



		K	1	2	3	4	5	6	7	8
22.	Defines Confirmation as a public profession of belief and the attempt to live more fully a life of faith.						I			
23.	Associates the Sacrament of Anointing of the Sick with the continuation of Jesus' healing ministry.						I			
24.	Presents the Sacrament of Matrimony as an expression of a couple's relationship with each other and God.					I				
25.	Presents the Sacrament of Holy Orders as providing bishops, priests and deacons for the service of the people of God.						I			
26.	Promotes pride in Catholic roots/identity.		I							
27.	Identifies and explains the use of Scripture passages in the conferral of the Sacraments.						I			
	<b>From <u>The Catechism of the Catholic Church</u> and the USCCB Doctrinal Elements Guide</b>									
	<b>Teaches that: (unless otherwise indicated)</b>									
28.	Differentiates <u>Church</u> as God's People and <u>church</u> , the building that is the house of God's family and a house of prayer.		I							
29.	Jesus remains in the Eucharist as a sign of his love for us.		I							
30.	Jesus is present in the <b>tabernacle</b> . We genuflect or bow deeply to show our adoration.		I							
31.	When we are sorry, God our loving Father is always ready to forgive.	I								
32.	Holy water is a sign of our Baptism.		I							
33.	The two main effects of Baptism are the forgiveness of sins, original and personal, and new birth in the Holy Spirit as a member of God's family, the Church.			I						
34.	In the Eucharist, bread and wine are changed into the Body and Blood of Jesus.			I						
35.	Describes and explains the meaning and functions of the parts of the Mass.			I						
36.	To prepare to receive Holy Communion, we must be free from serious sin and fast from food and drink for one hour before receiving.			I						
37.	The Sacrament of Penance (Reconciliation) reconciles us to God and to the Church.			I						
38.	God's mercy is shown to us in the Sacraments of Healing.			I						
39.	To receive God's mercy in the Sacrament of Reconciliation, we must first be sorry for our sins and desire not to sin again.			I						
40.	When we are sorry, we tell our sins to a priest who represents Jesus for us. In the name of Jesus Christ, the priest forgives our sins.			I						
41.	After our sins are forgiven, we do penance, such as a prayer or action that forms good habits of <b>Virtue</b> .			I						
42.	The priest must keep secret all sins confessed to him.			I						

		K	1	2	3	4	5	6	7	8
43.	<b>Sacramentals</b> are defined as actions or objects, closely related to the liturgy of the Church and the Sacraments that help the faithful to pray. Examples of sacramentals are the crucifix, religious medals, religious pictures and statues etc.			I						
44.	The Sacraments require faith, but also build it up. The purpose of sacraments is to build up the body of Christ and give worship to God.				I					
45.	There is a resemblance between the stages of natural life and those of the sacramental life.				I					
46.	The principal symbols of Baptism are the sign of the cross, the baptismal water, chrism, the white garment and the candle.				I					
47.	The celebration of the Eucharist is the center of the Church's life, especially on Sundays and holy days, when the Church obliges us to attend Mass.				I					
48.	Catholics, not in a state of serious sin, are encouraged to receive Communion whenever they attend Mass, however, they must receive at least once a year.				I					
49.	The ordained ministry has three degrees, Bishop, Priest and Deacon.				I					
50.	Lay people can give blessings, such as the blessings before and after meals.				I					
51.	Every Sunday, in a particular way, we celebrate the Resurrection in the Mass.				I					
52.	"With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy..."					I				
53.	Reconciliation with God is inseparable from reconciliation with the Church; this is particularly evident in communal celebrations of the sacrament.					I				
54.	During his earthly life, Jesus touched and healed. He continues to do so in the Sacrament of the Anointing of the Sick.				I					
55.	Defines <b>Domestic Church</b> as the family, the household of faith.				I					
56.	Defines <b>Popular Piety</b> as forms of prayer and devotion. Examples include: The Rosary, Stations of the Cross, Novenas, etc.					I				
57.	Defines <b>Paschal Mystery</b> as the Death, Resurrection and Ascension of Jesus.					I				
58.	Explains that the Paschal Mystery is celebrated in the liturgy of the Church.					I				
59.	Defines <b>Liturgy of the Hours</b> as the daily prayer of the Church. Provides information, instruction in the celebration of the Liturgy of the Hours and opportunities to celebrate this liturgical prayer form.									I
60.	The Ordinary Minister of Confirmation is the bishop.				I					



		K	1	2	3	4	5	6	7	8
73.	By keeping the memorial of Mary and the Saints on fixed days of the liturgical year, the Church on earth shows it is united with the liturgy of heaven.									I
74.	In case of necessity, any Baptized person, with good intention can baptize by pouring water on the head while saying “I baptize you in the name of the Father, and of the Son and of the Holy Spirit.”									I
75.	Baptism is the basis for the communion of all Christians. The Catholic Church recognizes baptisms from other traditions that pour water, and bless with the Trinitarian formula, and does not re-baptize anyone from those faith traditions who desires to become a Roman Catholic.									I
76.	We receive Christ, whole and entire under either form of bread or wine; but receiving under both forms is a more perfect sign.			I						
77.	While the Eucharist does not forgive mortal sins, it forgives venial sins and helps us to grow in relationship with God.						I			
78.	Catholics must receive the Sacrament of Penance/Reconciliation at least once a year, if they have serious sin.									I
79.	Marriage is defined as a <b>Covenant</b> relationship. Covenant is differentiated from a contract.									I
80.	In Matrimony, the spouses are the ministers of the sacrament.									I
81.	Defines <b>Transubstantiation</b> as the transformation of the substance of the bread and wine into the substance of the Body and Blood of Christ while the remaining under the appearance of bread and wine.									I
82.	Persons who are divorced and remarried without an annulment remain in the Church but cannot receive communion.									I
	<b>Local Initiatives</b>									

**The contents of this section are intended for use along with the *Catechetical Guidelines of the Sacraments of Initiation and Penance of the Diocese of St. Petersburg, January 19, 1988***