many persons with disabilities still reside with their families. Pastoral visitation, the parish census, and the diverse forms of parish and diocesan social communication are just a few of the many ways in which the pastoral staff can work towards the inclusion of all parishioners in the parish's sacramental life.
5. In accord with canon 777, n.4, pastors are responsible to be as inclusive as possible in providing evangelization, catechetical formation, and sacramental preparation for parishioners with disabilities. Persons with disabilities, their advocates and their families, as well as those knowledgeable in serving disabled persons can make a most valuable contribution to these programs. Parish catechetical and sacramental preparation programs may need to be adapted for some parishioners with disabilities. Further, parishes should encourage persons with disabilities to participate in all levels of pastoral ministry (e.g., as care ministers, catechists, etc.). Dioceses are encouraged to establish appropriate support services for pastors to facilitate the evangelization, catechetical formation, and sacramental preparation for parishioners with disabilities.

6. The creation of a fully accessible parish reaches beyond mere physical accommodation to encompass the attitudes of all parishioners towards persons with disabilities. Pastoral ministers are encouraged to develop specific programs aimed at forming a community of believers known for its joyful inclusion of all of God's people around the table of the Lord.
7. While making pastoral decisions, it is inevitable that pastoral care workers will encounter difficult cases. Dioceses are encouraged to establish appropriate policies for handling such cases which respect the procedural and substantive rights of all involved, and which ensure the necessary provision of consultation.

Particular Sacraments

Baptism

Through the sacrament of baptism, the faithful are incorporated into Christ and into his Church. They are formed into God's people and obtain forgiveness of all their sins. They become a new creation and are called, rightly, the children of God. (*Rite of Christian Initiation*, General Introduction, n. 1).

Because it is the sacrament of universal salvation, baptism is to be made available to all who freely ask for it, are properly disposed, and are not prohibited by law from receiving it. Baptism may be deferred only when there is no reason for hoping that the person will be brought up in the Catholic religion (canon 868, sect. 1, n. 2). Disability, of itself, is never a reason for deferring baptism. Persons who lack the use of reason are to be baptized provided at least one parent or guardian consents to it (canons 868, sect. 1, n. 1 and 852).

So that baptism may be seen as a sacrament of the Church's faith and of admittance into the people of God, it should be celebrated ordinarily in the parish church on a Sunday or, if possible, at the Easter Vigil (canons 856 and 857). The Church, made present in the local community, has an important role to play in the baptism of all of its members. Before and after the celebration of the sacrament, the baptized have the right to the love and help of the community (Cf. *Rite of Baptism for Children*, nn. 4, 10).

Either personally or through others, the pastor is to see to it that the parents of an infant who is disabled, or those who take the place of the parents, are properly instructed as to the meaning of the sacrament of baptism and the obligations attached to it. If possible, either the pastor or a member of the parish community should visit with the family, offering them the strength and support of the community which rejoices at the gift of new life, and which promises to nurture the faith of its newest member. It is recommended that preparation programs for baptism gather several families together so that they may commonly be formed by pastoral direction and prayer, and so that they may be strengthened by mutual support (canon 851, n. 2).

If the person to be baptized is of catechetical age, the Rite of Christian Initiation may be adapted according to need (Cf. canons 851, n. 1 and 852, sect. 1).

A sponsor is to be chosen who will assist the newly baptized in Christian initiation. Sponsors have a special role in fostering the faith life of the baptized person. As such, they are to be chosen and prepared accordingly. Persons with disabilities may be sponsors for these sacraments of initiation.

Reconciliation

In the sacrament of reconciliation, the Christian faithful obtain from the mercy of God pardon for their sins. At the same time, they are reconciled with the Church, which they have wounded by their sins, and which works for their conversion by charity, example, and prayer (*Lumen Gentium*, n. 11).

Only those who have the use of reason are capable of committing serious sin. Nevertheless, even young children and persons with mental disabilities often are conscious of committing acts that are sinful to some degree and may experience a sense of guilt and sorrow. If the individual is capable of having a sense of contrition for having committed sin, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution. Those with profound mental disabilities, who cannot experience even minimal contrition, may be invited to participate in penitential services with the rest of the community to the extent of their ability.

Catholics who are deaf should have the opportunity to confess to a priest able to communicate with them in sign language, if sign language is their primary means of communication. They may also confess through an approved sign language interpreter of their choice (canon 990). The interpreter is strictly bound to respect the seal of confession (canons 983, sect. 2 and 1388, sect. 2). When no priest with signing skills is available, nor sign language interpreter requested, Catholics who are deaf should be permitted to make their confession in writing. The written materials are to be returned to the penitent or otherwise properly destroyed.

In the case of individuals with poor communication skills, sorrow for sin is to be accepted even if this repentance is expressed through some gesture rather than verbally. In posing questions and in the assignment of penances the confessor is to proceed with prudence and discretion, mindful that he is at once judge and healer, minister of justice as well as of mercy (canons 978, sect. 1; 979; 981).

Eucharist

The Eucharist is the most august sacrament, in which Christ the Lord himself is contained, offered, and received, and by which the Church constantly lives and grows. It is the summit and the source of all Christian worship and life, signifying and effecting the unity of the people of God, providing spiritual nourishment for the recipient, and achieving the building up of the Body of Christ. The celebration of the Eucharist is the center of the entire Christian life (canon 897).

Parents, those who take the place of parents, and pastors are to see to it that children who have reached the use of reason are correctly prepared and are nourished by the eucharist as early as possible. Pastors are to be vigilant lest any children come to the Holy Banquet who have not reached

the use of reason or whom they judge are not sufficiently disposed (canon 914). It is important to note, however, that the criterion for reception of holy communion is the same for persons with developmental and mental disabilities as for all persons, namely, that the person be able to distinguish the Body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally. Pastors are encouraged to consult with parents, those who take the place of parents, diocesan personnel involved with disability issues, psychologists, religious educators, and other experts in making their judgment. If it is determined that a parishioner who is disabled is not ready to receive the sacrament, great care is to be taken in explaining the reasons for this decision. Cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament. The existence of a disability is not considered in and of itself as disqualifying a person from receiving the eucharist.

Eucharistic celebrations are often enhanced by the exercise of the diverse forms of ministry open to the laity. In choosing those who will be invited to use their gifts in service to the parish community, the parish pastoral staff should be mindful of extending Christ's welcoming invitation to qualified parishioners with disabilities.

Confirmation

Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this way, they receive the Holy Spirit, conforming them more perfectly to Christ and strengthening them so that they may bear witness to Christ for the building up of his body in faith and love (*Rite of Confirmation*, nn. 1-2).

Parents, those who care for persons with disabilities, and shepherds of souls-- especially pastors--are to see to it that the faithful who have been baptized are properly instructed to receive the sacrament of confirmation and to approach it at the appropriate time (Cf. canon 890). The diocesan bishop is obliged to see that the sacrament of confirmation is conferred on his subjects who properly and reasonably request it (canon 885, sect. 1).

All baptized, unconfirmed Catholics who possess the use of reason may receive the sacrament of confirmation if they are suitably instructed, properly disposed and able to renew their baptismal promises (canon 889). Persons who because of developmental or mental disabilities may never attain the use of reason are to be encouraged either directly or, if necessary, through their parents or guardian, to receive the sacrament of confirmation at the appropriate time.

Confirmation is to be conferred on the faithful between the age of discretion (which is about the age of seven) and eighteen years of age, within the limits determined by the diocesan bishop, or when there is a danger of death, or in the judgment of the minister a grave cause urges otherwise.

A sponsor for the one to be confirmed should be present. The sponsor assists the confirmed person on the continuing path of Christian initiation (Cf. canon 892). For this reason, it is desirable that the one who undertook the role of sponsor at baptism be the sponsor for confirmation (canon 893, sect. 2).

OCIA

OCIA

6. ORDER OF CHRISITIAN INITIATION OF ADULTS (OCIA, formerly RCIA)

General Introduction

In the sacraments of Christian initiation, we are freed from the power of darkness and joined to Christ's death, burial, and resurrection. We receive the Spirit of filial adoption and are part of the entire people of God in the celebration of the memorial of the Lord's death and resurrection.

Baptism incorporates us into Christ and forms us into God's people. This first sacrament pardons all our sins, rescues us from the power of darkness, and brings us to the dignity of adopted children, a new creation through water and the Holy Spirit. Hence, we are called and are indeed the children of God. By signing us with the gift of the Spirit, confirmation makes us more completely the image of the Lord and fills us with the Holy Spirit, so that we may bear witness to him before all the world and work to bring the Body of Christ to its fullness as soon as possible. Finally, coming to the table of the Eucharist, we eat the flesh and drink the blood of the Son of Man so that we may have eternal life and show forth the unity of God's people.

By offering ourselves with Christ, we share in the universal sacrifice, that is, the entire community of the redeemed offered to God by their High Priest, and we pray for a greater outpouring of the Holy Spirit, so that the whole human race may be brought into the unity of God's family. Thus, the three sacraments of Christian initiation closely combine to bring us, the faithful of Christ, to his full stature and to enable us to carry out the mission of the entire people of God in the Church and in the world.

Christian Initiation, General Introduction English translation © 1985

USCCB Decree of Promulgation for OCIA



DECREE OF PROMULGATION

On November 15, 2023, the Latin Church members of the United States Conference of Catholic Bishops approved National Statutes for the Christian Initiation of Adults implementing canon 788 §3 of the Code of Canon Law for the dioceses of the United States of America. In accord with Article 110 of the Apostolic Constitution of Pope Francis, *Praedicate Evangelium*, the approved Statutes were granted recognition by the Apostolic See, in a decree dated January 9, 2024 (Prot. N° 778/2005) signed by Robert Cardinal Prevost, O.S.A., Prefect of the Dicastery for Bishops, and His Excellency Most Reverend Ilson de Jesus Montanari, Secretary of the Dicastery. Wherefore, as President of the United States Conference of Catholic Bishops, I hereby decree that the effective date of the National Statutes for the Christian Initiation of Adults in the dioceses of the United States of America will be December 1, 2024, the First Sunday of Advent. Following the effective date, the National Statutes for the Catechumenate approved by the National Conference of Catholic Bishops on November 11, 1986, are abrogated. Given at the offices of the United States Conference of Catholic Bishops, in the city of Washington, the District of Columbia, on April 25, 2024, Feast of Saint Mark, Evangelist.

Most Reverend Timothy P. Broglio
Archbishop for the Military Services, USA President, United States Conference of Catholic Bishops

Reverend Michael J.K. Fuller
General Secretary, United States Conference of Catholic Bishops

NATIONAL STATUTES FOR THE ORDER OF CHRISTIAN INITIATION OF ADULTS (OCIA)

6.3 Stages and Rites

The Diocese of Shreveport expects every parish or mission to provide the Order of Christian Initiation for Adults (OCIA) for individuals over the age of six (6) who are seeking entrance into the Church. On request, the Diocesan Office of Faith Formation will provide training and assistance for OCIA teams, keep in contact with team leaders for resources, and provide updates. For more information following this link: <https://www.dioshpt.org/ocia>

OCIA is to be a process, not a program. It forms a community of inquirers, sponsors and guides moving through the education, formation and ritualization of entrance into the Catholic community. The OCIA process involves four stages and three rites.

First Stage: The Pre-Catechumenate/Inquirer

In the stage of evangelization and inquiry there is no fixed duration or structure. This is a time when the contents of faith and the tradition of the Church are presented, and questions are answered. It is a time for an introduction to gospel values and an opportunity for the beginnings of faith.

First Rite: THE RITE OF ACCEPTANCE INTO THE ORDER OF CATECHUMENS

In this rite inquirers become Catechumens. They are welcomed by the faith community. There are two prominent symbols received by the Catechumens in this Rite – The Cross (the symbol of Christ’s death for us) and the Word (the Gospel they will “break open” and study through the next months).

Second Stage: The Catechumenate

Through this time the individual, now welcomed into the faith begins the process of conversion - learning more about Catholic belief and his or her responsibility to God’s call.

Second Rite: THE RITE OF ELECTION

This liturgical rite is celebrated on the first Sunday of Lent. In this Rite the communities formally ratify before the Bishop their Catechumens’ readiness for the Sacraments of Initiation. The Catechumens, now the Elect, express their will to receive these sacraments.

Third Stage: The Period of Purification and Enlightenment

This time immediately precedes the Elect’s initiation. It is a time of reflection – intensely centered on conversion and on preparation for the rites on Holy Saturday.

Third Rite: THE CELEBRATION OF THE SACRAMENTS OF INITIATION

In the liturgical celebration of the **Easter Vigil** - and with great celebration - the Elect are initiated into the Church through Baptism, Confirmation and the Eucharist!

Fourth Stage: The Period of Post-Baptismal Catechesis and Mystagogy

Now, through the Easter Season and beyond the **newly initiated** experience being full members of the Christian community by means of mystagogy, participation in parish ministry and sharing the Sunday Eucharistic celebrations.

6.4 PERIOD OF EVANGELIZATION AND PRECATECHUMENATE

Norm 1 The evangelization of unbaptized persons during the Period of Evangelization and Precatechumenate will lead them through Scripture, prayer, and friendly conversation to an encounter with the person of Jesus Christ as the fullness of God's revelation.

Norm 2 Early in the Period of Evangelization and Precatechumenate, a parochial minister will meet inquirers individually to hear of their "first faith" (see The Order of Christian Initiation of Adults [OCIA] 42), discern the continuing impact of their encounter with the Lord, and discuss any issues (e.g., an irregular marriage) that could affect their eventual celebration of the Sacraments of Initiation.

Period of the Catechumenate

Norm 3

The term "catechumen" is to be strictly reserved for the unbaptized who have entered the catechumenate and who are joined to the Church in a special way while they strive to lead a life of faith, hope, and charity (CIC c. 206 §1).

Norm 4

Ordinarily, a person who has entered the catechumenate is to remain in it from at least the Easter Time of one year until the beginning of the Easter Time of the next year; preferably it should begin before Lent in one year and extend until Easter of the following year.

Norm 5

§1. As a general rule, the preparation of catechumens for the Sacraments of Initiation takes place in a parochial setting or its equivalent.

§2. Catechumens prepared at a center, school, prison, or other institution are to be introduced into the Christian life of a parish or similar community, insofar as possible from the very beginning of the catechumenate, so that after their Initiation and Mystagogy they will not find themselves isolated from the ordinary life of the Christian people.

Norm 6

The formation of catechumens is to be comprehensive. It is to be:

- 1.) suited to the liturgical year and supported by the Church's liturgy;
- 2.) rooted in Sacred Scripture, the truths of Catholic doctrine and the moral life, and aided by catechetical texts, such as the Catechism of the Catholic Church, texts based upon that

Catechism, such as the United States Catholic Catechism for Adults, and other texts approved by the local ordinary; and

3.) exercised in works of service and charity (OCIA 75).

Norm 7

While unbaptized persons in irregular marriages can enter the catechumenate, they are not to celebrate the Rite of Election until they are free to enter a canonical marriage.

Norm 8

Upon entry into the catechumenate, catechumens incur the following obligations:

- 1.) They are to participate in the Liturgy of the Word, preferably on Sundays and other holy days of obligation, with the community if possible (see OCIA 81); and
- 2.) They will continually purify their motivation for Baptism, live an upright life, and be ready to witness to their conversion to Christ, as they seek to grow in their knowledge of and assent to what the Church believes and teaches (CIC cc. 206 and 865 §1).

Norm 9

§1. In addition to the prerogatives granted in universal law (see CIC cc. 1170 and 1183 §1 and OCIA 47), catechumens may:

- 1.) participate in the apostolic and charitable works of the Church, especially works of mercy;
- 2.) take advantage of opportunities given to Catholic parents in the parish or region concerning the enrollment for their children in Catholic schools; and
- 3.) be buried in a Catholic cemetery.

§2. If it seems appropriate, the diocesan bishop can establish other prerogatives.

Norm 10

It is praiseworthy that catechumens be dismissed from the liturgical assembly, at least on Sundays, after the Homily and before the Creed to reflect on the Word of God just proclaimed.

Norm 11

Because liturgical ministries arise from Christian Baptism, it is inappropriate for catechumens to proclaim the Word of God or serve at the altar during the liturgy.

Period of Purification and Enlightenment

Norm 12

The Elect, as well as those who assist them and participate in the celebration of the Easter Vigil with them, are encouraged to keep and extend the paschal fast of Good Friday, as determined by CIC canon 1251, throughout the day of Holy Saturday until the end of the Vigil itself (see *Sacrosanctum Concilium* 110, and OCIA 185/1).

Period of Mystagogy

Norm 13

Following the Period of Mystagogy, and to the extent possible, neophytes may benefit from meeting periodically to deepen their Christian formation, especially through opportunities that enhance their participation in the life of the parish or similar community (see OCIA 244 and 245).

Registration of Initiation-Related Acts

Norm 14

§1. The register of those who have entered the catechumenate is to be kept in the parish archive.

§2. In addition to those things required by OCIA 46, the pastor is to see that the date and place of birth of the catechumens are inscribed in the register.

Norm 15

The Book of the Elect, in which the catechumens enroll their names in anticipation of the Sacraments of Initiation (OCIA 119), is to be kept in the archives of the parish or of the diocese, unless diocesan law directs otherwise.

Norm 16

§1. The register of those received into the full communion of the Catholic Church is to be kept in the parish archive.

§2. In addition to those things required by OCIA 486, the pastor is to see that the date and place of birth of the candidate are inscribed in the register, with mention made of the minister, parents, sponsors, and the date and place of Reception into full communion.

§3. If married, a notation of the spouse, date and place of marriage should be noted in the register. Any future marriage is also to be noted in the register.

Rites for Particular Circumstances

Norm 17

It is for the diocesan bishop to:

- 1.) appoint a qualified person to promote, direct, and coordinate the Christian Initiation of Adults in his diocese;
- 2.) issue norms concerning the qualifications for and training of catechists;
- 3.) approve the use of catechetical texts for the formation of catechumens and candidates for Reception into full communion (see Norm 6, no. 2 above);
- 4.) issue norms for the Simpler Order of Adult Initiation and for the preparation of baptized but uncatechized adults for Confirmation and Eucharist and for the reception of validly baptized Christians into the full communion of the Catholic Church.

Norm 18

The term “convert” is reserved strictly for those converted to Christian belief and never used of those baptized Christians who are received into the full communion of the Catholic Church.

When these statutes take effect on December 1, 2024, the National Statutes for the Catechumenate approved by the National Conference of Catholic Bishops on November 11, 1986, and confirmed by the Congregation for Divine Worship on June 26, 1988, are abrogated.

6.5 Frequently asked questions and resources for OCIA

The following two (10) pages may be photocopied to be used as a handout for the OCIA leadership. Any questions should be directed to the Diocesan Office of Faith Formation.

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2. Should the names of the elect be registered too?
3. Where do I register the reception of proper sacraments?
4. Does the diocese keep the records of catechumens, elect, and those who received the sacraments?

V. OTHER FREQUENTLY ASKED QUESTIONS

1. What constitutes a valid baptism?
2. Who can be a godparent?
3. Can the neophytes serve as godparents?
4. What are some of the recommended sources for OCIA?
5. What topics must be covered during the OCIA?

VI. GLOSSARY

I. INITIAL INTERVIEW

1. Can I conduct one initial interview for multiple people, such as in the case of a family?

Yes. However, proper form should be completed for each individual.

2. Can I delegate someone to conduct the initial interview for me?

Unless there is a significant obstacle, such as unexpected sickness or travel, the initial interview should not be delegated. It is preferable that the OCIA coordinator or a pastor conduct the initial interview; he/she possesses knowledge about the parish OCIA process and should know each of the inquirers individually.

3. Do I need to follow a diocesan Initial Interview Form?

Yes. However, other forms developed by parishes are acceptable as long as the essential information about the inquirer is acquired.

4. Where can I find a Diocesan Initial Interview Form?

The form is posted on the diocesan OCIA website, <https://www.dioshpt.org/ocia-parish-leader-resources>, under the tab "OCIA Parish Leader Resources."

5. Do I need to know Canon Law in order to be an OCIA coordinator?

Yes and no. It is always useful to have some knowledge of Canon Law while interviewing an inquirer. This would help you to make a good judgment about the person's canonical status. However, you do not need to be a Canon Law expert. Simply remember that in case of doubt, it is better to consult the pastor or the diocesan OCIA office rather than to make an uncertain decision on your own.

II. BASIC INFORMATION REGARDING THE STATUS OF AN INQUIRER

1. For whom is the OCIA intended?

The rite is intended for unbaptized adults and unbaptized children over the age of reason (usually after 7 years old).

2. What do I do with baptized, but uncatechized adults?

Those who are baptized, regardless of their level of religious education, are to be distinguished from those who have never received baptism. For this reason, liturgical rites for baptized candidates will differ significantly from the unbaptized catechumens. However, it is permitted for both groups to receive catechetical instructions together.

3. What do I do with baptized adults who never received first Holy Communion and/or Confirmation?

These adults seek the full communion with the Church; therefore their journey is towards reconciliation, not baptism. Accordingly, they can join the OCIA group in order to receive catechetical instructions, but they receive different rites.

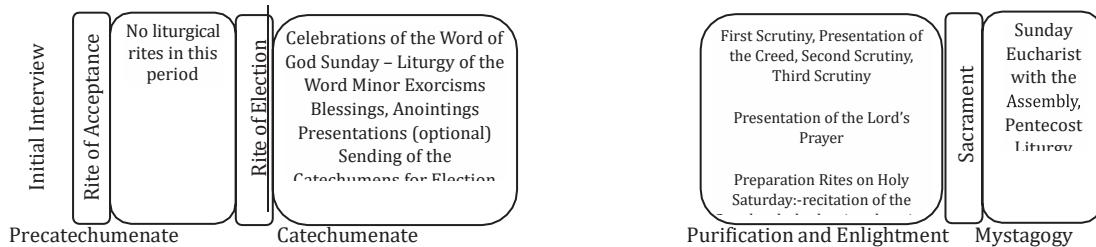
4. What do I do with unbaptized but catechized adults?

Every unbaptized person over the age of reason needs to go through the entire OCIA process, including catechetical instructions and proper liturgical celebrations. If possible, an effort should be made to meet the unbaptized at his/her level of religious education.

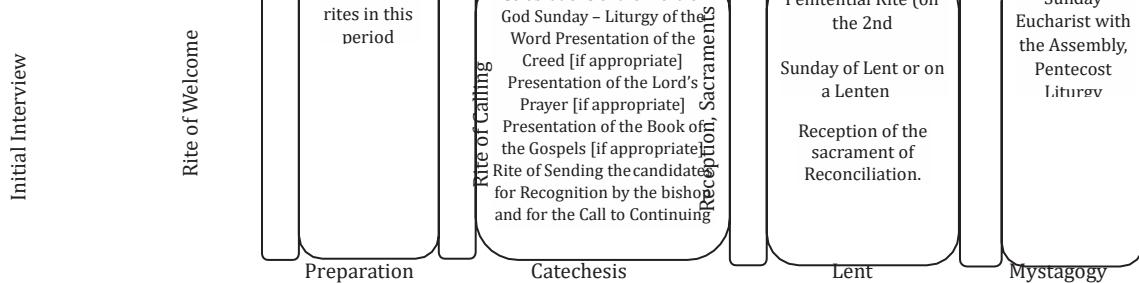
5. What are the differences in regard to those seeking baptism and those who were already baptized and seek full communion with the Church?

Although many parishes combine catechetical sessions for unbaptized and baptized, the following differences in rite should be noted:

OCIA for the Unbaptized Adults



OCIA for the Baptized Adults



6. Can the celebration of the rites proper to catechumens and candidates be done in conjunction?

Yes, given that the differences in rites are carefully observed. For instance, it is common to celebrate the rite of acceptance into catechumenate along with the rite of welcome of the candidates. It is a mistake, however, to celebrate one rite for both groups (e.g., rite of acceptance for both the unbaptized and baptized).

7. What is the diocesan policy regarding OCIA for children?

According to Canon Law children who have reached the age of reason (usually 7 years old and older) are considered, for the purposes of Christian initiation, to be adults and take part in a process of sacramental initiation similar, inasmuch as possible, to that of adults. (CC, 852.1). Consequently, catechumenal process for children should include all four periods of the OCIA journey, if this is appropriate pastorally. At the same time, it is essential that the catechetical instruction for children continues beyond the reception of the Sacraments of Initiation and remains at the appropriate level. Thus, many parishes, in addition to the adult OCIA classes, offer separate OCIA sessions for children, which is encouraged. Children below the age of reason should not go through the OCIA process. The celebration of baptism follows the form included in The Rite of Infant Baptism.

8. What do I do with an inquirer who was married and divorced?

As Catholics, we believe that the sacramental bond of marriage is unbreakable and no civil divorce can change it. If an inquirer entered valid, sacramental marriage, divorced, but did not re-marry, and lives as a single person, he or she is free to seek full communion with the Church. In case of doubt, make sure you contact your pastor or diocesan OCIA office.

9. What do I do with an inquirer who was previously married, divorced, and re-married?

Those who entered sacramental marriage in the past, divorced, and later re-married civilly, cannot be received into the full communion with the Church without the annulment. In this situation, before proceeding with an inquirer, contact your pastor or diocesan OCIA office.

10. What should I do with an inquirer/candidate whose marriage is not considered valid in the eyes of the Church?

The marriage should be investigated and convalidated, if possible, before moving onward. The Church does not recognize a civil wedding ceremony as valid when one or both people are Catholic, unless proper dispensation has been obtained from the bishop. In case of doubt, always seek the advice of the pastor or contact the Diocesan Marriage Tribunal.

11. What about other unusual situations concerning canonical irregularities, such as uncertain baptism, doubtful marriage, or sacraments received in a different tradition?

Reiterating that the OCIA coordinator does not need to be an expert in Canon Law, every time there is a doubt or hesitation regarding canonical status of an inquirer, the case should be presented to the pastor or forwarded to the Diocesan Office for OCIA.

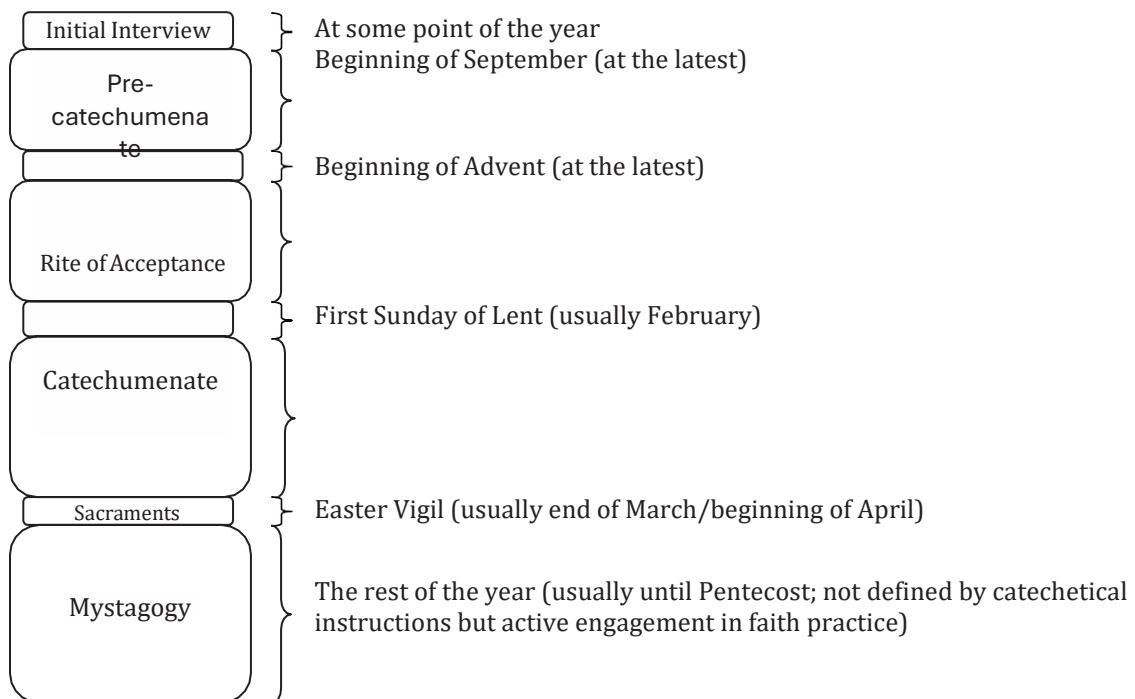
12. TIMING MODELS FOR OCIA PROGRAM

1. How long should the OCIA process last?

The desirable length of OCIA process is one year (including mystagogy). Every catechumen preparing to receive the sacraments should acquire a sense of liturgical time. For this reason, catechetical instruction and particular rites reflect the liturgical season of the year.

If the pastor finds it necessary, the process can be extended to another year. Anything less than six months is strongly discouraged. As far as candidates are concerned, the preparation time may vary; depending on their readiness, candidates can receive sacraments earlier or later than the catechumens. See question five of this section for more details.

2. What is the suggested time model for the OCIA process in the diocese?



3. What if the time model presented in this guide does not reflect the model followed at my parish?

As the Diocesan Office for OCIA we are very much aware of local particularities of every parish. Inevitably, adjustments must be made based off parish calendar, space availability, people's schedules, etc. These adjustments should be made in consultation with the pastor, who is ultimately responsible for the effective functioning of OCIA at the parish.

However, the diocese has to make sure that the pastoral adjustments do not go beyond reasonable bounds. Consequently, the minimum time for OCIA process cannot be shorter than six months, and none of the four periods, along with their proper rites, should ever be omitted.

4. What should I do when an inquirer comes in late?

Those who express their interest in receiving the sacraments through OCIA could be welcomed, but a prudential judgment on the part of OCIA coordinator and pastor should be made as to whether they should join immediately or wait until a new group forms. If the catechetical sessions advanced too far, an inquirer, for his good and the good of those already in the program, should abstain from formally entering the OCIA program. Meanwhile, it is strongly encouraged that the OCIA coordinator or other OCIA team member meets with an inquirer from time to time to make him/her feel welcomed and deepen his/her desire to go through the journey.

5. Does everyone need to receive their sacraments during Easter Vigil?

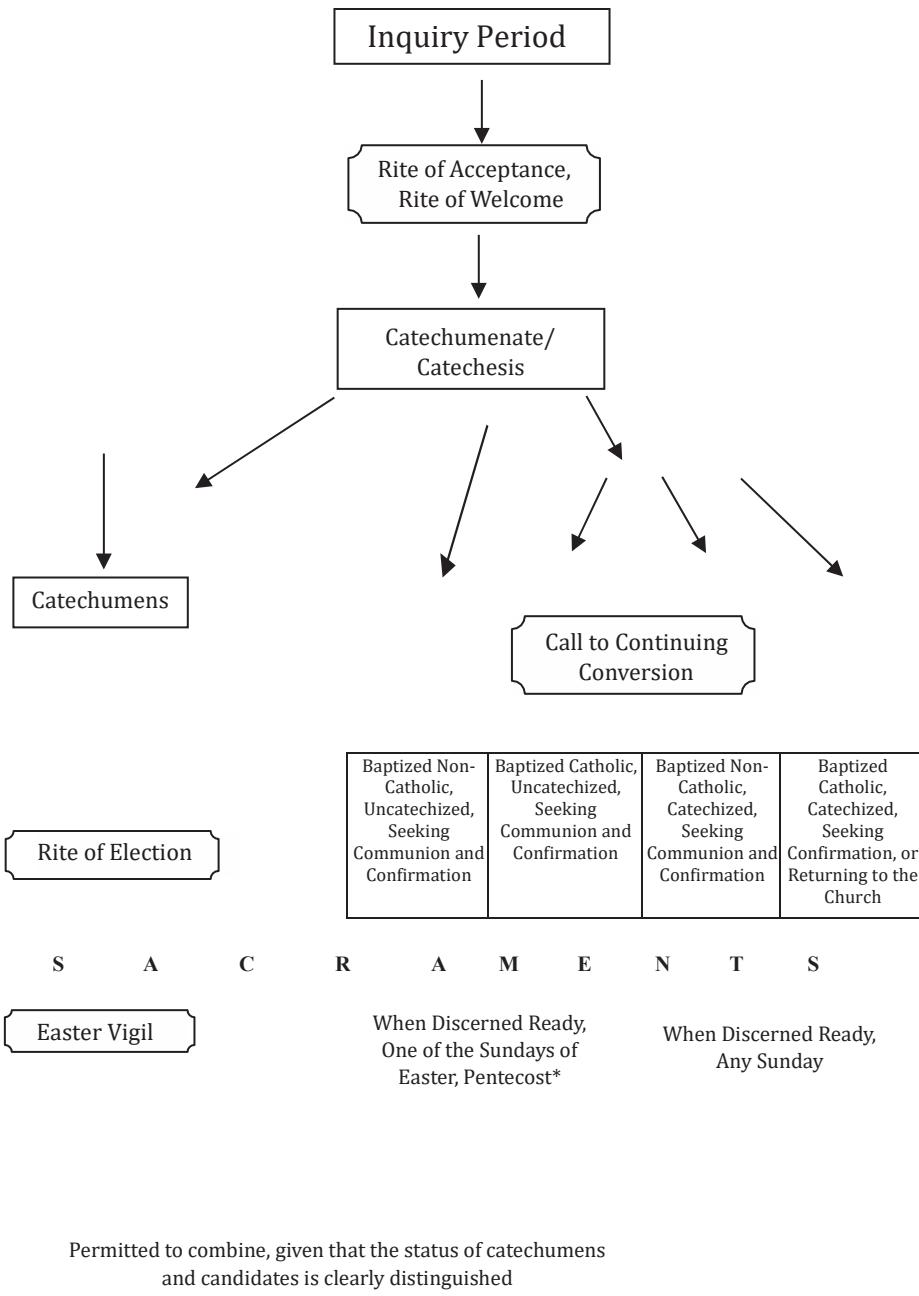
No. Formally, only catechumens should receive their sacraments at the Easter Vigil. The Order of Christian Initiation is clear that depending on the level of their formation, those seeking full communion with the Church (candidates) can receive sacraments (with delegation for confirmation from the bishop) at other appropriate times. See the diagram on next page for further reference.

6. What are some of the diocesan OCIA events I need to know about, as the OCIA coordinator?

The best way to make sure you and your group do not miss on any diocesan OCIA events/rites is to consult our diocesan OCIA website, <https://www.dioshpt.org/ocia-parish-leader-resources>, under the tab "OCIA Parish Leader Resources."

There is one event per year that is pre-fixed and you should have it on your calendar as an recurring event:

* Rite of Election and Enrollment of Names (event with the Bishop) –
First Sunday of Lent (required)



*it is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism (OCIA U.S. Statute 33)

13. KEEPING OF THE RECORDS

1. Should the names of catechumens be registered?

Yes. Before baptism, the names of the catechumens should be registered in the Parish Register of Catechumens. The information, besides the first and last name of the catechumen, should include the date, place of celebration, names of sponsor and minister. If such register book does not exist, it is advisable for the OCIA coordinator to create one.

2. Should the names of the elect be registered too?

Yes. The names of the elect should be recorded in the Parish Book of the Elect, and then presented to the Bishop at the Rite of Election. If such book does not exist, it is advisable for the OCIA coordinator to create one.

3. Where do I register the reception of proper sacraments?

Every parish should have a separate registry for baptisms, confirmations, first communion, and marriages. Depending on the received sacrament, the elect's name should be properly recorded in a proper sacramental registry. In case of catechumens, baptismal entry in the baptismal registry should indicate participation in the OCIA program.

4. Does the diocese keep the records of catechumens, elect, and those who received the sacraments?

It is parish responsibility to keep all the records in the parish sacramental registry.

14. OTHER FREQUENTLY ASKED QUESTIONS

1. What constitutes a valid baptism?

The following conditions must be met for the validity of the baptism:

- True water must be used and administered by pouring, immersion, or sprinkling of water
- The Trinitarian formula naming Father, Son, Holy Spirit (Ghost) must be used.
- The minister of baptism must have explicit intention to perform the baptism.
- In the baptism of adults, the person must desire baptism.

To determine the validity of a prior baptism, please consult the Diocesan Sacramental Validity guide at <https://www.dioshpt.org/ocia-parish-leader-resources>, under the tab "OCIA Parish Leader Resources."

2. Who can be a godparent?

To become a godparent, Canon Law (c. 872-874) lists the following requirements:

- a person must be a Catholic who is not a parent of the one to be baptized or confirmed
- must have received all the sacraments of initiation
- must live a life of faith that befits the role to be undertaken
- cannot labor under a canonical penalty like excommunication
- cannot be under the age of sixteen

- must be nominated by at least one of the parents in the case of infant baptism, by the one to be baptized in the case of an adult baptism, or by the pastor or the one

administering the baptism in cases where necessity requires

- sponsors may be chosen by the confirmation candidate, preference should be given to the godparent
- a baptized non-Catholic may be a witness to the baptism, but not a godparent

3. Can the neophytes serve as godparents?

No. Neophytes, although having received the Sacraments of Initiation, have not formally ended the OCIA process which extends over the period of mystagogy. Only after the mystagogy is passed (usually with the celebration of Pentecost), those who received the Sacraments of Initiation are no longer called "neophytes," and are free to serve in the capacity of a godparent.

4. What are some of the recommended sources for OCIA?

The list of recommended sources for OCIA in our diocese is posted on the website: <https://www.dioshpt.org/ocia-parish-leader-resources>, under the tab "OCIA Parish Leader Resources."

5. What topics must be covered during the OCIA?

The essential topics which must be covered in the course of every OCIA program within the Diocese of Shreveport can be found on the diocesan OCIA website: <https://www.dioshpt.org/ocia-parish-leader-resources>, under the tab "OCIA Parish Leader Resources."

15. GLOSSARY

Candidate - One already baptized in another ecclesial community who is preparing to be received into the full communion of the Catholic Church. At the time of full reception, he or she will make a profession of faith, be confirmed, and receive the Eucharist.

Catechumen - An unbaptized person who is preparing for full Christian initiation through the reception of the sacraments of Baptism, Confirmation and Eucharist.

Elect - The name given to catechumens who, at the Rite of Election on the first Sunday of Lent, have been "chosen by God" for the sacraments of initiation

Inquirer - One "inquiring" about the Christian faith at the precatechumenate level.

Neophyte - One who has been fully initiated into the Christian faith at the Easter Vigil by the reception of Baptism, Confirmation and the Eucharist.

Rite of Acceptance - The rite by which unbaptized inquirers declare their desire to be catechumens, and the church accepts their declaration.

Rite of Welcome - The rite by which inquirers who are already baptized become

candidates for the completion of Christian initiation in the Catholic Church.

Rite of Election - Presided over by the Bishop, the rite by which catechumens enter the period of purification and enlightenment.

Call to Continuing Conversion - Often celebrated in tandem with Election, the rite by which candidates enter their final preparation for the completion of Christian initiation.

Scrutiny - Three rites of exorcism for the elect during Lent.

Sacraments of Initiation - The sacraments of Baptism, Confirmation and Eucharist.

Baptized but uncatechized Catholic - One who was baptized in Catholic faith, but was not brought up in faith and never received First Communion and/or Confirmation

Baptized but uncatechized Non-Catholic - One who was baptized in other ecclesial tradition, but was not brought up in faith and never received First Communion and/or Confirmation

**In gratitude to the Diocese of Paterson for allowing us to adapt and edit this document
for the Diocese of Shreveport.**

Section C

Section C

7. Catechism of the Catholic Church, Five Tasks of Catechesis



Five Tasks of Catechesis According to the new Directory for Catechesis

1. Leading to the knowledge of the faith
2. Initiating into the celebration of the Mystery
3. Forming for life in Christ
4. Teaching prayer
5. Introduction to community life

FOUR PILLARS OF THE CATECHISM, TASKS OF CATECHESIS ADAPTED FROM THE NEW DIRECTORY FOR CATECHESIS

Pillars of the Catechism (Topics)	Tasks of Catechesis	Faith Formation Standards to be learned across all grade levels.
I. The Profession of Faith (Creed and Sacred Scripture)	1. Leading to Knowledge of the Faith	Students explore, profess, and reflect on our Catholic faith, which is the content of God's revelation found in Sacred Scripture and Sacred Tradition and lived out in the Creed and Church doctrine.
II. The Celebration of the Christian Mystery (Liturgy and Sacraments)	2. Initiating into the Celebration of the Mystery	Students recognize the presence of Christ and enter into communion with Him through active, full and conscious participation in the Liturgical celebrations and Sacraments of the Church.
III. Life in Christ (Personal and Social Morality)	3. Forming for the life in Christ..	Students develop a moral conscience that is informed by Church teachings and conformed to Christ, modeled in a personal life of virtue, and demonstrated in service of the Gospel's demands for society.
IV. Christian Prayer	4. Teaching Prayer	Students experience and engage in Catholic expressions of prayer to deepen their relationship with God and the Church.
I. & III. (Church History, Ecclesiology, Communion of Saints, Parish and Family/Domestic Church)	5. Introduction to Community Life	Students study and participate in the life and mission of the Church—the Body of Christ and the community of believers—as expressed in the Church's origin, history, ecclesiology, the Communion of Saints and their family, the domestic Church.
I. & III. (Vocation, Discipleship, Stewardship and Evangelization)	6. The goal of catechesis; living as missionary disciples to share the Good News of Jesus Christ.	Students acquire and demonstrate skills to recognize their gifts from God and their vocation to share the Good News of Jesus Christ in word and deed in the world.

"Proclaiming the Gospel is witnessing to an encounter that keeps the focus on Jesus Christ, the Son of God, incarnate in the history of humanity, in order to bring to fulfillment, the revelation of the Father's saving love."
Directory of Catechesis Forward

FIVE TASKS OF CATECHESIS AND ESSENTIAL CONCEPTS

Leading to Knowledge of the Faith – Students explore, profess, and reflect on our Catholic faith, which is the content of God’s revelation found in Sacred Scripture and Sacred Tradition and lived out in the Creed and Church doctrine.

REVELATION [1-4, 26-197, 290-315, 325-354]:

Sacred Scripture [101-141]

Salvation History [50-73]

Christology [74-100]

TRINITY: Father (Creator); Son (Redeemer); and Holy Spirit (Sanctifier) [249-324] **THE CREDIT: A Statement of our Belief** [185-1065]

Initiating into the Celebration of the Mystery – Students recognize the presence of Christ and enter into communion with Him through active, full, and conscious participation in the Liturgical celebrations and Sacraments of the Church.

THE EUCHARIST [1135-1167,13-142-149]:

Who, How, When and Where the Mass is celebrated Celebration **OF THE**

SEVEN SACRAMENTS [1210-1666]:

Sacraments of Initiation [966-977, 1212-1419]

Sacraments of Healing [979-987, 1420 – 1484] **Sacraments at the Service of**

Communion [1533-1666]

LITURGICAL RESOURCES

Liturgical Calendar [1163-1173]

Liturgical Symbols and Sacramentals [1179-1199, 1667- 1679] **Divine Office / Liturgy**

of the Hours [1174-1178]

Liturgical Rites: Weddings [1621-1637]; **Funerals** [988-1029, 1680-1690]; and **Blessings** [1671-1673]

Forming for life in Christ – Students develop a moral conscience that is informed by Church teachings and conformed to Christ, as modeled in a personal life of virtue, and demonstrated in service of the Gospel’s demands for society.

THE HUMAN PERSON [26-48, 1691-1876]

Made in the Image of God – Foundation of Human Dignity [355-368, 1004, 1700-1876]

Made for Happiness with God, Beatitudes [1218-1229, 1716- 1717] **Human Freedom and Conscience Formation** [1030-1037, 1730-1802] **Covenant and the Ten Commandments** [2052-2557] **Virtues - Cardinal and Theological** [1803-1845, 2656-2662] **THE HUMAN COMMUNITY** [1877-1948, 2204-2213]; **Personal and Social Sin** [1846-1876]

Catholic Social Teaching: Consistent Ethic of Life; Love of Neighbor; and Corporal and Spiritual Works of Mercy [2419-2449]

Teaching Prayer – Students experience and engage in Catholic expressions of prayer to deepen their relationship with God and the Church.

THE UNIVERSAL CALL TO PRAYER, IMPORTANCE OF PRAYER [2558- 2758]

FORMS OF PRAYER – Blessing; Adoration; Petition; Intercession; Thanksgiving; and Praise [2623-2649]

EXPRESSIONS OF PRAYER – Personal and Shared; Vocal; Singing; and Meditation [2700-2724]

OUR FATHER: Summary of the Gospel [2746-2865]

DEVOTIONAL PRACTICES: Rosary; Stations of the Cross; novenas; Simbang Gabi; etc. [1200-1209, 1674-1679, 2683-2696]

PRAYERS WE KNOW BY HEART, EXPERIENCE, AND SHARE AT MASS

Introduction to Community Life– Students study and participate in the life and mission of the Church—the Body of Christ and the community of believers—as expressed in the Church’s origin, history, ecclesiology, the Communion of Saints, and their family, the Domestic Church.

THE CHURCH IN GOD’S PLAN [748-780]:

Church History [758- 780]

MODELS OF THE CATHOLIC CHURCH [781-810]:

People of God [781- 786] Body of Christ [787-796]

Temple of the Holy Spirit [797-801] THE MYSTERY AND MARKS OF THE CHURCH: One; Holy; Catholic; and Apostolic [811-870]

CHRIST’S FAITHFUL – HEIRARCHY, LAITY, AND CONSECRATED LIFE [871-945]:

Church order: The Hierarchy and Magisterium/Infallibility [874-896] The Laity: Rights and Responsibilities [897-913, 2041]

The Domestic Church [1-655-58, 1666-2204-2257,2685]

The Universal Call to Holiness [2013-2014, 2028,2813]

Vocation: Holy Matrimony; Priesthood; and Religious Life [914-933] COMMUNION OF SAINTS [946-962]

MARY AS MODEL OF CHURCH [148-149, 963-975, 2673-2682]

The GOAL of Catechesis. Living as missionary disciples to share the Good News of Jesus Christ Students acquire and demonstrate skills to recognize their gifts from God and their vocation to share the Good News of Jesus Christ in word and deed in the world.

BAPTISMAL CALL AND DISCIPLESHIP (the mandate to “go forth”) [816, 849]

CALL TO STEWARDSHIP AND SERVICE: Catholic Social Teaching about the common good [1905-1948, 2419-2422]

CALL TO ECUMENISM, INTERFAITH DIALOGUE AND THE NEW EVANGELIZATION[848-849, 927-933, 905, 2044, 247]

**Parish Faith Formation Standards
adapted with permission from the
Archdiocese of Indianapolis**

**7.1 PARISH
FAITH FORMATION
STANDARDS**

2024-2025

Grade Pre-K: Creed Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(PreK.1.1 OT, NT) ... state that God is the creator of the world.

Examples: Nicene Creed, The Apostles' Creed, 10 Commandments, Creation stories from Genesis, CCC 1, 198, 337-344

(PreK.1.2 OT, NT) ... state that Jesus helps us to know God's love and that He is the Son of God.

Examples: Infancy narratives Luke and Matthew, Creation story from Genesis, John 3:16, CCC 1, 65

(PreK.1.3 OT, NT) ... identify the Bible as a special book, about God's love for us, about Jesus, that we treat respectfully because it is the Word of God.

Examples: Copies of the Bible in classroom, 10 Commandments, CCC 102-105, 134-135, 141, 702

(PreK.1.4 NT) ... recognize the Holy Family.

Examples: Infancy narratives Matthew and Luke, Pictures of Holy Family, CCC 525, 533, 1655

(PreK.1.5 NT) ... show respect for God's gifts and care for the environment.

Examples: Genesis 1 and 2, Laudato Si, Stewardship, CCC 337-344

(PreK.1.6 OT, NT, CH) ... state we are created out of love by God, to show love, and to be loved.

Examples: Genesis 1 and 2, John 3:16, 1 John 4:7-21, The Great Commandment, CCC 198, 278, 337-344, 358, 1359

(PreK.1.7 OT, NT, CH) ... state that the people of the Church are God's family, and He loves us all.

Examples: The Mass, the parish, the school, CCC 1, 198

(PreK.1.8 NT, CH) ... identify Mary as the Mother of Jesus, the Mother of God, and our Mother.

Examples: Infancy narratives of Matthew and Luke, Immaculate Conception, Nicene Creed, CCC 411, 466, 495, 484, 490, 963

(PreK.1.9 NT, CH) ... identify saints as models of Christian living and our friends and helpers.

Examples: St. Patrick, St. Nicholas, St. Joseph, St. Valentine, Patron of school or parish, etc., CCC 686, 1717, 2156, 2683-2684

Grade PreK: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(PreK.2.1 NT) ... state that through Baptism we become children of God and members of the Church.

Examples: Sacrament of Baptism, Sign of the Cross, Holy Water, Holy Chrism, Candle, Light, White garment, CCC 405, 790, 1267, 1272- 1274, 1280, 1997

(PreK.2.2 NT) ... state that the Eucharist is a special meal where we receive Jesus into our body and soul.

Examples: Sacrament of Holy Eucharist, Bread and Wine, Mass, CCC 1113, 1210, 1328-1332

(PreK.2.3 NT, CH) ... state that Advent, Christmas, Lent, Easter, and Ordinary Time are important seasons of the Liturgical Year.

Examples: The Liturgical Year, Calendar, Vestments, Green, Violet, Red, Gold, Rose, White, CCC 1163-1178

(PreK.2.4 NT) ... state that Easter, when Jesus rose from the dead, is a celebration of new life.

Examples: The Triduum, Easter Sunday, Sabbath, Sunday, New life in Christ, Baptism, CCC 638, 639, 640, 1169

(PreK.2.5 NT, CH) ... demonstrate liturgical gestures.

Examples: The Sign of the Cross, kneeling, genuflecting, bowing, (sign of peace), singing, CCC 1153-1157

(PreK.2.6 NT, CH) ... identify that bishops, priests, deacons, and religious serve God in a special way.

Examples: Vocations, Holy Orders, the other sacraments conferred by bishops, priests, and deacons, CCC 1536, 1543, 1548, 1562- 1569, 1593

(PreK.2.7 NT, CH) ... identify the church as a building that is a sacred place where we act appropriately.

Examples: Tour of church, objects in church, pictures of churches, Vatican, CCC 756

Grade PreK: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(PreK.3.1 OT, NT, CH) ... state that we are called to know, love, and serve God, to love others as ourselves, and to respect all of creation.

Examples: 10 Commandments, Beatitudes, Golden Rule, Genesis 1 and 2, CCC 1-2, 299, 354, 2055, 2415-2418

(PreK.3.2 NT) ... express love and gratitude to God for life and God's gifts to us.

Examples: Mass, Holy Bible, Family, Friends, Thank God, Love God, Praise God, Stewardship, CCC 1, 218-221, 385, 1604

(PreK.3.3 OT, NT, CH) ... demonstrate honesty, sharing, and respect for others in our family, school, and community.

Examples: Holy Bible, 10 Commandments, Corporal and Spiritual Works of Mercy, CCC 2056

(PreK.3.4 OT, NT, CH) ... based on Jesus' teachings, show forgiveness to others and ask forgiveness from others.

Examples: Holy Bible, 10 Commandments, I'm sorry, I forgive you, CCC 1434, 1452, 1657

(PreK.3.5 NT, CH) ... state that Jesus tells us to love and respect ourselves and others.

Examples: 10 Commandments, The Great Commandment, Genesis 1 and 2, John 15:12-17, Matthew 22:36-40, CCC 1823-1825, 1889

(PreK.3.6 NT, CH) ... explain The Great Commandment.

Examples: Love God above all else in the world and love of others as we love ourselves, Matthew 22:36-40, CCC 2055, 2056,

(PreK.3.7 NT, CH) ... state that life is a gift from God and that each person is created as a gift out of love.

Examples: Genesis 1 and 2, Infancy narratives from Luke and Matthew, 10 Commandments, CCC 1, 68, 2258, 2260

(PreK.3.8 NT, CH) ... express that creation is a gift from God who is all loving.

Examples: Genesis 1 and 2, Infancy narratives from Luke and Matthew, CCC 301, 356, TOB 13:2-3

(PreK.3.9 NT, CH) ... state that human beings are to care for God's creation...creation is entrusted to human beings.

Examples: Genesis 1 and 2, Stewardship, CCC 307, 373, TOB 6:4

Grade PreK: Prayer

Parish Faith Formation Standards

Prayer: What prayer is and how we pray...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(PreK.4.1 OT, NT, CH) ... define prayer as talking to and listening to God.

Examples: Praise God, Thank God, Love and Adore God, Ask God, and Listen to God, CCC 2590-2597, 2628, 2629

(PreK.4.2 NT, CH) ... demonstrate different ways to pray.

Examples: Individual prayer, communal prayer, singing, reading, Bible, silence, CCC 2626-2627, 2628, 2629, 2630, 2634-2636

(PreK.4.3 OT, NT, CH) ... identify praise and thanksgiving as forms of prayer.

Examples: Mass, individual prayer, CCC 2628, 2637-2638

(PreK.4.4 NT, CH) ... identify daily times to pray.

Examples: Morning, mealtime, night, anytime, before and after class

(PreK.4.5 NT, CH) ... recognize the following prayers, see examples below.

Examples: Sign of the Cross, Prayer before and after meals, Hail Mary, Our Father, Glory Be, Bedtime prayer, CCC 17, 2617-2619

Grade K: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(K.1.1 OT, NT) ... state that God is the creator of the world and he made all things because he loves us.

Examples: Nicene Creed, Apostle's Creed, 10 Commandments, Creation stories from Genesis, CCC 198, 280, 338, 339

(K.1.2 OT, NT) ... state that Jesus helps us to know God's love and that he teaches us to call God our Father.

Examples: Infancy narratives Luke and Matthew, Creation story from Genesis, Luke 11:1-13, CCC 218-221, 733, 1604

(K.1.3 OT, NT) ... identify the Bible as a special Book, the Word of God, about Jesus, about God's love for us, that we treat respectfully.

Examples: Copies of the Bible in classroom, 10 Commandments, Genesis chapter 1 and 2. John 1:1-14, CCC 102-105, 134-135, 141, 702

(K.1.4 OT, NT, CH) ... identify the Holy Spirit as the Person of God who lives within us and helps us to do what God asks us to do.

Examples: Genesis 1 and 2, 10 Commandments, The Great Commandment, Holy Trinity, Sign of the Cross, CCC 684, 687, 703, 732

(K.1.5 NT, CH) ... identify Mary as the mother of Jesus, the mother of God, and our Mother.

Examples: Infancy narratives of Matthew and Luke, Immaculate Conception, Nicene Creed, CCC 411, 466, 495, 484, 490, 963

(K.1.6 OT, NT, CH) ... express that creation is a gift from God who is loving.

Examples: Genesis 1 & 2, Laudato Si, CCC 301, 337-349, 356, TOB 13:2-3

(K.1.7 OT, NT, CH) ... recognize that it is unique to human beings to care for creation.

Examples: Genesis 1 & 2, Laudato Si, Stewardship, CCC 307, 373 TOB 6:4

(K.1.8 OT, NT, CH) ... recognize that the human person has a special relationship with God in comparison to animals.

Examples: Genesis 1 & 2, CCC 356, 358, 380, TOB 5-6

(K.1.9 NT, CH) ... compare the special dignity of man's work to the activity of animals.

Examples: Genesis 1 & 2, CCC 307, 342-343, 378, TOB 5:4

(K.1.10 OT, NT, CH) ... express how human beings form a community of love that images the communion of the Holy Trinity.

Examples: Genesis 1 and 2, Holy Trinity, Three persons one God, CCC 299, 343, 355-357, TOB 5-7, 9:2-3, 19:1

Grade K: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(K.2.1 NT) ... state that through Baptism we become children of God and members of the Church.

Examples: Sacrament of Baptism, Sign of the Cross, Holy Water, Holy Chrism, Candle, Light, White garment, CCC 405, 790, 1267, 1272- 1274, 1280, 1997

(K.2.2 NT) ... state that the Eucharist is a special meal where we receive Jesus into our body and soul.

Examples: Sacrament of Holy Eucharist, Bread and Wine, Mass, CCC 1113, 1210, 1328-1332

(K.2.3 NT) ... state that Easter, when Jesus rose from the dead, is a celebration of new life.

Examples: The Triduum, Resurrection, Easter Sunday, Sabbath, Sunday, New life in Christ, Baptism, CCC 638, 639, 640, 1169

(K.2.4 NT, CH) ... recognize that we participate in the liturgy, Mass and we respect others during the liturgy.

Examples: Mass, Singing, Responding, Praying, Silence, CCC 1140-1141, 1153-1157

(K.2.5 NT, CH) ... identify the church as a building that is a sacred place where we act appropriately.

Examples: Tour of church, objects in church, pictures of churches, Vatican, CCC 756

(K.2.6 NT, CH) ... recognize a sense of each person's helpful and loving purpose in his or her own family.

Examples: Sacrament of Matrimony, CCC 2203, 2214-2217

(K.2.7 NT, CH) ... address a priest as "Father" and state a few things a priest does.

Examples: Sacrament of Holy Orders, Celebration of Mass, Confessor, Anointing CCC 1548, 1554, 1567

(K.2.8 NT, CH) ... address a non-ordained consecrated religious person as "Brother" or "Sister" and to know a few things

they do. Examples: Vocation to religious life, CCC 916, 925-927

Grade K: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(K.3.1 OT, NT, CH) ... state that we are called to know, love, and serve God, to love others as ourselves, and to respect all of creation.

Examples: 10 Commandments, Beatitudes, Golden Rule, Corporal and Spiritual Works of Mercy, Genesis 1 and 2, CCC 1-2, 299, 354, 2055, 2415-2418

(K.3.2 OT, NT, CH) ... show respect for God's name.

Examples: 10 Commandments, Our Father, The Great Commandment, CCC 2146, 2161-2162

(K.3.3 OT, NT, CH) ... demonstrate honesty, sharing, and respect for others in our family, school, parish, and community.

Examples: Holy Bible, 10 Commandments, Corporal and Spiritual Works of Mercy, CCC 2056

(K.3.4 OT, NT, CH) ... recognize the difference between right and wrong.

Examples: 10 Commandments, Sharing, CCC 33, 1778-1782, 1783-1785

(K.3.5 OT, NT, CH) ... recognize that human dignity comes from being created and loved by God.

Examples: Personal value, worthy of respect, 10 Commandments, The Great Commandment, Genesis 1 and 2, CCC 1, 339, 343, 355

(K.3.6 NT, CH) ... explain the two great commandments that Jesus taught.

Examples: Love God above all else and love others as we love ourselves, Mt. 22:36-40, Mk 12:27-31, Lk 10:25-28, CCC 2055

(K.3.7 OT, NT, CH) ... state that life is a gift from God and that each person is created as a gift out of love.

Examples: Genesis 1 and 2, Infancy narratives, 10 Commandments, CCC 1, 68, 2258, 2260

Grade K: Prayer

Parish Faith Formation Standards

Prayer: What prayer is and how we pray...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(K.4.1 OT, NT, CH) ... define prayer as talking to and listening to God.

Examples: Praise God, Thank God, Love, God, Ask God, and Listen to God, CCC 2590-2597, 2628, 2629

(K.4.2 OT, NT, CH) ... demonstrate different ways to pray.

Examples: Individual prayer, communal prayer, singing, reading, Bible, silence, CCC 2626-2627, 2628, 2629, 2630, 2634-2636

(K.4.3 NT, CH) ... recognize the following prayers.

Examples: Sign of the Cross, Prayer before and after meals, Hail Mary, Our Father, Glory Be, Bedtime prayer, Guardian Angel Prayer, spontaneous prayer, CCC 17, 2617-2619

(K.4.4 NT, CH) ... pray together as a class, school community, parish, family, and church.

Examples: Mass, Sacraments, special times during the day, CCC 821, 2685, 2694, 2790-2793

(K.4.5 NT, CH) ... begin listening to way that God calls us.

Examples: Prayer, Listening to God, CCC 1-3, 542-543

Grade 1: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(1.1.1 OT, NT) ... explain that God the Father is the creator of the world and that we can see God in everything He has created.

Examples: Nicene Creed, The Apostles' Creed, 10 Commandments, Creation stories from Genesis, CCC 198, 280, 338, 339

(1.1.2 OT, NT) ... describe Jesus as sent by God to teach us about God the Father, so that we may know and respond to God's love for each person.

Examples: Infancy narratives Luke and Matthew, Creation story from Genesis, John 1:1-14, CCC 218-221, 733, 1604

(1.1.3 OT, NT) ... tell the three persons in the Holy Trinity.

Examples: God the Father, Jesus, the only Son of God, and the Holy Spirit – 3 Persons, 1 God, 202, 232-234, 2205

(1.1.4 OT, NT, CH) ... identify the Bible as a special book of God's word that we treat respectfully.

Examples: Copies of Bible, Genesis 1 and 2, John 1:1-14, 10 Commandments, Proclaiming the Word of God in Liturgies, CCC 102-105, 134-135, 141, 702

(1.1.5 OT) ... tell stories from the Old Testament that show God's love for creation and his promises of love for all people.

Examples: Adam and Eve, Cain and Abel, Tower of Babel, Noah, Isaac, Joseph, Moses, Egypt, 10 Commandments, Joshua and Jericho,

David and Goliath, Daniel and the lion's den, Solomon, the Temple, CCC 235, 358

(1.1.6 NT, CH) ... recount the story of the birth of Jesus.

Examples: The Infancy Narratives, Mary, Joseph, Elizabeth, Zechariah, Gabriel, Holy Spirit, Annunciation, CCC 359, 522, 523, 525

(1.1.7 NT) ... retell the story of the Resurrection of Jesus on Easter Sunday.

Examples: Holy Week, Holy Saturday, Triduum, Easter Sunday, Sabbath, John 20:1-31, Matthew 28:1-20, Mark 16:1-20, Luke 24:1-53,

CCC 641

(1.1.8 NT, CH) ... recognize Mary as the Mother of Jesus, the Mother of God, and our Mother.

Examples: Mary, holy Family, Nicene Creed, Annunciation, Angel Gabriel, Infancy narratives, Rosary, John 19:25-27, CCC 411, 466, 495, 484, 490, 963

(1.1.9 OT, NT, CH) ... recognize that God's creation is filled with goodness.

Examples: Genesis 1 and 2, Nicene Creed, CCC 280, 339, TOB 13:3

Grade 1: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students

will... **(1.2.1 NT) ... define baptism as the means by which we are incorporated into the Church, becomes members of the Body of Christ, and share in His mission.**

Examples: Sacrament of Baptism, Sign of the Cross, Holy Water, Holy Chrism, Candle, Light, White garment, Priest, Deacon, CCC 405, 790, 1267, 1272-1274, 1280, 1997

(1.2.2 NT, CH) ... define Eucharist as a sacred meal and holy celebration, and Jesus sharing himself with us in a special way during Mass.

Examples: Mass, Bread, Wine, Passover, Passion, Resurrection, CCC 1330, 1359-1361

(1.2.3 NT, CH) ... be introduced to the essential elements/parts of the Mass.

Examples: Liturgy of the Word, Liturgy of the Eucharist, Gospels, Proclaiming God's Word in Liturgies, Preparation of the Gifts, Holy Holy,
Eucharistic Prayers, Holy Communion, Dismissal, CCC 1345-1355

(1.2.4 NT, CH) ... identify that bishops, priests, deacons, and religious serve God in a special way.

Examples: Vocations, Holy Orders, Pope, the other sacraments conferred by bishops, priests, and deacons, CCC 1536, 1543, 1548, 1562- 1569, 1593

(1.2.5 NT, CH) ... recognize that Marriage is about helping each other.

Examples: Sacrament of Matrimony, CCC 1601, 1603-1605

(1.2.6 NT, CH) ... foster admiration for the courage needed to be a priest.

Examples: Holy Orders, CCC 1577, 1580

(1.2.7 NT, CH) ... recognize the lives of religious brothers and sisters.

Examples: Vocation to religious life, CCC 916, 925-927, CCC 1-3, 542-543

Grade 1: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(1.3.1 OT, NT, CH) ... recognize that all human life is sacred and it is a gift from God.

Examples: 10 Commandments, Beatitudes, Golden Rule, Genesis 1 and 2, CCC 356-358, 371-372, TOB 13:2-4, 14:4, 15, 16:3-4, 17, 18:3-19:1, 19:3

(1.3.2 OT, NT, CH) ... express awe and gratitude to God for all His creation.

Examples: Genesis 1 and 2, 10 Commandments, CCC 299, TOB 2-3, 13:2

(1.3.3 OT, NT, CH) ... forgive others, ask others for forgiveness, and remember that God always forgives us.

Examples: 10 Commandments, Sacrament of Reconciliation, the Prodigal Son, Luke 23:34, CCC 1489-1490

(1.3.4 NT, CH) ... recognize that we are Catholic Christians.

Examples: Nicene Creed, Acts of the Apostles, (Acts 11:26) St. Paul's Letters

(1.3.5 OT, NT, CH) ... recognize that as Catholics, we care for and love all people of different cultures and races.

Examples: 10 Commandments, Corporal Works of Mercy, Genesis 1 and 2, CCC 1929-1930, 1935

(1.3.6 OT, NT, CH) ... recognize that each person's human dignity comes from being created by God through love and

called by God to live a life of holiness.

Examples: 10 Commandments, Corporal and Spiritual Works of Mercy, Genesis 1 and 2, CCC 357, 1878, 2196, Gaudium et Spes 24:3

(1.3.7 OT, NT, CH) ... recite the Great Commandment.

Examples: 10 Commandments, you shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself. Luke 10:25-28, Matt. 22:34-40, CCC 2055

(1.3.8 NT, CH) ... state that life is a gift from God, and each person is unique and unrepeatable.

Examples: Genesis 1 and 2, CCC 1, 68, 357, 366, 1696, 1730, 1733, 2258, 2260, TOB 20:5

(1.3.9 NT, CH) ... recognize that true freedom comes by choosing the good.

Examples: 10 Commandments, Genesis 1 and 2, CCC 1696, 1730, 1733, TOB 13:3

(1.3.10 NT, CH) ... recognize that human beings manifest their inner life through their body language.

Examples: Smiling, frowning, crying, laughing, CCC 1146-1147, TOB 19:4-5

(1.3.12 NT, CH) ... recognize that God calls us to make a gift of ourselves in love.

Examples: CCC 257, 1878, 2196, GS 24:3, TOB 46:6

Parish Faith Formation Standards

Grade 1: Prayer

Parish Faith Formation Standards

Prayer: What prayer is how we pray...

- From the Old Testament – OT
- From Jesus and the New Testament – NT
- From Church History – CH

Students will...

(1.4.1 OT, NT, CH) ... recognize that Jesus taught us how to pray.

Examples: Our Father, Personal prayer, Communal prayer, CCC 435, 2607, 2621

(1.4.2 OT, NT, CH) ... define prayer as a response to our awareness of God's love and goodness.

Examples: Talking to God, listening to God, individual prayer, communal prayer, singing, reading, Bible, silence, CCC 2590, 2607, 2628, 2629, 2634, 2637, 2639

(1.4.3 OT, NT, CH) ... experience various forms of personal prayer.

Examples: Silent prayer, reflection, listening, meditation, Scripture reading, Lectio Divina, CCC 2700-2719

(1.4.4 OT, NT, CH) ... model and recite memorized formal prayers.

Examples: Sign of the Cross, Hail Mary, Glory Be, Our Father, prayers before and after meals, Guardian Angel, St. Michael

(1.4.5 OT, NT, CH) ... begin listening to way that God calls us.

Examples: Prayer, Listening to God, CCC 1-3, 542-543

Grade 2: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(2.1.1 NT, CH) ... describe the three persons of the Holy Trinity.

Examples: God the Father, Jesus the only Son of God, the Holy Spirit – advocate, Nicene Creed, Apostle's Creed, CCC 684, 685, 687

(2.1.2 OT, NT, CH) ... identify the Holy Spirit as the third person with God the Father and Jesus the Son. The Holy Spirit was sent by Jesus to be with us always.

Examples: Holy Trinity, Sign of the Cross, John 14:15-31, Genesis 1, CCC 684, 685, 687, 689, 703, 732

(2.1.3 NT, CH) ... identify Jesus as a man, like us in every way but sin.

Examples: Nicene Creed, Holy Trinity, Sign of the Cross, CCC 461-463, 470

(2.1.4 NT, CH) ... tell the story about Jesus' passion, death, resurrection, and ascension.

Examples: the 4 Gospels, Nicene Creed, Mass, CCC 559-560, 572, 610-611, 645-646, 659-664

(2.1.5 OT, NT, CH) ... identify important men and women of Scripture.

Examples: The Bible, Adam and Eve, Noah, Abraham, Isaac, Jacob, Israel, Jonah, Jeremiah, David, Ruth, Rahab, Mary, Joseph, John, the 12 Apostles, Paul, Woman at the well, Mary and Martha, Mary of Magdala, Pilate

(2.1.6 NT, CH) ... explain that the word Church refers to our local parish communities and the worldwide community of believers.

Examples: Nicene Creed, Diocese, Parish, Pope, Bishop, Priest, Deacon, Laity, CCC 642, 886-887, 897

(2.1.7 NT, CH) ... recognize that Mary is the Mother of God, mother of Jesus, and mother of the Church.

Examples: Nicene Creed, Mary's Fiat – her yes, to God. John 19:26-27, CCC 411, 466, 495, 484, 490, 963

(2.1.8 NT, CH) ... recount the lives of several important Saints.

Examples: St. John the Baptist, St. Francis of Assisi, St. Joan of Arc, St. Theodora Guerin, St. Gabriel, St. Michael, CCC 1717, 2013-2014

(2.1.9 OT, NT, CH) ... recognize that all creatures are a sign of God's gift in love.

Examples: Genesis 1 and 2, CCC 339, 342, TOB 13:3

(2.1.10 NT, CH) ... identify reasons why God made man male and woman female.

Examples: Genesis 1 and 2, Image and likeness of God, CCC 371-372, TOB 2-3, 13:2

Grade 2: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(2.2.1 NT, CH) ... define Sacraments as a means to receive God's grace and celebrations and signs of Jesus' love for us.

Examples: Holy Water, Bread and Wine, Mass, Oils, Candles, White Garment, Rings, Vows, Bishop, Priest, Deacon, CCC 1131-1134 1210

(2.2.2 NT, CH) ... acknowledge that in Baptism we become new members of the Church, and through Baptism we are given new life in Christ.

Examples: Name, Godparents, Water, Chrism, Candles, White garment, priest, deacon, CCC 683, 977-978, 1265

(2.2.3NT, CH) ... define Eucharist as meaning Thanksgiving.

Examples: Eucharist, Mass, Blessed Sacrament, Bread and Wine, Body and Blood

(2.2.4 NT, CH) ... define Eucharist as a Sacrament.

Examples: Mass, the Blessed Sacrament, Bread and wine, Body and Blood of Jesus, a sacrifice from Christ, Jesus' gift of himself, Jesus truly present in the bread and wine as his body and blood, CCC 1210-1211, 1324

(2.2.5 NT, CH) ... describe the Sacrament of Reconciliation as a sacrament of healing and conversion.

Examples: Confession, Penance, Act of Contrition, change our vision, become healed from sin, CCC 1435, 1486, 1491

(2.2.6 NT, CH) ... define Reconciliation as re-establishing our relationship back to God, the Church, and others.

Examples: Restore communion with God, the Church, and others, CCC 1443, 1462

(2.2.7 NT, CH) ... define the elements of the Sacrament of Reconciliation.

Examples: Examination of Conscience, Confession, Act of Contrition, Penance, Absolution, CCC 1480, 1491

(2.2.8 NT, CH) ... participate in celebrations of the Sacrament of Reconciliation as part of the parish and school communities.

Examples: Penance Service with individual confessions, CCC 1456, 1468, 1480, 1482, 1484

(2.2.9 NT, CH) ... recognize that at Mass we gather as God's family to celebrate the Pascal Mystery of Jesus.

Examples: Liturgy of the Word, Liturgy of the Eucharist, Life, Death, Resurrection, and Ascension of Jesus, Holy Communion, CCC 610- 611,1210-1211,1324,1365-1368

(2.2.10 NT, CH) ... describe the function and purpose of the Priest.

Examples: Pastor, "Father", celebrate sacraments, counselor, teacher, healer, CCC 1142, 1549

Grade 2: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(2.3.1 OT, NT, CH) ... relate how we learn more about ourselves through our relationships with others.

Examples: CCC 1730-1728, TOB 9:4

(2.3.2 OT, NT, CH) ... define sin as a refusal to love God, self, and neighbor.

Examples: 10 Commandments, Venial and Mortal Sin, Sacrament of Reconciliation, Examination of Conscience, CCC 845, 953, 30

(2.3.3 OT, NT, CH) ... explain how sin, temptation, accidents, and mistakes differ.

Examples: 10 Commandments, Reconciliation, Venial and Mortal Sin, No fault accident, CCC 164, 2846-2849, 1853, 1861-1862

(2.3.4 OT, NT, CH) ... recognize that the Holy Spirit helps us to make good choices.

Examples: 10 Commandments, The Great Commandment, Conscience, Free will, CCC 1742, 1784

(2.3.5 OT, NT, CH) ... identify rights and responsibilities of members of family, neighborhood, parish, school, civil society. **Examples:** 10 Commandments, Corporal Works of Mercy, The Good Samaritan, Luke 10:25-37, Authority figures, CCC 1897-1904, 1905- 1917

(2.3.6 OT, NT, CH) ... explain that life is a gift from God and each person is created by God as a gift.

Examples: CCC 343, 353, 355

(2.3.7 OT, NT, CH) ... express that man is called to give himself as a sacrificial Gift to others just as Jesus did.

Examples: 10 Commandments, Genesis 1 &2, Stewardship, CCC 357, 519-520, 1878, 2196, Gaudium et Spes 24:3; TOB 90:5-6

(2.3.8 NT, CH) ... articulate how and why we are made for a relationship with God – in communion with God.

Examples: CCC 356-361, 374, TOB 6:2

Grade 2: Prayer

Parish Faith Formation Standards

Prayer: What prayer is and how we pray...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(2.4.1 OT, NT, CH) ... recognize that the Eucharistic Liturgy is the source and the summit of Christian life.

Examples: Mass, true presence, bread, wine, water, priest, words of consecration, stewardship, CCC 1324-1327

(2.4.2 OT, NT, CH) ... write simple prayers.

Examples: Praise, thanksgiving, petition, love, and contrition, CCC 2626-2627, 2628, 2629, 2634, 2639

(2.4.3 NT, CH) ... recite the Act of Contrition.

Examples: Sacrament of Reconciliation, Act of Contrition, CCC 1450-1454

(2.4.4 NT, CH) ... recognize the Rosary and other devotions to Mary, the saints, and sacramentals.

Examples: Rosary, Hail Mary, Our Father, Glory Be, Fatima Prayer, Apostle's Creed, Litany to Mary, Crucifix, bible, prayer cards, Prayer to Saint Michael, Liturgy of the Hours, Lectio Divina CCC 1178, 1674-1676, 971, 2708

(2.4.5 NT, CH) ... recite memorized formal prayers.

Examples: Sign of the Cross, Hail Mary, Glory Be, Our Father, prayers before and after meals, Guardian Angel, St. Michael

(2.4.6 NT, CH) ... begin to practice ways to hear God's call in their lives.

Examples: Prayer, Liturgy, Reconciliation, CCC 3, 542-543

Grade 3: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(3.1.1 OT, NT, CH) ... explain how the Bible is organized by Books, Chapters, and Verses.

Examples: The Bible, Table of Contents, St. Jerome, Latin, Greek, CCC 120-125

(3.1.2 OT, NT, CH) ... define the Holy Trinity.

Examples: Three Persons in one God, God the Father, God the Son, God the Holy Spirit, Nicene Creed, 10 Commandments, Sign of the Cross, CCC 232, 234

(3.1.3 NT, CH) ... recognize that Jesus is a Person who lived, died, and rose historically; and He is alive and with us now. **Examples:** Infancy Narratives of Luke and Matthew, John's Prologue, Nicene Creed, Pontius Pilate, The Ascension, Mt. 28:16-20, John 21:24-25, CCC 464-469

(3.1.4 NT, CH) ... explain the twelve apostles were chosen by Jesus to be His followers, and to help Him begin His Church here on earth.

Examples: Mt. 10:2, Mk. 3:14, Mk. 6:30, Lk. 6:13, Acts 2:42, Mt. 16:18 CCC 857-860

(3.1.5 OT, NT, CH) ... describe how the season of Advent prepares us for Christmas and for the second coming of Christ.

Examples: Liturgical calendar, Color Violet/Purple, Nicene Creed, Infancy Narratives of Luke and Matthew, CCC 524

(3.1.6 NT, CH) ... explain the Marks of the Church.

Examples: The Church is One, Holy, Catholic, Apostolic, Nicene Creed, CCC 811, 866-870

(3.1.7 NT, CH) ... explain the Communion of Saints.

Examples: Nicene Creed, any person in heaven is a saint, Canonization, popular saints, Shreveport Martyrs (Servants of God)

Grade 3: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(3.2.1 NT, CH) ... explain how Baptism, Confirmation and Holy Eucharist are the Sacraments of Initiation.

Examples: 7 Sacraments, Age of Reason (7 years old), Liturgy, Bread, Wine, Holy Water, Holy Oils, White Garment, Godparents, indelible mark on soul, full initiation to the Catholic faith, CCC 1212

(3.2.2 NT, CH) ... explain how Reconciliation/Penance and Anointing of the Sick are the Sacraments of Healing.

Examples: 7 Sacraments, Confession, Act of Contrition, Absolution, benefits of frequent Confession, Oil of the Sick, Forgiveness of Sins,

CCC 1420-1421, 1422-1424, 1499-1505

(3.2.3 NT, CH) ... describe how Holy Matrimony and Holy Orders are the Sacraments at the Service of Communion.

Examples: 7 Sacraments, Vocation, Man and Woman, Vows, Deacon, Priest, Bishop, Chrism Oil, Laying on of Hands, CCC 1533-1535, 1536, 1601-1602

(3.2.4 NT, CH) ... describe the Eucharist as recalling/remembrance of the Last Supper, the sacrifice of the cross, the Lord's passion, death, and resurrection.

Examples: Mass, Eucharistic prayers, Holy Communion, Pascal sacrifice, blood on the doorpost of Israelites, Resurrection, CCC 610-611, 1365-1368

(3.2.5 NT, CH) ... explain that Jesus makes himself present in the bread and wine as his body and blood through the power of the Holy Spirit, and the prayers of the bishop or priest.

Examples: Mass, Liturgy of the Eucharist, gifts of bread and wine, Offertory, Stewardship, Words of Consecration, Priest in persona Christi, Prayers, Holy Communion, CCC 737, 1352-1354, 1378, 1411

(3.2.6 NT, CH) ... define the elements of the Sacrament of Reconciliation.

Examples: Examination of Conscience, Confession, Act of Contrition, Penance, Absolution, CCC 1480, 1491

(3.2.7 NT, CH) ... identify the basic structure of the Mass.

Examples: Introductory Rites, Liturgy of the Word, Offertory, Stewardship, Liturgy of the Eucharist, Communion Rite, Concluding Rites,
CCC 1145-1162

(3.2.8 NT, CH) ... describe the function and purpose of the Priest.

Examples: Pastor, "Father", celebrate sacraments, Connection with Jesus Christ – in persona Christi, counselor, teacher, healer, CCC 1142, 1549

(3.2.9 NT, CH) ... appreciate the way non-ordained consecrated brothers and sisters live.

Examples: Evangelical counsels: poverty, chastity, obedience, CCC 914-916, 944-945

Grade 3: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(3.3.1 OT, NT, CH) ... provide examples that life is precious in plants, animals, and especially human beings.

Examples: Genesis 1 & 2, Right to Life, Environment, Good and Evil, Cultivating the Earth, CCC 343, 356, 373, 378, TOB 5:4, 6

(3.3.2 OT, NT, CH) ... recognize that every human life is a gift from God which must be respected.

Examples: Genesis 1 and 2, 10 Commandments, CCC 1700, 1930-1931

(3.3.3 OT, NT, CH) ... explain that whatever we do for people in need, we do for Jesus.

Examples: 10 Commandments, Beatitudes, Venial and Mortal Sin, The Great Commandment, Mt. 25:31-46, CCC 2443, 2447, 2831

(3.3.4 OT, NT, CH) ... recognize we share in Jesus' mission to bring the Gospel message of love to the poor and victims of injustice.

Examples: 10 Commandments, The Great Commandment, Mt. 25:31-46, CCC 2443-2449

(3.3.5 OT, NT, CH) ... recite from memory The Great Commandment.

Examples: 10 Commandments, The Great Commandment, Mt. 22:34-40, Mk.12:28-34, Lk.10:25-28, CCC 2055, 2196

(3.3.6 OT, NT, CH) ... recite from memory the 10 Commandments.

Examples: 10 Commandments, The Great Commandment, Mortal sin and Venial sin, Ex.20:1-17

(3.3.7 OT, NT, CH) ... explain that each person is created for a self-giving relationship with God.

Examples: 10 Commandments, Genesis 1 &2, CCC 340, 344, 357-358, 371-373, 374

(3.3.8 NT, CH) ... recognize that man's relationship with God has been redeemed through Jesus, and sustained through the Church and her Sacraments, especially Baptism.

Examples: CCC 374, 1265, 1272-1273

(3.3.9 NT, CH) ... relate being connected to Jesus the True Vine to manifesting the fruits of the Spirit.

Examples: John 15:4-5, Gal. 5:22-23, CCC 736, 1831-1832, 2074, TOB 51

Grade 3: Prayer

Parish Faith Formation Standards

Prayer: What prayer is and how we pray...

- From the Old Testament – OT
- From Jesus and the New Testament – NT
- From Church History – CH

Students will...

(3.4.1 OT, NT, CH) ... explain that God always hears our prayers.

Examples: Talking to God, listening to God, individual prayer, communal prayer, Holy Bible, silence, Mass, Liturgy, personal reflection,
CCC 2735-2737, 2738-2741

(3.4.2 OT, NT, CH) ... recognize when we listen to God's Word proclaimed in Scripture, we hear God speaking to us today.

Examples: Holy Mass, Liturgy of the Hours, Lectio Divina, individual Scripture reading, CCC 101-104, 109

(3.4.3 NT, CH) ... together in a group, recite the Apostles' Creed.

Examples: Apostles' Creed, Rosary, CCC 194, 196, 197

(3.4.4 NT, CH) ... recite from memory the following prayers, see examples below.

Examples: Sign of the Cross, Our Father, Hail Mary, Glory Be, Act of Contrition, grace before and after meals

(3.4.5 NT, CH) ... explain how the season of Lent is a special time for praying, sacrificing, and sharing because of Jesus'

Passion, Death and Resurrection.

Examples: Prayer, Fasting, Almsgiving, Reconciliation, Conversion, Ash Wednesday, the Triduum, Good Friday, Baptism, Confirmation, Eucharist, CCC 1163

(3.4.6 OT, NT, CH) ... marvel at God's purpose and love in creating each person for himself.

Examples: Genesis 1 & 2, CCC 343, 356-358

Grade 4: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(4.1.1 NT) ... define the Holy Trinity as God the Father, God the Son, and God the Holy Spirit. They will explain how the Trinity is always with us.

Examples: Sign of the Cross, Words of Baptism, Call on the Holy Trinity in prayer, Holy Trinity songs and hymns, CCC 234

(4.1.2 OT) ... identify that God is the giver of all life, and all that God creates is good through the Genesis story of creation.

Examples: Creation story from Genesis, family is good, CCC 279-280, 286-289

(4.1.3 NT) ... recognize Mary's role within the Church as the Mother of God.

Examples: Rosary and Memorare prayers, Immaculate Conception, Gospel Canticle of Mary, Beginning of the Gospels of Matthew and Luke, CCC 495, 829, 2677

(4.1.4 NT) ... recognize Jesus came to bring God's forgiveness to everyone.

Examples: Our Father prayer, Beatitudes, Sacrament of Reconciliation; Nicene Creed, Matthew 18 "seventy times seven times", CCC 312, 457-458

(4.1.5 CH) ... explain that Mary and the saints offer us examples of good Christian lives and act as intercessors for us. Examples: Nicene Creed, Beginning of the Gospels of Matthew and Luke, Lives of the Saints, Communion of Saints; Rosary, Marian Feasts, Personal prayer, Saints feasts days, All Saints and All Souls Days, CCC 829, 956, 2030

(4.1.6 CH) ... explain that God created different personalities, races, and nationalities and explain why these are all good for the whole human family.

Examples: Saint stories, Lives of the Saints, Isaiah 60:3; Liturgies from different countries, CCC 374, 361, 1939, 1934-1935

(4.1.7 CH) ... explain that God created man and woman to exist in a family and to form a family in unitive and procreative love in the sacrament of holy matrimony.

Examples: Genesis 1 and 2, CCC 2331-2336, 1601-1605

(4.1.8 OT, CH) ... recognize the meaning of Genesis 2:18: It is not good for man to be alone. I will make a helper fit for him." God created both man and woman to live in communion with one another and God.

Examples: Genesis 2, CCC 371-372, TOB 9:2

(4.1.9 OT, NT, CH) ... explain that man is created in God's image through a communion of persons, the Holy Trinity.

Examples: Genesis 1 and 2, CCC 355-357, TOB 9:3, 14:6

Grade 4: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(4.2.1 NT) ... explain how the Eucharist is the source and summit of the Christian life, and that it is essential to the life and mission of the Catholic Church

Examples: Sacrament of Holy Eucharist, Proclaiming God's Word in Liturgies, Adoration/Exposition/Benediction, Stewardship, CCC 1324- 1327

(4.2.2 NT) ... identify that in the Sacrament of Reconciliation, we receive God's grace and forgiveness and that Christian life is a journey of conversion.

Examples: The Sacrament of Reconciliation, The 10 Commandments, The Great Commandment, CCC 1440-1445

(4.2.3 NT) ... recognize the Marian feasts and other feast days of Saints.

Examples: The Rosary, Communion of Saints, Liturgical calendar, Immaculate Conception, Mary, Mother of God, Assumption, Annunciation, Guadalupe, Fatima, Lourdes, Patron Saints of parish or school, Holy days of obligation/Solemnities, CCC 484, 490, 966, 495, 490-493, 956

(4.2.4 NT) ... recognize that the Sacrament of Holy Orders for men is a participation in the love of the Divine Bridegroom –

Christ, for the love of His Bride, the Church.

Examples: The Sacrament of Holy Orders, Priesthood, Deacons, Bishops, CCC 1536, 772-773

(4.2.5 NT) ... recognize that the Sacrament of Matrimony is a covenant between one man and one woman, sealed by God, a partnership between man and woman for life.

Examples: The Sacrament of Matrimony, CCC 1601-1602

(4.2.6 NT) ... recognize that as the Church, the body of Christ, we celebrate the Eucharist which nourishes communion with one another and Jesus.

Examples: The Sacrament of Holy Eucharist, Parts of the Mass, Priesthood, Religious, Laity, CCC 2427-2428, TOB 99:1

Grade 4: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(4.3.1 OT, NT, CH) ... recognize that when we sin it hurts our relationship with God, others, and ourselves.

Examples: Holy Bible, 10 Commandments, Sacrament of Reconciliation, CCC 403, 980

(4.3.2 OT, NT, CH) ... identify ways that they can live out the Great Commandment.

Examples: Holy Bible, The Great Commandment, 10 Commandments, The Beatitudes, Mt. 25:31-46, Individual and communal prayer, love of God and neighbor, CCC 2052, 2055

(4.3.3 OT, NT, CH) ... list ways they can practice the Spiritual and Corporal Works of Mercy – knowing that when we show love for the poor, vulnerable, and marginalized we show love to Jesus.

Examples: Holy Bible, Mt. 25:31-46, Spiritual and Corporal Works of Mercy, “Least of these ...”, Ministry of Charity, Catholic Charities, Catholic Cemeteries, CCC 2443-2447

(4.3.4 OT, NT, CH) ... explain the first three commandments teach us about loving God and last seven teach us about loving others.

Examples: Holy Bible, 10 Commandments, Our Father, Hail Mary, CCC 2066-2067

(4.3.5 NT, CH) ... recognize and recite the three Theological Virtues, Faith, Hope, and Charity (Love), help us to live good lives.

Examples: Theological Virtues, CCC 1812-1829

(4.3.6 OT, NT, CH) ... recognize and respect the inherent differences between men and women and their bodies, created in God’s image.

Examples: Genesis 1 and 2, CCC 369-373

(4.3.7 CH) ... define venial and mortal sins.

Examples: Cheating on a test is a venial sin, skipping Mass on Sunday for no good reason is a mortal sin, 10 Commandments, Confession, Examination of Conscience, CCC 1854-1864, 1452, 1456, 1458

(4.3.8 CH) ... connect how virtues (which have to do with man’s inner life) are expressed through the body.

Examples: 10 Commandments, Theological virtues, Cardinal virtues, CCC 2516, 2520-2524, TOB 51:5-6, 53:4, 54:2-55:7

(4.3.9 OT, NT, CH) ... compare Adam’s joy at the creation of Eve to his response to the creation of the animals.

Examples: Genesis 1 and 2, Bone of my bone, flesh of my flesh, CCC 371, TOB 10:1

Grade 4: Prayer

Parish Faith Formation Standards

Prayer: What prayer is and how we pray...

- From the Old Testament – OT
- From Jesus and the New Testament – NT
- From Church History – CH

Students will...

(4.4.1 OT, NT, CH) ... recognize that through prayer we as Christians are called to be thankful for the gifts we have been given.

Examples: Prayer before Meals, Prayer after Meals, Guardian Angel, Prayer of Thanksgiving, Parts of the Mass, Our Father, Psalms, Stewardship, CCC 2637-2638, 224, 1328

(4.4.2 NT, CH) ... identify the essential elements of the Stations of the Cross.

Examples: Stations of the Cross, Lent, Sorrowful mysteries of the Rosary, Devotions, Sacramentals, CCC 1667-1676

(4.4.3 OT, NT, CH) ... write a prayer on their own about a Catholic theme or doctrine, Liturgical Season, Saint, Thanksgiving, Petition.

Examples: Write one prayer per quarter kept in prayer journal; Liturgical Year, Church doctrines, Saints, Adoration time, CCC 2663-2691

(4.4.4 NT, CH) ... participate in the Rosary and learn the order and prayers.

Examples: Rosary prayers and order, CCC 971, 2708

(4.4.5 NT, CH) ... recognize the importance of having a prayer plan, and to make a daily/weekly prayer plan.

Examples: Mass, Liturgy of the Hours, Adoration, Individual Prayer, Communal Prayer, CCC 1166-1167, 1174-1178, 2559

(4.4.6 NT, CH) ... identify ways where God is, or was, present in their own life.

Examples: Personal prayer, CCC 356-357, TOB 65:5

Grade 5: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(5.1.1 OT, NT, CH) ... explain that the purpose of a Catholic Christian's life is to know, love, and serve God.

Examples: Genesis 1&2, 10 Commandments, Free Will, Original Sin, CCC 1-3

(5.1.2 OT, NT, CH) ... explain how the Gospels tell the life, death, Resurrection, Ascension of Jesus.

Examples: Genesis 3:15, Mary, Joseph, Angel Gabriel, Holy Spirit, Jesus both God and Man, Prologue of John, Nicene Creed, CCC 514- 515, 534, 571-573, 1846

(5.1.3 NT, CH) ... recite and list the Gospel writers of the New Testament.

Examples: Holy Bible, 4 Gospels-Matthew, Mark, Luke, and John, Synoptic Gospels, CCC 124-127, 139

(5.1.4 OT, NT, CH) ... explain that God came into the world to save us.

Examples: Genesis 3, Original Sin, Prologue of John, free will, CCC 422-424, 430

(5.1.5 NT, CH) ... acknowledge that the Holy Trinity is a mystery and is a core tenet of our faith.

Examples: Define mystery in the Church, Sign of the Cross, Baptism, CCC 234

(5.1.6 NT, CH) ... recognize that Jesus Christ, the Son of God, is true God and true man.

Examples: Nicene Creed, Infancy narratives of Matthew and Luke, Prologue of John, CCC 464-469

(5.1.7 NT, CH) ... list and explain the four Marks of the Church.

Examples: Nicene Creed, One, Holy, Catholic, Apostolic, CCC 811, 866-870

(5.1.8 OT, NT, CH) ... recognize that man comes to know himself through a gift of self to others.

Examples: CCC 357, Gaudium et Spes 24:3, TOB 22:4

(5.1.9 NT, CH) ... discuss how at the Resurrection of the Body we will see as God sees and our bodies will perfectly reveal his love.

Examples: Apostles' Creed, Nicene Creed, CCC 997, 1003, 1011, 1023, 1026, 1028, TOB 68:1, 69:6

Grade 5: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(5.2.1 NT, CH) ... explain that the Church celebrates the presence and actions of Christ in our lives through the seven Sacraments.

Examples: 7 Sacraments, Eucharist as Source and Summit of the Christian Life, CCC 1084, 1131, 1324-1326

(5.2.2 NT, CH) ... explain that at Mass we celebrate as a community to be reconciled, to give thanks, and to celebrate Christ's sacrifice.

Examples: Sacrament of Holy Eucharist, Adoration/Exposition/Benediction, Liturgy of the Word, Proclaiming God's Word, Liturgy of the Eucharist, Offertory, Stewardship, CCC 1324-1327

(5.2.3 NT, CH) ... describe the seven Sacraments as supernatural signs of grace instituted by Christ and given to the Church to strengthen our faith and make us holy.

Examples: The 7 Sacraments, Rites, Grace, Effects of each sacraments, formula, symbols, CCC 1076, 1111, 1113

(5.2.4 NT, CH) ... recognize that Confirmation confers the gifts of the Holy Spirit and completes the Sacraments of Initiation.

Examples: Rite of Confirmation, Effects, Symbols, Indelible mark, Baptism, Eucharist, gifts of the Holy Spirit, CCC 1212, 1285

(5.2.5 NT, CH) ... explain that the Eucharist is the real presence of Christ's body, blood, soul, and divinity under the species of bread and wine.

Examples: Mass, bread, wine, transubstantiation, words of consecration, John 6:22-71, Mt. 26:26-30, Mk, 14:22-26, Lk. 22:14-20, 1 Cor. 11:23-29, CCC 737, 1352-1354, 1377-1378, 1381, 1411

(5.2.6 NT, CH) ... explain that through the Sacrament of Reconciliation we restore our relationship with God, our community, and ourselves.

Examples: The Sacrament of Reconciliation, confession, absolution, act of contrition, laying on of hands, forgiveness, CCC 1440-1446

(5.2.7 NT, CH) ... explain that the Sacrament of Anointing of the Sick bestows grace and forgiveness of sins upon a Christian experiencing serious illness or death.

Examples: The Sacrament of Anointing of the Sick, healing, grace, forgiveness, viaticum, oil of the sick, James 5:13-20, CCC 1499-1513

(5.2.8 NT, CH) ... explain that the Sacrament of Holy Orders confers the ordained man with the grace of the Holy Spirit

required for his sacramental ministry.

Examples: The Sacrament of Holy Orders, Laying on of Hands, Chrism oil, deacon, priest, bishop, CCC 1534, 1536-1553

(5.2.9 NT, CH) ... grow in awe and appreciation of a priest's unique ability to consecrate the Eucharist.

Examples: CCC 1142, 1565-1566

(5.2.10 NT, CH) ... internalize the reason God created me, and to apply that purpose to my current family and single state of life.

Examples: CCC 1-3, 1655-1658, 1666, 2206

Grade 5: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students

will... (5.3.1 OT, NT) ... recognize that God's goodness as recorded in the Bible teaches us about choices and how to live good lives.

Examples: Holy Bible, Daily readings, Morning prayer, Lectio Divina, CCC 2055, 2056, 1962

(5.3.2 OT, NT, CH) ... explain how the Holy Spirit guides us to choose good rather than evil.

Examples: Gifts of the Holy Spirit, Spiritual and Corporal Works of Mercy, Lives of the Saints, Sacrament of Reconciliation, Eucharist, Holy Bible, 10 Commandments, Daily prayer, CCC 689-690, 768

(5.3.3 OT, NT, CH) ... recognize through the Beatitudes, we learn how to trust God, forgive, and show mercy to others.

Examples: Holy Bible, The Beatitudes, 10 Commandments, Prayer, CCC 2546-2547, 1716-1717

(5.3.4 OT, NT, CH) ... explain that God created persons of different races and cultures, but we all are one in God.

Examples: Genesis 1 & 2, CCC 1934-1938

(5.3.5 OT, NT, CH) ... tell what an examination of conscience is.

Examples: Examination of Conscience, 10 Commandments, The Great Commandment, CCC 1935, 1454, 1456

(5.3.6 OT, NT, CH) ... explain that we are called to reach out to the poor, lonely, vulnerable, marginalized and suffering just as Christ did.

Examples: 10 Commandments, The Great Commandment, Corporal and Spiritual Works of Mercy, Precepts of the Catholic Church, CCC 2443-2449

(5.3.7 OT, NT, CH) ... recognize that the Church teaches we must work for a more just and fairer world.

Examples: Catholic social teaching, <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching> abortion, immigration, CSD – 160: The permanent principles of the Church's social doctrine [341] constitute the very heart of Catholic Social Teaching. These are the principles of: the dignity of the human person, the common good, subsidiarity and solidarity. These principles, the expression of the whole truth about man known by reason and faith, are born of “the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society”.[343], CCC 1928-1942

(5.3.8 OT, NT, CH) ... recognize we should work to protect life from conception to natural death.

Examples: 10 Commandments, abortion, medical assisted suicide, death penalty, aversion to suffering, culture of convenience, throw- away culture, CCC 2258, 2268, 2270-2283

(5.3.9 NT, CH) ... articulate how virtue is part of ‘life according to the Spirit’

Examples: cf Eph. 6:13-17, CCC 736, 1824, 1830, 1839-1841, 2514-2519, TOB 68:1, 69:6

Grade 5: Prayer

Parish Faith Formation Standards

Prayer: What prayer is how we pray...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(5.4.1 OT, NT, CH) ... explain that through prayer we as Christians are called to be thankful for the gifts we have been given.

Examples: Prayer before Meals, Prayer after Meals, Guardian Angel Prayer, Prayer of Thanksgiving, Stewardship, Parts of the Mass, Our Father, Psalms, CCC 2637-2638, 224, 1328

(5.4.2 NT, CH) ... identify the essential elements of the Stations of the Cross.

Examples: Stations of the Cross, Lent, Sorrowful mysteries of the Rosary, CCC 1667-1676

(5.4.3 OT, NT, CH) ... write a prayer on their own about a Catholic theme or doctrine, Liturgical Season, Saint, Thanksgiving, Petition.

Examples: Write one prayer per quarter kept in prayer journal; Liturgical Year, Church doctrines, Saints, Adoration time, CCC 2663-2691

(5.4.4 NT, CH) ... describe Exposition/Benediction of the Blessed Sacrament.

Examples: Exposition and Benediction elements, Sacrament of the Holy Eucharist, CCC 1183, 1379, 2691

(5.4.5 OT, NT, CH) ... recognize that Christians need to pray daily to talk with God, develop a relationship of love, and to listen to God's will in our lives.

Examples: Personal prayer, communal prayer, meditation, spontaneous prayer, common Catholic prayers, read Scriptures, Lectio Divina, Liturgy of the Hours, Mass, CCC 2564-2565, 2590, 2659-2660, 2744

(5.4.6 NT, CH) ... recognize the Liturgy of the Hours as a form of prayer that is part of consecrated religious life. (Also, all deacons, priests and bishops pray LoH, laypeople are encouraged to pray it as well.)

Examples: CCC 1174-1178

Grade 6: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(6.1.1 OT, NT, CH) ... identify the Old Testament stories in which God's goodness prevails over sin and evil.

Examples: Genesis 1&2, Noah, Call of Abraham, Saving Issac, Moses and the covenant, 10 Commandments, the Prophets, CCC 702, 703-716

(6.1.2 OT, NT, CH) ... recognize the structure of the Bible.

Examples: OT and NT, Number of books in each testament – 46 OT, 27 NT, the Pentateuch (Torah), 4 parts of OT – Pentateuch, Historical, Wisdom, and Prophetic, 4 Gospels, Epistles, St. Paul, CCC 120-133

(6.1.3 OT, NT, CH) ... describe the events of the Fall and the effects of Original Sin.

Examples: Genesis 1-3, Original Sin, Prologue of John, Free Will, Moral conscience, venial and mortal sin, loss of original created holiness, sin damages relationship with God, Church, others, self; suffering and death entered the world, CCC 385-390

(6.1.4 OT, NT, CH) ... explain how Jesus is the fulfillment of the OT covenants.

Examples: Gen. 3:15, Prophet Isaiah, CCC 65-67, 522, 763-766

(6.1.5 OT, NT, CH) ... explain the role of priest, prophet, and king in salvation history.

Examples: Jesus as Priest, Prophet, and King, CCC 783-786, "The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (kerygma-martyria), celebrating the sacraments (leitourgia), and exercising the ministry of charity (diakonia). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being. - Deus Caritas Est (God is Love) no. 25.

(6.1.6 NT, CH) ... recognize the Apostle's Creed and Nicene Creed are summary of the beliefs of the Catholic Church.

Examples: Apostle's Creed, Nicene Creed, Holy Trinity, Incarnation, Passion, death, resurrection, Communion of Saints, One, Holy, Catholic, Apostolic, CCC 187, 194-197

(6.1.7 OT, NT, CH) ... recognize the Holy Spirit is always present and active in the lives of people.

Examples: Holy Trinity, Mt. 18:20, Pentecost, Mt. 28:16-20, Acts, 2, CCC 685, 689, 702-703, 707, 731

(6.1.8 NT, CH) ... recognize that the Church is the Body of Christ, Jesus is the Head, we are members.

Examples: Vine and branches, Communion of Saints, CCC 779, 789, 805

(6.1.9 NT, CH) ... exhibit wonder and awe at the generosity of God in the gifts of his abundant and beautiful creation.

Examples: Stewardship, CCC 293-295, 341, TOB 2-3, 13:2

Grade 6: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(6.2.1 NT, CH) ... define sacraments as outward signs of inward grace instituted by Jesus that makes God's grace present to us.

Examples: Signs and symbols of each sacrament, Effects, formula, God's grace is a free gift we choose to cooperate, Sin impedes grace,

CCC 1076, 1111, 1113, 1131

(6.2.2 NT, CH) ... recognize and celebrate the real presence of Christ in the Eucharist.

Examples: Body, Blood, Soul, Divinity, Bread, Wine, Words of Consecration, Transubstantiation, Source and Summit of Christian life,

CCC 1374-1375, 1376-1381

(6.2.3 NT, CH) ... experience the sacred in the liturgical year, sacramentals, symbols, and rituals.

Examples: Liturgical year, colors, vestments, Crucifix, Holy Water, Holy Oils, Candles, Sacred Art and Music, CCC 1667-1670, 1671-1673, 1674-1676

(6.2.4 NT, CH) ... explain by virtue of our Baptism, we are called to know, love, and serve God, and one another.

Examples: Sacrament of Holy Matrimony and Holy Orders, Non-ordained Consecrated Life, Sacred Single Life, CCC 1212, 1213-1216

(6.2.5 NT, CH) ... describe the order of the holy Mass and explain the liturgical responses of the assembly.

Examples: Introductory Rites, Liturgy of the Word, Proclaiming God's Word in Liturgies, Offertory, Stewardship, Liturgy of the Eucharist,

Concluding Rites, Mass responses, CCC 1113, 1136-1162

(6.2.6 NT, CH) ... explain that the Church reveals the presence of the risen Christ through the Eucharist and the Sacraments.

Examples: Eucharist as source and summit of Christian life, the other sacraments, Grace, forgiveness, healing, vocation, CCC 1322-1327

(6.2.7 NT, CH) ... identify ways to act in virtue and charity within marriage and family.

Examples: CCC 2201, 1655-1657

(6.2.8 NT, CH) ... identify good characteristics needed for the priesthood. Examples: CCC 1548-1551, 1562-1568

(6.2.9 NT, CH) ... trust in God's plan if he calls you to religious life.

Examples: CCC 914-919

Grade 6: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(6.3.1 OT, NT) ... give examples of how the saints lived holy and virtuous lives yet struggled with sin.

Examples: Particular Saints – Francis Xavier, Theodora Guerin Co-patrons of the Archdiocese of Indianapolis, Elizabeth Ann Seton – first American born saint, many others, CCC 2013-2014, 2030, 2683-2684, 2156

(6.3.2 OT, NT, CH) ... identify and recite the 10 Commandments.

Examples: Decalogue, 10 Commandments, CCC 2056-2063, 2066

(6.3.3 OT, NT, CH) ... explain that God created persons of different races and cultures, but we all are one in God.

Examples: Genesis 1 & 2, CCC 1934-1938

(6.3.4 OT, NT, CH) ... recognize that the Church teaches we must work for a more just and fairer world.

Examples: Catholic social teaching, <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching> abortion, immigration, CSD – 160: The permanent principles of the Church's social doctrine [341] constitute the very heart of Catholic Social Teaching. These are the principles of: the dignity of the human person, the common good, subsidiarity and solidarity. These principles, the expression of the whole truth about man known by reason and faith, are born of “the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society”.[343], CCC 1928-1942

(6.3.5 OT, NT, CH) ... recognize we should work to protect life from conception to natural death.

Examples: 10 Commandments, abortion, medical assisted suicide, death penalty, CCC 2258, 2268, 2270-2283

(6.3.6 OT, NT, CH) ... recognize the Holy Spirit enables us to grow and act in a Christian manner.

Examples: The gifts of the Holy Spirit, Corporal and Spiritual Works of Mercy, 10 Commandments, The Great Commandment, CCC 686, 689, 1717, 2013-2014

(6.3.7 OT, NT, CH) ... recognize that we are responsible for our own actions and that our actions have consequences.

Examples: 10 Commandments, Sacrament of Reconciliation, forming a moral conscience, CCC 1783-1785, 1786-1789

(6.3.8 OT, NT, CH) ... appreciate and recognize the beauty of the complementarity of humans as male and female as created by God.

Examples: Human persons created in the image and likeness of God – both male and female, Humans unique to God's creation, we learn about ourselves in the image of the Holy Trinity as a gift to others, Humans are called to love like the Trinity – free, total, faithful, and fruitful, CCC 369-373, TOB 8:1, 9:1, 9:3, 10:1, 13:3, 14:1, 16:1-2

(6.3.9 OT, NT, CH) ... describe how the human body is the “temple of the Holy Spirit” 1 Cor. 6:15, and why it is necessary to

“glorify God in your body” 1 Cor. 6:20.

Parish Faith Formation Standards

Grade 6: Morality
Parish Faith Formation Standards

Examples: CCC 2516, 2519, TOB 57:2

(6.3.10 NT, CH) ... explain gift of self as thoughts, words, or actions that place oneself at the service of others and seek the true good of the other.

Examples: CCC 1609, 1667, 1889, 1914, 1926, TOB 14:2

Grade 6: Prayer

Parish Faith Formation Standards

Prayer: What prayer is and how we pray...

- From the Old Testament – OT
- From Jesus and the New Testament – NT
- From Church History – CH

Students will...

(6.4.1 OT, NT, CH) ... tell that through prayer we as Christians are called to be thankful for the gifts we have been given. **Examples:** Prayer before Meals, Prayer after Meals, Guardian Angel, Prayer of Thanksgiving, Parts of the Mass, Our Father, Psalms,

Stewardship, CCC 2637-2638, 224, 1328

(6.4.2 NT, CH) ... identify the essential elements of the Stations of the Cross.

Examples: Stations of the Cross, Lent, Sorrowful mysteries of the Rosary, CCC 1667-1676

(6.4.3 OT, NT, CH) ... write a prayer on their own about a Catholic theme or doctrine, Liturgical Season, Saint, Thanksgiving, Petition.

Examples: Write one prayer per quarter kept in prayer journal; Liturgical Year, Church doctrines, Saints, Adoration time, CCC 2663-2691

(6.4.4 NT, CH) ... describe and participate in Eucharistic Adoration.

Examples: Exposition and Benediction elements, Sacrament of the Holy Eucharist, posture, genuflection, CCC 1178, 1183, 1378-1381, 1418, 2691

(6.4.5 OT, NT, CH) ... memorize and recite the following prayers:

Examples: Memorare, Saint Michael Prayer, Mysteries of the Rosary, Stations of the Cross

(6.4.6 OT, NT, CH) ... prayerfully ask questions about life, then listen for God's answers.

Examples: CCC 2742-2745

Grade 7: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(7.1.1 OT, NT, CH) ... recognize and differentiate the types of literature contained in the Bible.

Examples: OT and NT, Number of books in each testament – 46 OT, 27 NT, the Pentateuch (Torah), 4 parts of OT – Pentateuch,

Historical, Wisdom, and Prophetic, 4 Gospels, Pauline Epistles, St. Paul, Catholic Epistles, CCC 120-133

(7.1.2 OT, NT, CH) ... recall and explain the doctrines and dogmas articulated in the Nicene Creed.

Examples: Nicene Creed, Apostles Creed, Holy Trinity, Incarnation, Mary, Pontius Pilate, Communion of Saints, CCC 187, 195, 198- continuing to CCC 865

(7.1.3 OT, NT, CH) ... describe the events of the Fall and the effects of Original Sin.

Examples: Genesis 1-3, Original Sin, Prologue of John, Free Will, Moral conscience, venial and mortal sin, loss of original created holiness, sin damages relationship with God, Church, others, self; suffering and death entered the world due to sin, CCC 385-390

(7.1.4 OT, NT, CH) ... define the Holy Trinity as the Central Mystery of our Catholic faith.

Examples: Holy Trinity, 3 Persons one God, the Prologue of John, CCC 234

(7.1.5 OT, NT, CH) ... recognize and explain the Paschal Mystery.

Examples: The Passion, Death, Resurrection, and Ascension of Jesus, CCC 571-573, 598, 613-614, 638, 659-661

(7.1.6 OT, NT, CH) ... recognize the Holy Spirit is always present and active in the lives of people.

Examples: Holy Trinity, Mt. 18:20, Pentecost, Mt. 28:16-20, Acts, 2, Pentecost is not part of the Pascal Mystery, CCC 683-690

(7.1.7 NT, CH) ... recognize that the Pope is the leader of the Roman Catholic Church.

Examples: Holy Father, Bishop of Rome, St. Peter, Rock, Cardinals, Election, White smoke, CCC 857-860

(7.1.8 OT, NT, CH) ... explain after the Fall, creation remains a good gift, it is not totally corrupted, and it is able to be redeemed.

Examples: Genesis 1 and 2, CCC 410-412, 422, 1045-1048, TOB 32:3, 86

(7.1.9 OT, NT, CH) ... explain the role of priest, prophet, and king in salvation history.

Examples: Jesus as Priest, Prophet, and King, CCC 783-786, "The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (kerygma-martyria), celebrating the sacraments (leitourgia), and exercising the ministry of charity (diakonia). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being. - Deus Caritas Est (God is Love) no. 25.

Grade 7: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(7.2.1 NT, CH) ... identify and explain the liturgical ministries of Lector, Cantor, Altar Server/Acolyte, Extraordinary Minister of Holy Communion.

Examples: Liturgy of the Word, Proclaiming God's Word in the Liturgies, Liturgy of the Eucharist, Mass, Lectionary, Music, Song, CCC 1142-1144, 1348

(7.2.2 NT, CH) ... differentiate the Liturgy of the Word and Liturgy of the Eucharist.

Examples: Order of the Mass, Proclaiming God's Word, Offertory, Stewardship, Eucharistic Prayers, Consecration, Dismissal, CCC 1100- 1103, 1330-1332, 1345-1355

(7.2.3 NT, CH) ... explain that the Mass is the worship of God par excellence.

Examples: Source and Summit of the Christian life, people and priest offer to God the Father the Body, Blood, Soul and Divinity of Jesus Christ in the holy Eucharist, Offertory, Stewardship, Proclaiming God's Word, Sacrifice, Sacrament, Consecration, Transubstantiation, CCC 1345-1355

(7.2.4 NT, CH) ... recognize and explain how Jesus is present in the Mass.

Examples: Liturgy of the Word, Proclaiming God's Word in the Liturgies, Liturgy of the Eucharist, present in the assembly, present in the Word, in the priest, most especially in the consecrated bread and wine, CCC 1374-1375, 1376-1381

(7.2.5 NT, CH) ... recognize that the Eucharist is the sacrifice of the body and blood of Jesus.

Examples: Last Supper, Holy Thursday, re-presenting Christ's sacrifice on the cross, Good Friday, CCC 1366-1367, 1382-1383

(7.2.6 NT, CH) ... articulate and defend the teaching that Catholics receive the forgiveness of sins through the Sacrament of Penance and Reconciliation.

Examples: John 20:22-23, CCC 984, CCC 1496

(7.2.7 NT, CH) ... recognize the Church's teaching on marriage and divorce as origination from Jesus' words.

Examples: Mt. 19:3-9, CCC 1601-1602, 1612-1617, 1644-1651

(7.2.8 NT, CH) ... marvel at Christ's power at work in the priesthood.

Examples: CCC 1536, 1548-1551, 1562-1568

(7.2.9 NT, CH) ... learn how religious life fosters depth of character.

Examples: CCC 914-919

....begin their sacramental formation for the Sacrament of Confirmation...
recognize Catechesis on the Sacrament and Rite of Confirmation
Instruction on the Holy Spirit, the Gifts of the Holy Spirit and the practice of

Grade 7: Sacraments

Parish Faith Formation Standards

Christian virtues in daily life

Involvement in the sacramental and spiritual life of the Church

Grade 7: Morality

Parish Faith Formation Standards

Morality: How we are to live as disciples of Jesus...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(7.3.1 OT, NT) ... give examples of how the saints lived holy and virtuous lives yet struggled with sin.

Examples: Particular Saints – Francis Xavier, Theodora Guerin Co-patrons of the Archdiocese of Indianapolis, Elizabeth Ann Seton – first American-born saint, many others, CCC 2013-2014, 2030, 2683-2684, 2156

(7.3.2 OT, NT, CH) ... differentiate between mortal and venial sins.

Examples: Free will, Sacrament of Reconciliation, gravity, knowledge, freedom to choose, CCC 1854-1869

(7.3.3 OT, NT, CH) ... identify and recite the 10 Commandments.

Examples: Decalogue, 10 Commandments, CCC 2056-2063, 2066

(7.3.4 OT, NT, CH) ... recognize that we as Christians will examine the distribution and use of resources considering the Gospel.

Examples: Stewardship, time, talent, treasure, Catholic Social Teaching, CCC 2420-2425, 2426-2436, 2443-2449

(7.3.5 OT, NT, CH) ... articulate and elaborate upon the Great Commandment.

Examples: Love God with your whole heart, and to love neighbors as themselves, Mt. 22:36-40, Spiritual and Corporal Works of Mercy, 1Cor. 13:1-13, CCC 2083, 2196

(7.3.6 OT, NT, CH) ... articulate that the human person is created in God's image, male and female, and one's gender is

consistent with his or her biological sex.

Examples: Genesis 1 & 2, CCC 369-373

(7.3.7 OT, NT, CH) ... identify the Scriptural foundations of the Catholic Church's social teaching.

Examples: The Great Commandment, Mt. 22:36-40, spiritual and corporal works of mercy, the Beatitudes, CSD – 160: The permanent principles of the Church's social doctrine [341] constitute the very heart of Catholic Social Teaching. These are the principles of: the dignity of the human person, the common good, subsidiarity and solidarity. These principles, the expression of the whole truth about man known by reason and faith, are born of “the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society”.[343], CCC 2420-2422, Dt. 6:1-9, Mt. 25:31-46, Gn. 1:26-31, Ps. 139:13-16, Js. 2:14-17, Lv. 25:35, Pv. 31:8-9, 2 Cor. 9:6-15, cf: <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching>

(7.3.8 NT, CH) ... Describe how the body itself communicates that the human being is a gift just by the fact that it exists.

Examples: CCC 357, 364, TOB 14:4

(7.3.9 NT, CH) ... Propose how a “communion of persons” involves the loving gift-of-self (i.e. the Trinity, but also the unity of the Church, the family and the unity of man and woman).

Parish Faith Formation Standards

Grade 7: Morality
Parish Faith Formation Standards

Examples: 9:1-3, 10:1, 15:1; CCC 813, 1644 - 1647, 2205, TOB 8:4

(7.3.10 OT, NT, CH) ...Point out that as a result of original sin man experiences concupiscence and needs to bring emotions and desires into harmony with what is truly good.

Examples: CCC 397, 400, 405, 1707, 1865, 1949, 2514-2520, 2534-2535, 2549, TOB 26:5, 31:3, 31:6, 32:3, 33:1-2, 51:5-6, 54

Grade 7: Prayer

Parish Faith Formation Programs

Prayer: What prayer is and how we pray...

- From the Old Testament – OT
- From Jesus and the New Testament – NT
- From Church History – CH

Students will...

(7.4.1 OT, NT, CH) ... engage in prayer as a conversation with God in which a person not only speaks but also listens.

Examples: Rote prayers, spontaneous prayer, Lectio Divina, Adoration, meditation, CCC 2738-2741, 2607-2615, 2626, 2628, 2629, 2634, 2637, 2639, 2650-2651

(7.4.2 OT, NT, CH) ... write a prayer on their own about a Catholic theme or doctrine, Liturgical Season, Saint, Thanksgiving, Petition.

Examples: Write one prayer per quarter kept in prayer journal; Liturgical Year, Church doctrines, Saints, Adoration time, CCC 2663-2691

(7.4.3 NT, CH) ... describe and participate in Eucharistic Adoration.

Examples: Exposition and Benediction elements, Sacrament of the Holy Eucharist, posture, genuflection, CCC 1178, 1183, 1378-1381, 1418, 2691

(7.4.4 OT, NT, CH) ... demonstrate how to pray using Scripture.

Examples: Lectio Divina, Liturgy of the Hours, Psalms recitation, Wisdom books, Daily Readings, CCC 2568, 2585, 2623-2625, 2653- 2654

(7.4.5 OT, NT, CH) ... recognize that all prayer, including meditation, is oriented toward knowledge of the Love of Jesus

Christ and union with him.

Examples: PACTS – praise, adoration, contrition, thanksgiving, supplication, the Mass, Mary, Saints, 1 Thes. 5:17, CCC 2558, 2726, 2753, 2745, 2756

Grade 8: Creed

Parish Faith Formation Standards

Creed: What we believe...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(8.1.1 OT, NT, CH) ... recall and explain the doctrines and dogmas articulated in the Nicene Creed.

Examples: Nicene Creed, Apostles' Creed, Holy Trinity, Incarnation, Mary, Pontius Pilate, Communion of Saints, CCC 187, 195, 198- continuing to CCC 865

(8.1.2 OT, NT, CH) ... identify Biblical examples of the mysteries of life, e.g., suffering, injustice, and death.

Examples: The Fall, Cain and Abel, The Great Flood, Slavery in Egypt, the Exile, the massacre of the infants, the Passion, CCC 164

(8.1.3 OT, NT, CH) ... recognize and explain the Paschal Mystery.

Examples: The Passion, Death, Resurrection, and Ascension of Jesus, CCC 571-573, 598, 613-614, 638, 659-661

(8.1.4 NT, CH) ... recognize that the Pope is the leader of the Roman Catholic Church.

Examples: Holy Father, Bishop of Rome, Apostolic Succession, St. Peter, Rock, Cardinals, Election, White smoke, CCC 857-860

(8.1.5 NT, CH) ... recognize and explain how the Incarnation is the Father's action of salvation for the world through Jesus

Christ.

Examples: Infancy Narratives, Mary, Joseph, Fiat of Mary, New Eve, CCC 464, 470, 461-463, 479, 483

(8.1.6 NT, CH) ... identify that Jesus Christ as the fullest revelation of God the Father.

Examples: Infancy narratives, Incarnation, CCC 50, 65—67, 456-460, 2824

(8.1.7 NT, CH) ... identify Mary as the Mother of God and articulate the other 4 privileges of Mary.

Examples: Mary as the Mother of God (divine motherhood), Council of Chalcedon 451, Immaculate Conception, Preservation from Sin, Perpetual Virginity, and Assumption, CCC 411, 484-486, 490-493, 496-507, 963

(8.1.8 NT, CH) ... recognize that creation should be received as a gift and not manipulated, dominated, or controlled.

Examples: Stewardship, CCC 358-373, TOB 13:3-4, 59:3

(8.1.9 NT, CH) ... explain what will happen to our bodies at the Resurrection.

Examples: CCC 997-1001, TOB 64-72

(8.1.10 OT, NT, CH) ... explain the role of priest, prophet, and king in salvation history.

Examples: Jesus as Priest, Prophet, and King, CCC 783-786, "The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (kerygma-martyria), celebrating the sacraments (leitourgia), and exercising

the ministry of charity (diakonia). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being. - Deus Caritas Est (God is Love) no. 25.

Grade 8: Sacraments

Parish Faith Formation Standards

Sacraments: How we celebrate and worship...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(8.2.1 NT, CH) ... recognize the many signs and symbols of the OT are used in the celebration of the Sacraments.

Examples: 7 Sacraments, Manna and Bread, Priest and sacrifice, blood on the door post and blood on the cross, Red Sea, and waters of baptism, CCC 1079-1083, 1150, 1217-1222

(8.2.2 NT, CH) ... define sacraments as outward signs of inward grace instituted by Jesus that makes God's grace present

to us. They are visible and efficacious signs of God's grace.

Examples: Signs and symbols of each sacrament, Effects, formula, God's grace is a free gift we choose to cooperate, Sin impedes grace,

CCC 1076, 1111, 1113, 1131

(8.2.3 NT, CH) ... recognize and explain how Jesus is present in the Mass.

Examples: Liturgy of the Word, Proclaiming God's Word in Liturgies, Liturgy of the Eucharist, present in the assembly, present in the Word, in the priest, most especially in the consecrated bread and wine, CCC 1374-1375, 1376-1381

(8.2.4 NT, CH) ... recognize that the Eucharist is the sacrifice of the body and blood of Jesus.

Examples: Last Supper, Holy Thursday, re-presenting Christ's sacrifice on the cross, the unbloody sacrifice, Good Friday, CCC 1366- 1367, 1382-1383

(8.2.5 NT, CH) ... articulate and defend the teaching that Catholics receive the forgiveness of sins through the Sacrament of Penance and Reconciliation.

Examples: John 20:22-23, CCC 984, CCC 1496

(8.2.6 NT, CH) ... articulate the 4 vocations or vocational states in life. All reflect our baptismal call to discipleship.

Examples: Priesthood, Holy Orders, Religious/Consecrated life, Married life, Matrimony, Single life, call to chastity, CCC 915, 1565, 1578, 1599, 1618, 1625-1628, 2233

(8.2.7 NT, CH) ... appreciate the ways that priests make a difference in our lives. Examples: CCC 1536, 1548-1551, 1562-1568

(8.2.8 NT, CH) ... explain how God invites, and does not force, when he calls someone to the vocation of married life, non- ordained consecrated life, or the priesthood, leaving the person free to respond.

Examples: CCC 915, 1565, 1578, 1599, 1618, 1625-1628, 2233, TOB 73:3-4, 76:4, 79:8

..... continue and complete their sacramental formation for the Sacrament of Confirmation.

Focus on the spiritual formation for its reception of the sacrament.

Challenge to live the faith in an ever more mature manner

Grade 8: Sacraments

Parish Faith Formation Standards

Christian service to others

Witness to Christ through daily life and vocational commitment

Grade 8: Morality

Parish Faith Formation Standards

Morality: What we learn about morality...

- **From the Old Testament – OT**
- **From Jesus and the New Testament – NT**
- **From Church History – CH**

Students will...

(8.3.1 OT, NT, CH) ... differentiate between mortal and venial sin.

Examples: Free will, Sacrament of Reconciliation, gravity, knowledge, freedom to choose, CCC 1854-1869

(8.3.2 OT, NT, CH) ... identify and recite the 10 Commandments.

Examples: 10 Commandments, CCC 2056-2063, 2066

(8.3.3 OT, NT, CH) ... recognize that we as Christians will examine the distribution and use of resources considering the Gospel.

Examples: Stewardship, time, talent, treasure, **CSD – 160:** The permanent principles of the Church's social doctrine [341] constitute the very heart of Catholic social teaching. These are the principles of: the dignity of the human person, the common good, subsidiarity and solidarity. These principles, the expression of the whole truth about man known by reason and faith, are born of “the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society”.[343], Catholic Social Teaching, <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching> CCC 2420-2425, 2426-2436, 2443-2449

(8.3.4 OT, NT, CH) ... list ways they can practice the Spiritual and Corporal Works of Mercy – knowing that when we show love for the poor, vulnerable, and marginalized we show love to Jesus.

Examples: Holy Bible, Spiritual and Corporal Works of Mercy, Mt. 25:31-46, “Least of these ...”, Ministry of Charity, Catholic Charities, Catholic Cemeteries, CCC 2443-2447

(8.3.5 OT, NT, CH) ... recognize that injustices are caused by discrimination and prejudice.

Examples: CCC 1934-1938

(8.3.6 OT, NT, CH) ... articulate that the human person is created in God's image, male and female, and one's gender is consistent with his or her biological sex.

Examples: Genesis 1 & 2, CCC 369-373

(8.3.7 OT, NT, CH) ... identify the Scriptural foundations of the Catholic Church's social teaching.

Examples: The Great Commandment, Mt. 22:36-40, spiritual and corporal works of mercy, the Beatitudes, CCC 2420-2422, Dt. 6:1-9, Mt. 25:31-46, Gn. 1:26-31, Ps. 139:13-16, Js. 2:14-17, Lv. 25:35, Pv. 31:8-9, 2 Cor. 9:6-15, cf: <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching>

(8.3.8 OT, NT, CH) ... articulate that every human life is endowed with dignity and is sacred from the moment of conception to the moment of natural death and is the foundation of Catholic Christian morality.

Grade 8: Morality

Parish Faith Formation Standards

Examples: 5th Commandment, Abortion, Euthanasia, Assisted suicide, death penalty, CCC 2258-2282

(8.3.9 OT, NT, CH) ... compare how the loving communion of man and woman is like that of the Holy Trinity, a communion

of persons who are love and who in giving and receiving are fruitful.

Examples: CCC 355-357, TOB 9:1-3, 10:4, 14:6, 15:1

(8.3.10 NT, CH) ... explain that living out the spousal meaning of the body can be through marriage or virginity for the sake

of the Kingdom. Compare/Contrast marriage versus celibacy.

Examples: CCC 915-916, 922-923, 926, 1640, 1646, TOB 15:5, 76:6, 78:4 81:6

Grade 8: Prayer

Parish Faith Formation Standards

Prayer: What prayer is and how we pray...

- From the Old Testament – OT
- From Jesus and the New Testament – NT
- From Church History – CH

Students will...

(8.4.1 OT, NT, CH) ... engage in prayer as a conversation with God in which a person not only speaks but also listens.

Examples: Rote prayers, spontaneous prayer, Lectio Divina, Adoration, meditation, CCC 2738-2741, 2607-2615, 2626, 2628, 2629, 2634, 2637, 2639, 2650-2651

(8.4.2 OT, NT, CH) ... write a prayer on their own about a Catholic theme or doctrine, Liturgical Season, Saint, Thanksgiving, Petition.

Examples: Write one prayer per quarter kept in prayer journal; Liturgical Year, Church doctrines, Saints, Adoration time, CCC 2663-2691

(8.4.3 OT, NT, CH) ... demonstrate how to pray using Scripture.

Examples: Lectio Divina, Liturgy of the Hours, Psalms recitation, Wisdom books, Daily Readings, CCC 2568, 2585, 2623-2625, 2653- 2654

(8.4.4 OT, NT, CH) ... recognize that all prayer, including meditation, is oriented toward knowledge of the love of Jesus Christ and union with him.

Examples: CCC 2558, CCC 2726, CCC 2753, CCC 2745, CCC 2756, PACTS – praise, adoration, contrition, thanksgiving, supplication, the Mass, Mary, Saints, 1 Thes. 5:17

(8.4.5 OT, NT, CH) ... recognize in the Rosary the lives of Jesus and Mary.

Examples: The Rosary, the Assumption, the Ascension, the Coronation, Resurrection, etc., CCC 971, 2673-2679, 2708

Creed

- The learner will be able to present an understanding of the human need for God based on revelation and faith.
- The learner will be able to recognize that God's creative love is reflected in our human need for truth and happiness.
- The learner will be able to analyze human longings for ultimate fulfillment.
- The learner will be able to examine how God's covenant with humanity was progressive and in stages.
- The learner will be able to recognize that Jesus is the fullness of God's revelation.
- The learner will be able to read, understand, and interpret, and apply Scripture to life.
- The learner will be able to define revelation as the sharing of God's existence and identify through human experiences.
- The learner will be able to identify the Bible as the story of God's revelation to people as well as the Church's role in the transmission of divine revelation.
- The learner will be able to demonstrate and understand various methods of biblical interpretation.
- The learner will be able to apply ideas of Scripture to daily life.
- The learner will be able to illustrate a basic understanding of doctrine and dogma in light of the creed.
- The learner will be able to recall and explain the articles (teachings) of the . and the Nicene Creed.
- The learner will be able to identify the key doctrines and dogma of Catholic tradition.
- The learner will be able to define dogma, doctrine, creed, Tradition, magisterium, and infallibility.
- The learner will be able to explain how the Apostles' Creed and the Nicene Creed have shaped our tradition.

- The learner will be able to demonstrate how the Nicene Creed is an essential for Christian living.
- The learner will be able to describe the interrelationship between personal faith (I believe) and ecclesial faith (we believe).
- The learner will be able to recognize the Trinity as God.
- The learner will be able to illustrate the understanding of Trinity as distinct persons of Father, Son, and Holy Spirit.
- The learner will be able to summarize the historical development of the doctrine of the Trinity.
- The learner will be able to identify the titles of Jesus.
- The learner will be able to defend the Catholic understanding of the necessity of the mystery of the Incarnation.
- The learner will be able to explain the Paschal Mystery in relation to our understanding of redemption.
- The learner will be able to define the titles, symbols, and missions of the Holy Spirit.
- The learner will be able to identify the meaning of the term Mystery of Faith in the Catholic Tradition.
- The learner will be able to illustrate a basic understanding of Church.
- The learner will be able to explain the names, images and symbols used for Church.
- The learner will be able to recognize that the Church is the vehicle through which God's plan is revealed for all humanity.
- The learner will be able to define the Church as the universal sacrament of salvation for humanity.
- The learner will be able to name and describe the four marks of the church.
- The learner will be able to defend the Catholic belief of Mary as Mother of God and Mother of the Church.
- The learner will be able to explain the relationship of the Roman Catholic Church to other Christian Churches and other faiths.

- The learner will be able to demonstrate an appreciation for prayer as the primary way we come to know God and the community as the context for sharing faith within and beyond itself.
- The learner will be able to define the concept of "Christian Faithful".
- The learner will be able to explain the role of hierarchy in the life of the Church.
- The learner will be able to identify the belief in the Communion of Saints.
- The learner will be able to explain the Christian involvement in the life, mission, and work of the Church, family and community as a means of fulfillment of God's plan of salvation.
- The learner will be able to explore the meaning of death for the Christian believer.
- The learner will be able to define the Eucharist as the most visible expression of Church as community.
- The learner will be able to relate that the Church is a community of God's people called to continual reform and renewal.
- The learner will be able to examine the Catholic understanding of the hierarchy of creatures and the interdependence of creation.
- The learner will be able to exercise responsible stewardship for the gift of creation.

- The learner will be able to explore various concepts of the expression of "God creator" and the Catholic understanding of the origins of humanity.
- The learner will be able to define the Christian understanding of "Sabbath".
- The learner will be able to define the Catholic understanding of human work.
- The learner will be able to teach the Christian responsibility to share time, talent and treasure.

Sacraments

- The learner will be able to demonstrate the importance of sacraments, with an emphasis on the centrality of the Eucharist, in the life of Catholics.
- The learner will be able to define liturgy and its importance in the life of the Catholic Church and the individual Catholic.
- The learner will be able to define the term "sacrament" and explain how the sacraments are "instituted" by Christ.
- The learner will be able to explore how sacraments always involve symbols - both word and matter - in their celebration.
- The learner will be able to identify the liturgical seasons of the year.
- The learner will be able to describe the sacraments of initiation as foundational to Christian life; include name of sacraments, essential signs, effects, biblical basis and history of sacraments.
- The learner will be able to list the elements of the liturgical celebration of the Eucharist.
- The learner will be able to note how the liturgical celebration of the Eucharist is thanksgiving, memorial, and Eucharistic presence of Christ.
- The learner will be able to describe the sacraments of healing as a renewal in the Christian life: include names and essential signs of the sacraments, history of the sacraments, effects, and biblical basis for each.
- The learner will be able to describe the sacraments at the service of communion toward the salvation of others: include the names and essential signs of the sacraments, history of the sacraments, effects, and biblical basis for each.

Christian Living

- The learner will be able to examine a variety of Christian vocation as a response to the baptismal call.

- The learner will be able to describe how the sacraments of initiation give one a share in the priestly, prophetic and kingly office.
- The learner will be able to specify how lay people share in the common priesthood of all believers.
- The learner will be able to describe the role of the laity, hierarchy, those in consecrated life in the Christian Faithful.
- The learner will be able to describe the term "vocation" and identify vocation as a call from God - not just a choice.
- The learner will be able to describe the difference between the priesthood of the believers and the ministerial priesthood.
- The learner will be able to describe baptism as a source of Christian experience of a call from God.
- The learner will be able to acknowledge and affirm the dignity of the human person and community.
- The learner will be able to observe and critique North American culture in light of Catholic values.
- The learner will be able to demonstrate ways in which the Catholic experience of faith has been, is shaped by culture, and stands against culture.
- The learner will be able to identify the varied cultures and contributions they make within the Church, including spirituality, traditions, popular world views and ethics.
- The learner will be able to acknowledge individuals who make/have made contributions to the Church.
- The learner will be able to acknowledge how the reality of sin dictates the need for addressing the thing divides us from God.
- The learner will be able to explain the Catholic understanding of justification, grace and merit.
- The learner will be able to understand that our justification comes from the grace of God.
- The learner will be able to apply Catholic principles to interpersonal relations.
- The learner will be able to identify and apply Catholic principles to our understanding of interpersonal relationships.
- The learner will be able to recognize the relationships between love of God, love of self, and love of others.
- The learner will be able to explain the role of parents and family in interpersonal relations.
- The learner will be able to articulate an understanding of human sexuality.
- The learner will be able to know, critique and apply social justice principles to personal and societal situations.
- The learner will be able to define the human responsibility to bear witness to the truth.
- The learner will be able to describe the communal character of the human being.
- The learner will be able to define the Catholic understanding of authority, the common good and the role they play in the life of the human being.
- The learner will be able to explain the understanding of stewardship and the ownership of goods.
- The learner will be able to engage in service to the community (i.e. family, parish, local, national and global) in response to the Gospel call.
- The learner will be able to explain the responsibility of people to participate in society.
- The learner will be able to describe the responsibilities of civil authority and citizens.
- The learner will be able to articulate that service is an essential element of discipleship.
- The learner will be able to develop a moral conscience informed by Church teaching.
- The learner will be able to define the Catholic understanding of the morality of human actions.
- The learner will be able to describe the Catholic understanding of the natural law.

- The learner will be able to explain the position of the Church on the Sources of morality and the morality of human acts.
- The learner will be able to define sin and differentiate between the various kinds of sin.
- The learner will be able to explain the Catholic understanding of justification, grace and merit.
- The learner will be able to describe the role of magisterium of the Church in the moral life of individuals.

Prayer

- The learner will be able to know and participate in the Catholic tradition of prayer.
- The learner will be able to explain how Catholics use the Psalms as content of prayer.
- The learner will be able to describe the forms of prayer.

Schedule for
Teaching Prayers



Diocese of Shreveport Faith Formation Standards

GENERAL SCHEDULE FOR TEACHING/LEARNING KEY PRAYERS AND PRACTICES

PreK-1st Grades	2nd Grade	3rd Grade	4th Grade	5th Grade	6th Grade	7th - 8th Grades
Sign of the Cross	Sign of the Cross The Lord's Prayer Hail Mary	Sign of the Cross Fruits of the Spirit	Sign of the Cross Glory Be to the Father Prayer The Lord's Prayer	Sign of the Cross Glory Be to the Father Prayer The Lord's Prayer Hail Mary	Sign of the Cross Glory Be to the Father Prayer The Lord's Prayer Hail Mary	Sign of the Cross Glory Be to the Father Prayer The Lord's Prayer Hail Mary
Hail Mary	Reconciliation Praise Prayer	The Apostles' Creed	Great Commandment The Lord's Prayer	Sacraments Act of Contrition Hail Mary	Act of Contrition Corporal Works of Mercy Holy Days of Obligation	Act of Contrition Corporal Works of Mercy Holy Days of Obligation
The Lord's Prayer	Sac. of Reconciliation Act of Contrition Sac. of Holy Eucharist	Sacraments	Beatitudes	Sacraments Apostles' Creed	Apostles' Creed Parts of the Mass	New Commandment Apostles' Creed Parts of the Mass Seven Sacraments
Glory Be to the Father Prayer	Glory Be to the Father Prayer	Great Commandment	Ten Commandments	Sacraments Order of the Mass	Great Commandment	Ten Commandments Corporal Works of Mercy Great Commandment
Meal Prayers	Hail Mary	Ten Commandments	Apostles' Creed Hail Mary	Seven Sacraments Spiritual Works of Mercy	Sacraments Spiritual Works of Mercy	Sacraments Precepts of the Church
	Meal Prayers	Corporal Works of Mercy	Spiritual Works of Mercy	Sacraments Ten Commandments	Corporal Works of Mercy	Spiritual Works of Mercy Gifts of the Spirit
	Liturgy of the Word			Sacraments Fruits of the Spirit	Ten Commandments	Fruits of the Spirit
	Liturgy of Eucharist	The Lord's Prayer		Sacraments Prayer to Holy Spirit	Fruits of the Spirit	Beatiudes Days of Fasting and Abstinence. Stations of the Cross Theological and Cardinal Virtues

Diocese of Shreveport Faith Formation Standards

GENERAL SCHEDULE FOR TEACHING/LEARNING KEY PRAYERS AND PRACTICES

ADDITIONAL PRAYERS AND PRACTICES TO BE ENCOURAGED

PreK-1st Grades	2nd Grade	3rd Grade	4th Grade	5th Grade	6th Grade	7th - 8th Grades
Spontaneous Prayer Morning Prayer Evening Prayer Meal Prayer	Spontaneous Prayer Morning Prayer Evening Prayer Mass Responses Instruction in use of Litanies Rosary	Spontaneous Prayer Morning Prayer Evening Prayer Mass Responses Instruction in use of Litanies Rosary	Spontaneous Prayer Morning Prayer Evening Prayer Mass Responses Use of Litanies Rosary/Mysteries	Spontaneous Prayer Morning Prayer Evening Prayer Mass Responses Use of Litanies Rosary/Mysteries Act of Faith	Spontaneous Prayer Morning Prayer Evening Prayer Mass Responses Use of Litanies Rosary/Mysteries Act of Faith Act of Love Act of Hope Stations of the Cross Holy Days Canticle of Zechariah	Spontaneous Prayer Morning Prayer Evening Prayer Mass Responses Use of Litanies Rosary/Mysteries Act of Faith Act of Love Act of Hope Stations of the Cross Holy Days Canticle of Zechariah Prayer to the Holy Spirit Peace Prayer Angelus Canticle of Zechariah Canticle of Mary

INDEX OF PRAYERS Pre-K-8 (continued)

The Lord's Prayer (Our Father)

Our Father, who art in heaven,
hallowed be thy name;
Thy kingdom come;
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil. Amen.

Hail Mary

Hail Mary, full of grace,
the Lord is with you;
blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners
now and at the hour of our death. Amen.

Trinity Prayer (Glory be to the Father)

Glory be to the Father, and to the Son, and to the the Holy Spirit;
As it was in the beginning,
is now, and ever shall be, world without end.
Amen.

Angel of God (Prayer to the Guardian Angel)

Angel of God, my guardian dear,
to whom God's love commits me here;
ever this day (or night) be at my side,
to light and guard, to rule and guide. Amen.

INDEX OF PRAYERS K-8 (continued)

Grace Before Meals

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

Grace After Meals

We give You thanks, almighty God,
for these and all the gifts
which we have received
from Your goodness.
through Christ our Lord. Amen.

Stations of the Cross

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

Prayer at Stations of the Cross

R: We adore you O Christ and we praise you.

V: Because by your holy cross you have redeemed the world.

Act Of Contrition

My God, I am sorry for my sins with all my heart.
In choosing to do wrong
and failing to do good,
I have sinned against You,
whom I should love above all things.
I firmly intend, with Your help,
to do penance
to sin no more,
and to avoid whatever leads me to sin.
Our Savior Jesus Christ
suffered and died for us.
In His name, my God, have mercy. Amen.

INDEX OF PRAYERS K-8 (continued)

The Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
He descended into hell;
on the third day He arose again from the dead;
He ascended into heaven,
and is seated at the right hand of God,
the Father almighty;
from there He will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer you my prayers, works, joys, and sufferings of this day, for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our associates, and in particular, for intentions recommended this month by the Holy Father.

Hail, Holy Queen

Hail Holy Queen, mother of mercy, our life, our sweetness, and our hope. To you do we cry, poor banished children of Eve; to you do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, your eyes of mercy toward us; and after this, our exile, show unto us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us O holy mother of God,
R. that we may be made worthy of the promises of Christ, Amen.

INDEX OF PRAYERS - K-8 (continued)

Joyful Mysteries of the Rosary

The Annunciation
The Visitation
The Nativity
The Presentation in the Temple
The Finding in the Temple

The Luminous Mysteries of the Rosary

The Baptism of Jesus
The Wedding at Cana
The Proclamation of the Kingdom
The Transfiguration
The Institution of the Eucharist

The Sorrowful Mysteries of the Rosary

The Agony in the Garden
The Scourging at the Pillar
The Crowning with Thorns
The Crucifixion and Death

The Glorious Mysteries of the Rosary

The Resurrection
The Ascension
The Descent of the Holy Spirit
The Assumption of Mary
The Coronation of Mary in Heaven

The Fatima Prayer

O My Jesus, forgive us our sins, save us from the fires of Hell
and lead all souls to Heaven,
especially those who are most in need of Thy mercy.

INDEX OF PRAYERS K-8 (continued)

Prayer to St. Francis

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where this is sadness, joy.
O Divine Master, grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen.

MEMORARE

Remember, O most gracious Virgin Mary,
that never was it known
that anyone who fled to Your protection
implored Your help, or sought Your
intercession was left unaided.
Inspired with this confidence, we come
unto You, O Virgin of Virgins, our Mother
To You we come, before You we stand
sinful and sorrowful.
O Mother of the Word incarnate!
Despise not our petitions, but
in Your mercy hear and answer them. Amen.

INDEX OF PRAYERS K-8 (continued)

The Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, Catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

INDEX OF PRAYERS K-8 (continued)

Prayer to St. Michael

St. Michael the Archangel,
defend us in battle.

Be our protection against the wickedness
and the snares of the devil.

May God rebuke him we humbly pray
and do thou O Prince of the Heavenly Host, by the power of God,
cast into hell Satan and all the evil spirits
who prowl throughout the world
seeking the ruin of souls. Amen.

THE ANGELUS

V. The angel of the Lord declared unto Mary
R. And she conceived by the Holy Spirit
Hail Mary.....

V. Behold the handmaid of the Lord
R. Be it done unto me according to your word.
Hail Mary.....

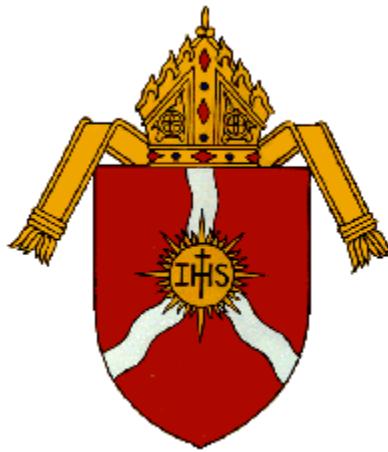
V. And the word was made flesh
R. And dwelt among us
Hail Mary.....

V. Pray for us, O holy Mother of God
R. That we may be made worthy of the promises of Christ

Let us pray. Pour forth, we beseech You, O Lord, Your grace into our hearts, that we,
to whom the Incarnation of Christ Your Son was made known by the message
of an angel, may, by His passion and cross, be brought
to the glory of His resurrection. Through the same Christ. Amen.

Come Holy Spirit

Come, Holy Spirit,
fill the hearts of your faithful,
and enkindle in us the fire of your love.
Send forth your Spirit and we
shall be created, and you shall
renew the face of the earth.
Amen.



Parish Catechist Formation Guides

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The Call to Catechize

**We ought, therefore, to do all that lies in our power to maintain
the teaching of Christian doctrine with full vigor,
and where such is neglected, to restore it;
for in the words of Our Predecessor, Benedict XIV,
"There is nothing more effective than catechetical instruction
to spread the glory of God and to secure the salvation of souls."**

Pius X, Acerbo Nimis, 17

Catechists

Catechists are called by Christ to teach the faith in a classroom setting in either a school or parish faith formation program; they may be paid or volunteer.

In addition to providing religious instruction, the catechist nurtures the seeds of faith imparted at Baptism so the Christian may bear great fruit. Catechesis forms the whole person, so they may know God and how to respond to His great Love with faith, hope, and charity. From first evangelization, through initiation, to lifelong discipleship, catechesis provides the sure foundation for the Christian life. Catechists accompany their students, helping them to live and bear witness to the faith in the world, preparing them for their eternal reward.

Diocesan Policies and Guidelines

Catechists must be “practicing Catholics with a thorough knowledge of the Christian message and the ability to communicate it completely, faithfully, and enthusiastically; they should also meet diocesan standards as a catechist” (NDC 54, Ch. 8, p. 232).

All Catechists must:

- Be a practicing Catholic in good standing with the Catholic Church;
- Be 18 years or older
- Be in full compliance with the Office for the Protection of Children before beginning and while serving in ministry;
- Be committed to present and witness to the authentic teachings of the Church, and sign an Oath of Fidelity; and
- Be willing to continue their ministry training.

All catechists must strive to acquire the knowledge and skills needed to communicate the faith effectively. They must have a solid understanding of Catholic doctrine and worship, Scripture and Tradition, and Church history. Catechists must have the necessary communication skills and ability to use various methodologies with their students; they must understand how people grow and mature, and how persons of different ages and circumstances learn.

Catechists must continue their faith formation (e.g., Scripture, Catechism, Church history, etc.), as well as training in faith development, learning styles, teaching methods, and ministry-specific catechesis (e.g., teaching children with special learning needs, etc.).

Catechist Training

Directors of Religious Education must make it a priority to equip their catechists with the training to effectively teach and share the faith with their students. Catechist training will nurture the faith of the catechist, and teach them to impart this faith to their students effectively. With a solid foundation in Church teaching, catechists may teach beyond the classroom materials and more confidently engage students.

There are many benefits to catechist training, the foremost being better formed Catholics. Where catechist training occurs universally and systematically, cohesion in the catechetical program and unity among catechists is evident. Furthermore, catechists who commit to ongoing training bring stability to parish programs and long-term service to the ministry.

The Diocese of Shreveport will provide local and diocesan workshops, institutes, conferences, and online (internet-based) classes to assist catechists in attaining appropriate training. The diocese has partnered with the Catechetical Institute: Franciscan at Home for online training for catechists and catechetical leaders and Loyola University New Orleans Online for Continuing formation.

Catechist Formation

“No matter what natural facility a person may have in ideas and language, let him always remember that he will never be able to teach Christian doctrine to children or to adults without first giving himself to very careful study and preparation.”

Pius X, Acerbo Nimis, 26



Directors of Religious Education have a responsibility to make catechist training known and available through either online or onsite training opportunities.

- Who Needs to be Engaged in the diocesan Catechist Formation Program in the Parish?
- All catechists for grades K-12, adult formation catechists, and OCIA catechists
- The Parish Catechetical Leader (Director/Coordinator of Religious Education)

When does “Certification” (Initial Formation & Catechist Track) Need to be Achieved?

- While we have moved away from a “certification” model for formation, all individuals must complete their Initial Formation & Catechist Track within 3 years of becoming a catechist

Workshops: Initial Formation

Scripture: The Heart of Catechesis

Sacred Scripture: The Big Picture

*Workshop descriptions and all other catechist formation information can be found online at:
<https://franciscanathome.com/diocese-shreveport>.

ONGOING FORMATION

Upon completion of Initial Formation, it is beneficial for catechists/leaders is that annually they will all engage in the following (regardless of degree status):

One formation workshop offered through Franciscan at Home

AND

One other formation experience of a person’s choosing (e.g., a retreat, webinar, spiritual reading, Christian service/outreach, catechetical conference).

- When you engage in any of these other formation opportunities of your choosing, we ask that you complete a brief description of your experience and give to your Director Religious Education.

Basic Catechist Formation

Basic Catechist Formation is strongly encouraged for every catechist in the Diocese of Shreveport. It is designed to recognize catechists with a sound foundation in faith as well as the resources and training necessary to teach.



Franciscan University of Steubenville Catechetical Institute

www.catechetics.com

Here through a partnership with the Catechetical Institute at Franciscan University catechists, catholic school teachers, youth minister, OCIA team members, and members of families can gain free and unlimited access to the Catechetical Institute's many resources available for continuing education, professional development, ongoing formation and spiritual enrichment.



The Diocese of Shreveport recommends Loyola University New Orleans for Continuing Education Online for Religious Education.



The Diocese of Shreveport recommends NCCL for further professional development.



The Diocese of Shreveport recommends NALM for further professional development.

Director of Religious Education Training

Director of Religious Education (DRE)

The single most critical factor in an effective parish catechetical program is the leadership of a professionally trained Director of Religious Education. The DRE instills heart and wisdom into the structured parish catechetical program. The DRE works closely with the pastor and the Office of Faith Formation to build a program that aligns with Diocesan Policies and Guides; they also implement this program with pastoral care for both the catechists and students in the program. With an eye to the eternal, the DRE works to proclaim the Word of God through evangelization and catechesis. Discerning the formation needs of the parish and prayerfully realizing them, the DRE nurtures the faith of parishioners through word and witness.

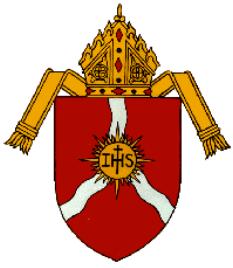
Diocesan Policies and Guidelines

Directors of Religious Education must possess the necessary personal qualities, catechetical understanding and skills, organizational and administrative abilities, academic preparation, and professional experience to direct the entire faith formation program of the parish. They must be able to recruit volunteers and provide catechist training, select curriculum resources, provide program design for all age levels, and manage and supervise staff (both paid and volunteer).

Only fully initiated, practicing Catholics who fully adhere to the Church's teaching on faith and morals and who are models of Christian virtue and courageous witnesses to the Catholic faith should be designated as parish catechetical leaders.

The following are the required qualifications for a Director of Religious Education:

- Be a practicing Catholic in good standing;
- Have the skills necessary to effectively fulfill this position, including but not limited to catechetical expertise, leadership and team-building skills, and relational skills that bear witness to the love of Christ;
- **A Master's degree in Religious Education, Theology or related field is preferred not required.**
- Be willing to continue professional development in areas that will benefit the faith formation program of the parish;
- Be willing to work with the Office of Faith Formation of the Diocese of Shreveport, and to implement a unified accredited faith formation program in the local community;
- Be willing to serve and build up the faith formation program in the parish, including the school and homeschool communities, so to bring the Good News to all who live within the parish boundaries;
- Ensure the formation of catechists, who are called to share in this ministry;
- Coordinate various faith formation programs and ministries, supervising other lay faith formation employees (e.g., Adult Faith Formation Minister, High School Faith Formation Minister, etc.); and Follow all guidelines and requirements established by the Diocese of Shreveport, and reviewed regularly by the pastor.



**Diocese of Shreveport
Office of Faith Formation**

Catechist Oath of Fidelity

I, N., with firm faith hereby profess:

I believe in one God,
the Father, the Almighty,
Maker of heaven and earth
of all things visible and invisible.

I believe in one Lord, Jesus Christ, the only
begotten Son of God, born of the Father before all
ages, God from God, Light from Light, true God
from true God,
begotten, not made, consubstantial with the Father. Through him
all things were made.

For us men and for our salvation he came down
from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary and became
man.

For our sake he was crucified under Pontius Pilate; he suffered
death and was buried,

And rose again on the third day in accordance
with the Scriptures; he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his
kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds
from the Father and the Son.

Who, with the Father and the Son is adored and glorified, Who has
spoken through the Prophets.

I believe in one holy catholic and apostolic Church.

I acknowledge one baptism for the forgiveness of sins. I look for the
resurrection of the dead,
and the life of the world to come. Amen.

Therefore, I believe and profess all that the Catholic Church believes, teaches, and proclaims to be revealed by God. I
promise to teach sincerely and fully, through both my words and actions, this same faith to those entrusted to my care.
Amen.

Catechist Signature

Printed Name

Date: _____

DRE Signature

Printed Name

Date: _____

Pastor

Print

Date: _____

