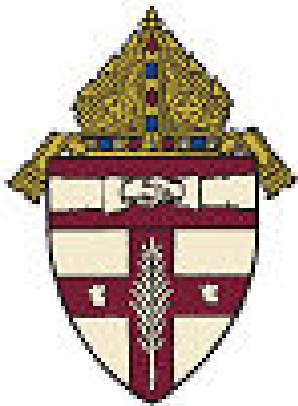


Religion Curriculum Guide

Revised 2020



Catholic Schools Office
DIOCESE OF OWENSBORO

DIOCESE OF OWENSBORO

Most Reverend William F. Medley
Bishop of Owensboro

Mission Statement of the Catholic Schools of the Diocese of Owensboro

The curriculum in the Catholic School reflects the six tasks of catechesis:

“to promote knowledge of the faith, to further knowledge of liturgy and the sacraments, to support moral formation in Jesus Christ, to teach the Christian how to pray with Christ, to prepare the Christian to live in community and to participate actively in the life and mission of the Church.” (NDC, #20; GDC, #85-86)

The mission of the Catholic Schools of the Diocese of Owensboro is to share in the Church’s mission, to proclaim the message of Jesus Christ as lived out in the Catholic Church which creates a worshipping community of believers whose service is a witness of their Christian love.

Standards Review and Revision Cycle

Diocese of Owensboro

Subject Area	Next Diocesan Standards Review and Revision	Last Revised	Subjects and Standards approval by: Diocesan Standards Committee, PACESS, and Most Rev. William F. Medley	Textbooks purchased <i>(if purchasing)</i>
Group VI -- Religion, Vocational Studies, and Practical Living	2020-2021	2012	Spring 2021	Summer 2021
Group I -- Math	2021-2022	2015	Spring 2022	Summer 2022
Group II -- English/Language Arts	2022-2023	2016	Spring 2023	Summer 2023
Group III-- Science	2023-2024	2017	Spring 2024	Summer 2024
Group IV-- Social Studies	2024-2025	2019	Spring 2025	Summer 2025
Group V-- Arts and Humanities Foreign Language	2025-2026	2010	Spring 2026	Summer 2026

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 life of the world to come. Amen

INTRODUCTION

“At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, ‘the only Son from the Father...who suffered and died for us and who now, after rising, is living with us forever.’” To catechize is to ‘reveal in the Person of Christ the whole of God’s eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ’s actions and words and of the signs worked by him.’ Catechesis aims at putting ‘people...in communion...with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.” (CCC 426)

The goal of catechesis (religious education) is to foster a relationship with Jesus Christ that leads to maturity in faith. Such maturity will only be achieved through a life-long pursuit of prayerful faith formation based on the realization that “the love of God has been poured out in our hearts through the Holy Spirit who has been given to us” (Romans 5:5) Catechesis involves systematic instruction and learning dimensions. (*Introduction to the Revised NCEA ACRE*)

The following, taken from the Diocesan Handbook for Catholic Schools, lists expectations of all teachers of Religion in the Catholic Schools in their formation as catechists.

201 TEACHERS OF RELIGION

In addition to the religious expectations that the Catholic community has of all of its teachers to a personal commitment to and witness of Gospel values, there are considerations unique to teachers of religion as a subject.

- 201.1 Each teacher of Religion must be a practicing Catholic.
- 201.2 Each teacher of Religion must realize that he/she is a *Formal Catechist*, whose purpose is to make each student’s faith “become living, conscious, and active through the light of instruction.” (Vatican II Document, “Decree on the Bishops’ Pastoral Office in the Church” No. 14). It is important that the Religion teacher, therefore, be not only a teacher of an academic discipline, but also a minister of the Word, a minister of Worship, and a minister of Service.
- 201.3 Each Formal Catechist is required to establish and maintain compliance with Diocesan CREDO requirements for certification and continuing education. (See 200.5)
- 201.4 Each Formal Catechist is expected to file a written report to the Principal at least annually of compliance

with CREDO requirements for certification and continuing education. The Principal shall place the documentation in the employee's personal file. A copy of the School CREDO Certification Forms (Form 3 and Form 4) is sent to the Catholic Schools Office annually.

- 201.5 Each Formal Catechist is expected to share in the duties of preparing the Liturgies for which his/her class is responsible in accordance with the *Church's Directory on Children's Masses* and in accordance with the custom of the local parish and school.

Doctrinal Elements for Elementary Grades Based on the Catechism of the Catholic Church (USCCB) and Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (USCCB) served as the basis for establishing the Religious Education Guidelines for the Catholic Schools of the Diocese of Owensboro.

The foundation of the Religious Education Guidelines is eight Core Concepts that provide the framework for the development of age appropriate skills for teaching. These Core Concepts are:

1. The Mystery of God, Creator of all things
2. The Mystery of Christ, Incarnate Word
3. The Mystery of the Holy Spirit
4. The Mystery of the Church, the People of God
5. God Invites Us Into Relationship Through Personal Prayer and Through Community Worship
6. God Teaches Us How to Live out our Salvation
7. God Calls Us to Love and Serve our Neighbor
8. God Invites Us Into Relationship through Personal Prayer

The Core Concepts have been organized under the four pillars of *The Catechism of the Catholic Church*:

- The Profession of Faith
- Celebration of the Christian Mystery
- Life in Christ
- Christian Prayer

Also included in the standards are lists of prayers, saints, devotions and terminology for each grade.

Addendum includes a booklet for K-6 Catholic Anthropology, K-8 Prayer booklet and K-12 Catholic Connections from the Diocesan Social Studies Standards.

Religious Education Curriculum goes beyond formal classes and includes such diverse elements as prayer days, retreats, school/parish liturgies, seasonal prayer services, community service projects and daily prayers in the classroom. Most importantly, the teaching of religious truths occurs in the homes of our students by their parents who are the first religious educators of their children. The school/parish supports, encourages, and depends on faith formation in the home.

Careful implementation of this curriculum is essential in the progressive faith development of the student. At the same time, we emphasize the need to foster lifelong religious education and faith formation.

It is the hope that this curriculum will provide an adequate and usable set of skills by which our Catholic youth can be taught and can grow to become (in the words of Vatican II) “the saving leaven of the human family.”

ASSESSMENT - NCEA ACRE

NCEA ACRE is an evaluative instrument that can be used by everyone regardless of the religion textbook series, provided that the series is in conformity with the Office for Catechism at the United States Conference of Catholic Bishops. The ACRE Domain statements are aligned with the Core Concepts that are listed with each Pillar of the Catechism and its Core Concepts and are the same statements for each grade level.

Therefore each catechist should apply these statements to all skills/concepts taught.

ACRE Domain Statements:

Core Concept: The Mystery of God, Creator of All Things; The Mystery of Christ, Incarnate Word; The Mystery of the Holy Spirit

- The learner will know and understand basic Catholic Teaching about God as Father, Son and Holy Spirit.
- The learner will be able to recognize Scripture as God’s inspired word.
- The learner will know the major divisions of the Bible, the chief persons in biblical history, and major biblical themes from Old and New Testaments.
- The learner will be literate in the use of Catholic Religious terminology.

Core Concept: The Mystery of the Church, the People of God

- The learner will understand the origin, mission, structure, community, and membership of the Church.

- To become familiar with the central stories, key events, and major figures that have shaped the history and development of the Church over time as appropriate for the student’s grade level.
- The learner will be literate in the use of Catholic religious terminology.

Core Concept: God Invites Us Into Relationship through Community Worship

- The learner will be knowledgeable about the Church’s liturgical life in terms of liturgical feasts, seasons, liturgical symbols, religious practices, and concepts of prayer.
- The learner will know and understand the sacraments as signs and instruments of grace.
- The learner will be literate in the use of Catholic religious terminology.

Core Concept: God Teaches Us How to Live out our Salvation; and, God Calls Us to Love and Serve our Neighbor

- The learner will be knowledgeable about the teachings of Jesus and the Church as the basis of Christian morality and to understand Catholic Social Teaching.
- The learner will be aware of the importance of a well-formed conscience for decision-making.
- The learner will be literate in the use of Catholic religious terminology.

Core Concept: God Invites Us In to Relationship through Personal Prayer

- The learner will recognize and learn how to engage in Catholic forms of personal prayer and ways of deepening one’s spiritual life.
- The learner will be literate in the use of Catholic religious terminology.

HOW TO USE THESE GUIDELINES

Each catechist will note the format of the guide categorizing the concepts under the pillars of *The Catechism of the Catholic Church (CCC)* with their corresponding Core Concepts. When it is appropriate each concept is correlated with *The Catechism of the Catholic Church (CCC)* signified by the text paragraph numbers at the end of the concept, i.e., “recognizes that God always sees the good in creation. CCC 299, 288”

The explanation of each standard/depth of response section to assist the teacher as needed. Explanations are not complete and reading the *Catechism of the Catholic Church* remains the preferable resource for understanding.

Ideally, religion themes are integrated throughout each subject. The Catholic Anthropology, Social Studies Catholic Connections and lists of saints were written to assist with cross curricular instruction.

	Religion	Social Studies
Kindergarten	God made the world and it is good.	Self and Others
1st	God loves us. We are called to love God, others and ourselves.	Self and Others
2nd	Jesus shares God's life:	My family, other families, now and long ago
3rd	We are a family	Communities around the world
4th	Covenantal relationships	Geography, government and history of US and KY
5th	The Church shares God's life	The US: first inhabitants and Constitution
6th	A people of God (The Old Testament)	Eastern Hemisphere
7th	The New Testament	
8th	The Holy Spirit and the Church	

HIGH SCHOOL CURRICULUM GUIDELINES

The United States Catholic Conference of Bishops (USCCB) document, *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical materials for Young People of High School Age*, is the official High School Curriculum Guidelines for the high schools in the Diocese of Owensboro Catholic Schools. This document is an addendum to the K-8 Religion Curriculum Guidelines.

Grade-Level Content Standards: Pre-Kindergarten

Pre-K-Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.TK.1	Describe the role of the priest. (CCC 1592, 1595, 1597)	A priest is a man who is called by God to teach us about God and lead us in worship, including the celebration of Mass.
PF.TK.2	Describe the role of saints. (CCC 2683)	Saints serve as models for how to live a life of holiness. We can also ask saints to pray for us.
PF.TK.3	Describe the role of angels. (CCC 329, 350)	Angels are spirits who serve as messengers and servants for God.
PF.TK.4	Identify the members of the Holy Family. (CCC 437, 532-534, 564, 583, 1655)	The members of the Holy family are Jesus, Mary, and Joseph. Scripture Reference – Matthew 1:18-25

Pre-K-Profession of Faith – Creed

Identifier	Standard	Explanation of Standard/Depth of Response
PF.TK.5	Name the three Divine Persons. (CCC 261, 316, 320)	The three Divine Persons are the Father, Son (Jesus), and Holy Spirit. Students should be able to associate the Sign of the Cross with the three Divine Persons and its central use in the Church’s sacramental liturgy. Note - The one God is revealed in three Divine Persons. If questions arise, it’s important for students to understand that there is only one God, not three. This is addressed as a standard in Grade 1. Scripture Reference – Matthew 28:19

Pre-k Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.TK.1	Explain the purpose of Baptism. (CCC 1277)	Through Baptism we become part of God’s family. (Though teachers are welcome to introduce the concept of “sacrament” now, it is formally addressed in the 1st grade standards.)

Pre-K Celebration of the Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.TK.2	Explain why we go to Mass.	We go to Mass to pray together, to learn about Jesus, and to grow closer to Him.

Pre-K Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.TK.1	Explain why we should show love (charity) by being respectful and kind to everyone. (CCC 1944-1946, 2319)	We should learn to love everyone, because we are all made in the image and likeness of God and called to holiness through charity. Scripture Reference – 1 Corinthians 13 Note – It may be beneficial to reference the Gospel story of the Good Samaritan (Luke 10:29-37)
LC.TK.2	Explain why it is important to share. (CCC 2401, 2402)	It is important to share because the goods of God’s creation are made for all people.

Pre-k Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.TK.1	Explain the purpose of prayer. (CCC 2590)	<p>Prayer is talking and listening to God. Prayer is important because it brings us closer to God (it strengthens our relationship with Him).</p> <p>Note: Prayer is defined in the Catechism as “the raising of one’s mind and heart to God or the requesting of good things from God” (CCC 2590).</p> <p>“Prayer is the raising of one’s mind and heart to God, or the petition of good things from him in accord with his will. It is always the gift of God who comes to encounter man. Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts” (CCCC 534).</p>
CP.TK.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<p>When - We are called to pray all of the time and to remember God at every moment. Prayer and Christian life are inseparable. However, we cannot pray all the time if we do not consciously pray at specific times, such as morning prayer, Grace before/after meals, Sunday Eucharist, feast days, etc.</p> <p>Where - The church is a special place to pray, but we are called to pray everywhere.</p> <p>How - “Prayer is primarily addressed to the Father; it can also be directed toward Jesus” (CCC 2680). When we pray, we respectfully talk and listen to God, giving Him thanks and praise and asking for his help.</p>
CP.TK.3	Explain the purpose of and actively pray the following prayers:	<p>Sign of the Cross Grace (before/after meals) Guardian Angel</p>

Grade-Level Content Standards: Kindergarten

K – Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.K.1	Define Catholic Church. (CCC 752)	The Church (with a capital C) is the people who believe in God around the world. Catholics all around the world are united in the celebration of the Mass.
PF.K.2	Describe the role of the parish. (CCC 2179)	The parish is where people go to worship as a local community.
PF.K.3	Name your school’s parish.	Note – An extension to this standard would be to also name the parish that they attend if it is different than the school parish.
PF.K.4	Describe the role of the pastor. (CCC 1595)	The pastor is the priest who leads the local parish.
PK.K.5	Name and recognize the school pastor.	Students should be able to state the pastor’s name and recognize his image (picture and/or in person).
PF.K.6	Describe the role of the pope. (CCC 936-937)	The pope is the priest who leads the entire Church throughout the world. He is the visible head of the Church who represents Jesus, who is the head of the Church.
PF.K.7	Name and recognize the current pope.	The current pope is Pope Francis. Students should also be able to recognize his image.
PF.K.8	Describe the role of the saints. (CCC 2683)	Saints serve as models for how to live a life of holiness. We can also ask saints to pray for us. (repeated from PK as a foundation to the following standard)
PF.K.9	Name and recognize the patron saint of the school.	Students should be able to state the saint’s name and recognize his/her image.
PF.K.10	Tell stories of the people and feasts in the history of the Church. (CCC 62, 484, 857, 966, 1169, 2570, 59, 523, 720, 552, 880)	Students should be able to recognize and identify the following persons/feasts and their significance: Moses, Annunciation of Mary, Apostles of Jesus, Assumption of the Blessed Virgin Mary, Easter, Abraham, John the Baptist, Simon Peter.

K-Profession of Faith – Creed

Identifier	Standard	Explanation of Standard/Depth of Response
PF.K.11	Name the three Divine Persons. (CCC 261, 316, 320)	<p>The three Divine Persons are the Father, Son (Jesus), and Holy Spirit. Students should be able to associate the Sign of the Cross with the three Divine Persons and its central use in the Church sacramental liturgy.</p> <p>Note - The one God has three Divine Persons. If questions arise, it's important for students to understand that there is only one God, not three. This is addressed as a standard in Grade 1. (Standard repeated from PK due to its foundational nature.)</p>
PF.K.12	Retell the life of Jesus. (CCC 454, 479, 480-483, 495, 561, 620-621, 656, 665)	<p>Students should reference the following events: birth, ministry, death, resurrection, and ascension. For example: Jesus was born in Bethlehem. He grew up and started to teach people about God and how to love and be loved. He also healed people. He died on the cross because he loved us. He rose from the dead. Then he went to heaven.</p> <p>Note - Due to its foundational nature, this standard is intended to be taught in its entirety (through one or more sequential lessons). Their understanding of this standard will then be enriched by experiencing these events during the liturgical year.</p>
PF.K.13	Identify heaven as a place of happiness. (CCC 1821, 1825)	<p>Hope in the glory of heaven is promised by God to those who love him and do his will. Obtaining the joy of heaven is God's eternal reward for the good works accomplished with the grace of Christ.</p>
PF.K.14	Recognize self as unique, loveable, and having personal worth as a member of the family of God. (CCC 1, 759, 764, 752, 31, 1730, 1749)	<p>Students should understand that they were created in the image of God to know and love Him.</p>
PF.K.15	Recognize the Bible as a special book. (CCC 105-107)	<p>God is the author of Sacred Scripture. The Bible is the Word of God and the story of God's love for all of us.</p>
PF.K.16	Recognize that God is the creator of all elements of nature. (CCC 317, 337)	<p>God always sees the good in creation. (CCC 299, 288) All creation is a gift of God's love. (CCC 257, 299, 253, 288) All created life is intended to live together. (CCC 301, 337) God's name is holy. (CCC 2143)</p>

PF.K.17	Explain how Jesus was sent to show God’s people how to love one another. (CCC 533, 561)	God wants us to be good friends to one another. Jesus is the model of how people are to love one another. We can ask God to help us be good friends to others.
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K-Celebration of Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.K.1	Explain what it means to be sorry.	The explanation includes: saying what we did wrong, saying we’re sorry for doing it, promising to try our best not to do it again, keeping this promise.
CCM.K.2	Explain how to forgive others.	The explanation includes: listen to the person saying I’m sorry, say “I forgive you”, be kind to them. This standard is connected to the development of socio-emotional skills. It can also be connected to classroom procedures for resolving conflict.

K-Celebration of Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.K.3	Explain why we go to Mass. (CCC 1357-1375, 1341)	We go to Mass to pray together, to learn about Jesus, to grow closer to Him, and to remember the sacrifice He made to save us from our sins. Mass is a prayer of thanks for God’s love.
CCM.K.4	Identify and explain the purpose of the following objects in the church: altar, ambo/lectern, tabernacle, sanctuary light, pew, kneeler. (CCC 1182 - 1184)	<p>The altar is the table where the priest celebrates the sacrament of the Eucharist and the bread and wine become the Body and Blood of Jesus. The altar is the Lord’s table and the focus of the church.</p> <p>The lectern (ambo) is where the Word of God is read during the Mass.</p> <p>The tabernacle is where the consecrated bread, the Body of Christ, that has not been used during Mass is kept.</p> <p>The sanctuary light is a red light near the tabernacle. When it is lit, it means that Jesus is present in the consecrated bread in the tabernacle.</p> <p>The pew is where the people sit in the Church. We sit during parts of the Mass, such as the readings, so that we can listen.</p>

		The kneeler helps us to kneel during important parts of the Mass as we prepare for the coming of Jesus in the Eucharist.
CCM.K.5	Explain why we bow to the altar. (CCC 1182, GIRM 275)	We bow to show reverence and honor to the altar because it is where the consecration of the Eucharist takes place.
CCM.K.6	Explain why we genuflect to the tabernacle. (GIRM 274)	We genuflect (bend the right knee to the ground) to show adoration. We genuflect towards the tabernacle when the Most Blessed Sacrament (consecrated bread) is present.
CCM.K.7	Identify the ritual of Baptism. (CCC 628, 846, 1257, 1234-1245, 1228)	Through the sacrament of Baptism, we become brothers/sisters of Jesus and part of (are born into) the Church as a child of God. We receive the gift of the Holy Spirit, and sin is forgiven.

K-Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.K.1	Explain why we should show love (charity) by being respectful and being kind to everyone. (CCC 1944-1946, 2319)	We should learn to love everyone because we are all made in the image and likeness of God and called to holiness through charity. We show our love for Jesus by loving others as Jesus did. Scripture Reference – 1 Corinthians 13 Note – It may be beneficial to reference the Gospel story of the Good Samaritan (Luke 10:29-37)
LC.K.2	Determine whether a choice is good or bad. (CCC 1755)	A good choice helps you, others, and/or God’s creation. A bad choice hurts you, others, and/or God’s creation.
LC.K.3	Practice simple acts of service. (CCC 852, 1844, 2055, 2196)	Being helpful toward others is being a good neighbor. We should recognize and respond when another is hurting or needs help. We are called to care for others, animals, and nature.

K-Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.K.1	Explain the purpose of prayer. (CCC 2590)	<p>Prayer is talking and listening to God. Prayer is important because it brings us closer to God (it strengthens our relationship with Him).</p> <p>Note: Prayer is defined in the Catechism as “the raising of one’s mind and heart to God or the requesting of good things from God” (CCC 2590).</p> <p>“Prayer is the raising of one’s mind and heart to God, or the petition of good things from him in accord with his will. It is always the gift of God who comes to encounter man. Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts” (CCCC 534).</p>
CP.K.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<p>When - We are called to pray all of the time and to remember God at every moment. Prayer and Christian life are inseparable. However, we cannot pray all the time if we do not consciously pray at specific times, such as morning prayer, Grace before/after meals, Sunday Eucharist, feast days, etc.</p> <p>Where - The Church is a special place to pray, but we are called to pray everywhere.</p> <p>How - “Prayer is primarily addressed to the Father; it can also be directed toward Jesus” (CCC 2680). When we pray, we respectfully talk and listen to God, giving Him thanks and praise and asking for his help.</p>
CP.K.3	Explain the purpose of and actively pray the following prayers:	<p>Sign of the Cross Grace (before/after meals) Guardian Angel Glory Be * Lord’s Prayer* Hail Mary*</p>

Diocese of Owensboro
Kindergarten

CP.K.4	Explain that prayer is words put into action. (CCC 255-2561)	We pray with joy and give thanks for all God's blessings. Litanies and singing are forms of prayer. (CCC 1154, 1177) We can pray by using movements and gestures. (CCC 2567)
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Grade-Level Content Standards: 1st Grade

1-Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.1.1	Define (arch)diocese.	<p>The entire Church around the world is divided into geographic regions (areas) called dioceses. Every parish belongs to a particular diocese based on its location. The diocese is called an archdiocese when the region includes a large number of believers.</p> <p>Note - To help students understand this concept, it may be helpful to connect it to Social Studies (e.g., continent, country, state, city) or use analogies.</p>
PF.1.2	Describe the role of the (arch)bishop. (CCC 939)	The (arch)bishop is the priest who leads the (arch)diocese. The Pope, archbishops, and bishops communicate with the faithful through writings. (CCC 880-892)
PF.1.3	Name and recognize the current bishop of the Diocese of Owensboro.	The current bishop is William Medley. Students should be able to state his name and recognize his image (picture and/or in person).
PF.1.4	Describe how we become part of the Church. (CCC 804, 1277-1280)	Baptism is when we become a member of the Church, God’s family on earth. People of all races and nationalities around the world can become members of the Catholic Church.
PF.1.5	Explain the foundation of communities of faith.	The first Christians were followers of Jesus and formed the earliest Christian communities. The people of God are the Church (<i>Lumen Gentium</i> 9). Each parish is like a family that works, worships, and prays together. The Church continues the work of Jesus through community building, preaching the Word, worship, and service.

1 - Profession of Faith – Creed

Identifier	Standard	Explanation of Standard/Depth of Response
PF.1.6	Define Trinity. (CCC 261, 267)	The Trinity is the mystery of one God in three Persons. It is the central mystery of our Christian faith. There is One God in the Three Divine Persons of the Trinity. God the Father is the First Person of the Holy Trinity. God the Son, Jesus, is the Second Person of the Holy Trinity. God the Holy Spirit is the Third Person of the Holy Trinity.

		<p>Note – The centrality of the Trinitarian mystery is expressed in the Creeds we profess, particularly at Mass.</p> <p>“Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son’s Incarnation and the gift of the Holy Spirit” (CCC 267)</p>
PF.1.7	Connect the Trinity to the idea of community. (CCC 221)	The Triune God is a Communion of Persons. God is love and he reveals his love to us - “by sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret; God himself is an eternal exchange of love, Father, Son, and Holy Spirit, and he has destined us to share in that exchange” (CCC 221). We are called to live in a relationship of love toward God and neighbor. Family and community are places where God wills we experience and live those relationships of love.
PF.1.8	Explain Mary’s relationship with the Trinity. (CCC 744, 495, 509)	<p>Mary is the mother of Jesus, which (because of the Trinity: God the Father, God the Son, and God the Holy Spirit) means she is the mother of God because Jesus is God.</p> <p>The Holy Spirit came to Mary and the disciples on Pentecost. (CCC 726, 731, 1287)</p>
PF.1.9	Understand the Spirit as God’s presence in our lives. (CCC 364, 782, 1813)	Peace, joy, and hope are signs of God’s presence (Galatians 5:22). The Holy Spirit inspires and strengthens us to live a good life and helps us to live together in peace.
PF.1.10	Identifies all people and creation as gifts of God’s love. (CCC 293, 299)	All of creation is interdependent. God, our loving Father, cares for all that he made. He created each of us to share in His love and truth. We must respect and care for all people, animals, and nature.
PF.1.11	Describe Jesus’ life and ministry – especially teaching, healing, suffering, death, and resurrection. (CCC 535-618)	Jesus is the Son of God, our Savior, friend, brother, and the light of the world. Jesus first came to people as a baby in Bethlehem. He grew up in a holy family with Mary and Joseph. John the Baptist helped people get ready for Jesus. Jesus visited his followers, bringing peace and hope as he taught and healed the sick. Jesus died on the cross and rose from the dead, sacrificing his own life, to save us and give us new life. Jesus was sent as a special gift of love to show God’s people how to love one another.

1 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.1.1	Explain the purpose of sacraments. (CCC 1131)	<p>Sacraments are special ways that God shows his love for us. When we receive a sacrament, we receive a gift from God to help us live a holy life (grace = God’s Divine Life).</p> <p>Note – The teacher may also want to clarify that each sacrament is celebrated through a visible rite. The sacraments were instituted by Christ.</p> <p>“The sacraments, instituted by Christ and entrusted to the Church, are efficacious signs of grace perceptible to the senses. Through them divine life is bestowed upon us. There are seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.” (CCCC 224)</p> <p>“The mysteries of Christ’s life are the foundations of what he would henceforth dispense in the sacraments, through the ministers of his Church.” (CCCC 225)</p>
CCM.1.2	Identify the number of sacraments. (CCC 1113)	Seven (Note – Teachers are welcome to introduce and name the sacraments, but students are not expected to master them. All seven are more formally addressed in the 3rd grade standards.)
CCM.1.3	Explain the relationship between Baptism and the other sacraments. (CCC 1213, 1280)	<p>Baptism is the first sacrament that we can receive. Only after being baptized can we receive the other sacraments. It is the “door” which gives us access to the other sacraments. The sacrament of Baptism can only be received once. Baptism puts a permanent character, or mark, on our souls.</p> <p>Note – If a student is asking about the relationship between baptism in the Catholic Church and other Christian Churches, it’s helpful to reference. (CCC 1271)</p>

<p>CCM.1.4</p>	<p>Explain the purpose of Baptism. (CCC 1279)</p>	<p>Through the sacrament of Baptism, we become part of (are born into) the Church as a child of God. We are freed from sin, including Original Sin. At Baptism, we receive grace, a share in God’s life. Baptism calls us to service of others. (CCC 1534-1535)</p> <p>“Baptism takes away original sin, all personal sins and all punishment due to sin. It makes the baptized person a participant in the divine life of the Trinity through sanctifying grace, the grace of justification which incorporates one into Christ and into his Church. It gives one a share in the priesthood of Christ and provides the basis for communion with all Christians. It bestows the theological virtues and the gifts of the Holy Spirit. A baptized person belongs forever to Christ. He is marked with the indelible seal of Christ (character).” (CCCC 263)</p> <p>Note – Baptism is typically administered to children. If a student asks about children who die without being baptized, you can reference CCC 1283: With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God’s mercy and to pray for their salvation. This topic is specifically addressed as a standard in 4th grade.</p>
<p>CCM.1.5</p>	<p>Describe the essential rite of Baptism. (CCC 1278)</p>	<p>The essential rite of Baptism consists in immersing the candidate in water (matter) or pouring water on his head three times, while pronouncing the invocation of the Most Holy Trinity: in the name of the Father, and of the Son, and of the Holy Spirit (form).</p> <p>Note – This is the essential rite of Baptism. If you would like to share the other rites within the celebration of Baptism, reference. (CCC 1234-1245)</p>
<p>CCM.1.6</p>	<p>Identify the symbols of Baptism. (CCC 1241, 1243, 1262)</p>	<p>The symbols of Baptism include a white garment, candle, water, and sacred chrism (oil).</p>
<p>CCM.1.7</p>	<p>Explain what each symbol of Baptism represents. (CCC 1241, 1243, 1262)</p>	<p>The white garment that the baptized person wears symbolizes that he/she is “putting on Christ.” The candle, lit from the Easter candle, signifies that Christ has shared His “light” with us so we can also be “the light of the world.” Immersion in water symbolizes two things: 1) purification from sins and 2) new birth in the Holy Spirit. Uniting with Christ’s passion by dying to our sin and rising to new life with Christ. The anointing with the Sacred Chrism symbolizes that we are “anointed” and strengthened by the Holy Spirit.</p>

CCM.1.8	Explain the role of the godparent. (CCC 1255)	<p>The role of the godfather and godmother is to support the parents in helping the newly baptized grow in their faith and relationship with God.</p> <p>“Everyone who is to be baptized is required to make a profession of faith. This is done personally in the case of an adult or by the parents and by the Church in the case of infants. Also, the godfather or the godmother and the whole ecclesial community share the responsibility for baptismal preparation (catechumenate) as well as for the development and safeguarding of the faith and grace given at baptism.” (CCCC 259)</p>
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1 - Celebration of the Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.1.9	Explain why we use a liturgical calendar. (CCC 1194)	<p>The liturgical calendar tells us when to celebrate important events in the life of Jesus. We celebrate these events each year.</p> <p>Note - It also tells us when to celebrate the lives of saints, who are role models for how to grow closer to Jesus.</p>
CCM.1.10	Connect each liturgical season to the life of Jesus. (CCC 1194)	<p>The liturgical year is made up of six seasons:</p> <ol style="list-style-type: none"> 1. Advent – waiting and preparation for Jesus’ birth and second coming 2. Christmas - celebration of Jesus’ birth (Nativity) 3. Lent – period from Ash Wednesday ending before evening on Holy Thursday (<i>Universal Norms on the Liturgical Year and the General Roman Calendar</i> paragraph 28, where we pray, sacrifice, and reach out to others in preparation for Jesus’ resurrection) 4. Sacred Paschal Triduum -beginning Holy Thursday evening through the evening of Easter Sunday (<i>Universal Norms on the Liturgical Year and the General Roman Calendar</i> paragraph 19) remembrance of Jesus’ suffering, death, and resurrection 5. Easter - celebration of Jesus’ resurrection and the sending of the Holy Spirit 6. Ordinary Time - reflection on Jesus’ works and teachings
CCM.1.11	Connect each liturgical season to the color of the priest’s vestments.	<p>Advent and Lent - purple Christmas and Easter - white Triduum - red on Good Friday Ordinary Time – green</p>

1 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.1.1	Explain why all human life is sacred. (CCC 2319)	<p>Every human life, from the moment of conception (in the womb) until death, is sacred because the human person has been made in the image and likeness of God. Each person is unique, loveable, and has personal worth.</p> <p>Scripture Reference – Genesis 1:27</p>
LC.1.2	Explain sin. (CCC 1871)	<p>God gives us the freedom to make choices. We have the ability to make choices for good. Choosing (on purpose) to turn away from God (to not be loving to God, ourselves, and/or others). This could happen in thought, words, action, or omission (not acting when we should). When we lie or do not tell the truth, we commit sin.</p> <p>Scripture Reference – 1 John 3:4</p>
LC.1.3	Explain the consequences of sin. (CCC 1872)	<p>Sin can harm us, other people, our relationship with God, and our relationship with the Church.</p> <p>Scripture Reference – Romans 6:23</p>
LC.1.4	Recognize that Jesus sums up the commandments for us in His Commandment of Love. (CCC 782, 1823, 1970)	<p>We must love God more than anything. Jesus’ Commandments are the summary of all commandments. Jesus makes charity the greatest commandment and tells us to “Love one another as I have loved you” (CCC 1823).</p>
LC.1.5	Explain how we are called to love and serve our neighbor with Jesus as our model. (CCC 478, 609, 515, 272)	<p>The Bible is the story of God’s love for all of us. Love is the vocation of every human being. (CCC 2392) When we show love to others, it is a reflection of God’s love for us. God’s love is like the unconditional love of a caring parent.</p> <p>Jesus asks us to share his peace and love with our families and neighbors. As Christians, we are called to lead just and peaceful lives in the service of God and others, and by loving ourselves. (CCC 1696-1697, 2614) God has given each of us special talents to be shared with others through service. When another person is hurting or in need, we can show love to our neighbor and respond by offering help.</p>

1 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.1.1	Explain the purpose of prayer. (CCC 2590)	<p>Prayer is talking and listening to God in praise, thanksgiving, contrition, and petition (CCC 2559-2561). Prayer is important because it brings us closer to God (it strengthens our relationship with Him).</p> <p>Note: Prayer is defined in the Catechism as “the raising of one’s mind and heart to God or the requesting of good things from God.” (CCC 2590)</p> <p>“Prayer is the raising of one’s mind and heart to God, or the petition of good things from him in accord with his will. It is always the gift of God who comes to encounter man. Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts” (CCCC 534).</p> <p>When we pray “Amen” we are saying, “Yes, I believe it is true.” (CCC 1062-1064, 1348, 1396, 2856, 2865)</p>
CP.1.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<p>When - We are called to pray all of the time and to remember God at every moment. Prayer and Christian life are inseparable. However, we cannot pray all the time if we do not consciously pray at specific times, such as morning prayer, Grace before/after meals, Sunday Eucharist, feast days, etc.</p> <p>Where - The Church is a special place to pray, but we are called to pray everywhere. (CCC 2624-2624, 2691)</p> <p>How - “Prayer is primarily addressed to the Father; it can also be directed toward Jesus” (CCC 2680). When we pray, we respectfully talk and listen to God, giving Him thanks and praise and asking for his help. Through prayer, we show God that we love him (CCC 2097-2098).</p>

		Quiet time is appropriate for prayer (2691, 2696). However, we can also pray to God through holy songs, gestures, movement, art, and drama (CCC 1156-1158, 1162, 1191, 2567).
CP.1.3	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross</p> <ul style="list-style-type: none"> • The Sign of the Cross is our prayer for naming God (CCC 2157). <p>Grace (before/after meals) Guardian Angel Lord’s Prayer</p> <ul style="list-style-type: none"> • The Lord’s Prayer is a prayer that Jesus taught us (CCC 2759). We pray with the words “Our Father” (CCC 2760). <p>Hail Mary Glory Be Morning Offering Rosary</p>
CP.1.4	Recognize the Rosary as a way of praying. (CCC 971, 2678, 2708)	The Church honors the Blessed Virgin Mary with special devotion. The Blessed Virgin Mary has been honored with the title of ‘Mother of God.’ By praying the Rosary, we meditate on the mysteries of Christ with Mary.
CP.1.5	Recognize some of the ways that Jesus prayed. (2759, 2601-2607, 2612)	<p>Jesus entrusted to his disciples and to his Church</p> <p>Jesus prayed alone in secluded places, in the temple in the assembly with the Jewish liturgies, with his disciples, etc. Jesus prayed from his heart, with the liturgy, and gave us the Our Father as an example of how to pray.</p>
CP.1.6	Describe how Catholics pray and praise God during Mass. (CCC 2639-2643)	<p>During Mass, we pray to thank and bless God. We praise God through psalms, hymns, and canticles. We read or sing the Book of Psalms during the Liturgy of the Word.</p> <p>God speaks to us and helps us to follow Jesus when we listen to his word at Mass. (CCC 1102-1103)</p> <p>The Eucharist contains and expresses all forms of prayer. The Eucharist is Jesus’ gift of himself and <i>the</i> “sacrifice of praise.” (CCC 2643)</p>

Grade-Level Content Standards: 2nd Grade

2 - Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.2.1	Define the word “Church.” (CCC 751, 777)	<p>The word “Church” means “convocation” or assembly of people. The Catholic Church (with a capital C) is the assembly of people who believe in God around the world. As baptized followers of Jesus, the Church welcomes everyone. We are the People of God, the Church.</p> <p>The church building is the place our parish community gathers to celebrate Mass. (CCC 756)</p>
PF.2.2	Explain the organization of the Church.	Students should explain the three levels that have been covered up to this point: Church, (arch)diocese, and parish. The Church encompasses the entire world. The Church is divided into geographic regions called (arch)dioceses. Each (arch)diocese is composed of several parishes that serve the local communities. (Connections to Social Studies and other analogies may be beneficial for helping to understand this standard.)
PF.2.3	Identify the Church leader within each level of organization.	Jesus is the head of the entire Church. The leader of the Church is the pope. The leader of the (arch)diocese is the (arch)bishop. The leader of the parish is the pastor.

1 - Profession of Faith – Creed

Identifier	Standard	Explanation of Standard/Depth of Response
PF.2.4	Explain what the Catholic Church means by a mystery of faith.	<p>A mystery of faith is a religious truth that one can only know by revelation of God.</p> <p>Scripture Reference – 1 Tim. 3:9</p>
PF.2.5	Explain how God has revealed Himself to man. (CCC 69)	<p>“God has revealed Himself to man by gradually communicating his own mystery in deeds (actions) and in words” (CCC 69).</p> <p>Note - Revelation is defined as “God’s communication of himself and his loving plan to save us. This gift of self-communication, which is realized by deeds and words over time</p>

		<p>and most fully by sending us his own divine Son, Jesus Christ. Public Revelation, which must be believed, ended with the death of the last Apostle. There can still be private revelation, which is intended only for the good of the person who receives it and does not need to be believed by others” (USCCB).</p> <p>Scripture Reference - Exodus 20:2-3; Genesis 35:11</p>
PF.2.6	<p>Explain the stages of Revelation. (CCC 70, 71, 72, 73, 315)</p>	<p>1 - God revealed Himself to Adam and Eve and offered them the promise of salvation. 2 - God made a covenant with Noah and promised to never again destroy all living things by flood. The sign of this covenant was a rainbow. 3 - God chose Abraham to be the father of all nations and made a covenant that all of his descendants would be blessed. 4 - God revealed His law through Moses. Then, through the prophets, God prepared His people to accept salvation. 5 - God revealed Himself fully by sending His own Son. In Christ, God fulfilled the promise of salvation. There will be no further Revelation (Christ is the final revelation).</p> <p>Note - It would be beneficial to refer to Scripture when addressing this standard. The full stories of Adam and Eve, Noah, Abraham, and Moses, however, do not need to be memorized.</p>
PF.2.7	<p>Describe Jesus’ life and ministry – especially teaching, healing, suffering, death, and resurrection. (CCC 535-618)</p>	<p>Jesus is the Son of God, our Savior, friend, and brother. Jesus was sent as a special gift of love to show God’s people how to love one another. Jesus came to bring us God’s word and teach all people. Jesus is with us as we are sent forth to share God’s love with others.</p>
PF.2.8	<p>Identify the seven gifts of the Holy Spirit. (CCC 1830-1832)</p>	<p>The Holy Spirit gives each person spiritual gifts. The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. 1 Corinthians 12</p> <p>These gifts of the Holy Spirit are evident in the life of the Church and in the world through the fruits of the Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity. Galatians 5:22-23</p>
PF.2.9	<p>Recognize the Bible as the story of God’s love for all of us. (CCC 101-111)</p>	<p>The Bible was written by different people under the guidance of the Holy Spirit. The Bible is the Word of God. The Bible is also called Sacred Scripture, which means “holy writings”. The teachings of Jesus are in the Bible. The Bible teaches us how to act</p>

		as children of God. <i>Dei Verbum</i> tells us more on what Catholics believe about divine revelation and the Scriptures.
PF.2.10	Name the principal elements of the Creed. (CCC 184-185, 190-191)	The Creed states what we believe as Catholics. The Creed is divided into three parts: 1) The first part speaks of God and the wonderful work of creation. 2) The second part speaks of Jesus Christ, and the mystery of his redemption of men. 3) The third part speaks of the Holy Spirit, the origin and source of our sanctification.
PF.2.11	Identify the Old and New Testaments of the Bible. (CCC 120, 138)	We listen to God’s word in the Scripture readings at Mass during the Liturgy of the Word. The Old Testament has stories about people who lived on Earth before Jesus. It tells the story of creation, Moses, and the Ten Commandments. The Old Testament also has the psalms which we use to pray with. The New Testament tells about the life and teachings of Jesus. It begins with the Gospels. The word Gospel means “good news.” There are four Gospels named for the four followers of Jesus – Matthew, Mark, Luke, and John. After the Gospels and the Acts of the Apostles are letters written to the early Church that tell us how to live as Christians.
PF.2.12	Recognizes self as a member of the family of God. (CCC 1, 759, 764, 959, 1655, 2233)	As a member of the family of God, we are the Body of Christ. God created each of us to share in His love and truth. We are called to be active members of our church community. We must respect and care for all of God’s signs of love in the universe, including people, animals, and nature.
PF.2.13	Describe stories of saints and holy people in the history of the Church who lived the call of the gospel. (CCC 762, 840, 828, 867, 2030)	Saints are people who showed great love for God and others and died filled with God’s grace. They live with him now in heaven. The saints are our models and intercessors who show us how to live holy lives. To be holy means to be like God. God wants us all to be saints.

2 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.2.1	Explain the purpose of sacraments. (CCC 1131)	<p>Sacraments are special ways that God shows his love for us. When we receive a sacrament, we receive a gift from God to help us live a holy life (grace = God’s Divine Life).</p> <p>Note – The teacher may also want to clarify that each sacrament is celebrated through a visible rite. The sacraments were instituted by Christ. ** This foundational standard is repeated from 1st grade.</p> <p>“The sacraments, instituted by Christ and entrusted to the Church, are efficacious signs of grace perceptible to the senses. Through them divine life is bestowed upon us. There are seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.” (CCCC 224)</p> <p>“The mysteries of Christ’s life are the foundations of what he would henceforth dispense in the sacraments, through the ministers of his Church.” (CCCC 225)</p>
CCM.2.2	Explain the purpose of the Sacrament of Reconciliation. (CCC 1440, 1480, 1482, 1486)	<p>The Sacrament of Reconciliation is a gift of Jesus’ love, mercy, and forgiveness. While baptism cleanses us of all sin, we as humans continue to sin. Because sin is an offense against God that hurts our relationship with Him and the Church, we need to repair this relationship. The Sacrament of Reconciliation allows us to receive God’s forgiveness for these sins and to be reconciled with the Church. God is always willing to forgive us through Jesus. It is recommended that the Sacrament of Reconciliation is received frequently, but serious sins must be confessed at least within a year, and especially before reception of Holy Communion.</p>
CCM.2.3	Associate the Sacrament of Reconciliation with several names. (CCC 1486, 1423-1442)	<p>Students should be able to recognize that the following names all refer to the Sacrament of Reconciliation: Sacrament of Forgiveness, Sacrament of Penance, Sacrament of Confession, Sacrament of Conversion.</p>
CCM.2.4	Name the actions in the Sacrament of Reconciliation. (CCC 1491, 1494)	<p>During the Sacrament of Reconciliation, there are three actions of the penitent, including: repentance (showing sorrow/contrition), confession (disclosure of sin to the priest), and the intention to make reparation (repair the harm caused by the sin). The priest then assigns penance (to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ) and absolves the penitent of the sins.</p>

CCM.2.5	Explain how you prepare for the Sacrament of Reconciliation. (CCC 1454)	Before celebrating the Sacrament of Reconciliation, one should prepare themselves with an examination of conscience. An examination of conscience is a “prayerful self-reflection on our words and deeds in the light of the Gospel to determine how we may have sinned against God.” (CCC Glossary) As Christians, we should examine our conscience every day.
CCM.2.6	Identify who can forgive our sins in the Sacrament of Reconciliation. (CCC 1495)	Priests who have received authority from the bishop can forgive sins in the name of Christ.
CCM.2.7	Explain the purpose of the Sacrament of Eucharist. (CCC 1407, 1358)	The Sacrament of Eucharist unites us with Jesus. It was instituted by Jesus at the Last Supper. Through the Eucharist, we give thanksgiving and praise to God (for the sacrifice of His son), we memorialize Jesus’ sacrifice, and we experience the real presence of Jesus. Celebrating the Eucharist is the heart of the Church’s life. (It may be beneficial to reference John 6:48-58). The Sacrament of Eucharist should be received frequently, up to daily.
CCM.2.8	Identify the essential parts of the Eucharistic celebration. (CCC 1408)	“The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord’s body and blood. These elements constitute one single act of worship.” (CCC 1408)
CCM.2.9	Explain what happens during the consecration of bread and wine. (CCC 1413, 1352, 1353, 1376)	During consecration, the priest pronounces the words spoken by Jesus during the Last Supper: “This is my body which will be given up for you. . . . This is the cup of my blood. . . .” At this time, the bread and wine become the Body and Blood of Christ. (This is also known as transubstantiation.)
CCM.2.10	Identify the signs of the Eucharistic celebration. (CCC 1412)	The essential signs of the Eucharistic sacrament are wheat bread and grape wine.
CCM.2.11	Identify who can preside at the Eucharist and consecrate the bread and the wine. (CCC 1411)	Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.
CCM.2.12	Explain when the Church recommends that the faithful receive Holy Communion. (CCC 1417)	The Church warmly recommends that the faithful receive Holy Communion when they participate in the celebration of the Eucharist. The Church requires them to do so at least once a year, especially on Easter Sunday.
CCM.2.13	Associate the Sacrament of Eucharist with several names. (CCC 1328-1332)	Students should be able to recognize that the following names all refer to the Sacrament of Eucharist: Lord’s Supper, Breaking of Bread, Holy Sacrifice, Holy Communion, Holy Mass. The explanation for each of these titles can be found in CCC 1328-1332.

CCM.2.14	Define grace. (CCC 1999-2000)	Grace is the gift of God’s life within us that fills us with his love. We receive God’s grace by participating in the sacraments.
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2 - Celebration of the Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.2.15	Explain how we can grow closer to Jesus in each liturgical season. (CCC 1194)	<p>The liturgical seasons help us to reflect on Jesus’ life.</p> <p>During Advent, we grow closer to Jesus by preparing our hearts and minds for His second coming and the anniversary of His birth.</p> <p>During Christmas, we grow closer to Jesus by celebrating that He was born to the world and that He is in our hearts. We also give thanks that He became man to save us.</p> <p>During Lent, we grow closer to Jesus through fasting, prayer, and almsgiving.</p> <p>During the Triduum, we grow closer to Jesus by remembering the Paschal Mystery (suffering, death, and resurrection).</p> <p>During Easter, we grow closer to Jesus by rejoicing that we have new life in Jesus. We also remember the importance of the Holy Spirit in our lives.</p> <p>During Ordinary Time, we grow closer to Jesus by learning about His works and teachings and reflecting on how we can follow them in our lives.</p>
CCM.2.16	Describe the Mass as a meal and a sacrifice. (CCC 1382)	<p>We celebrate a holy meal together at Mass. This holy meal makes present again Jesus’ sacrifice on the cross. During Mass, we remember the Last Supper. At Mass, we also remember the Death and Resurrection of Jesus. Jesus gives himself in the Sacrament of the Eucharist.</p>
CCM.2.17	Understands the Liturgy of the Word and recites the responses we say during the Liturgy of the Word. (CCC 1154-1155)	<p>“The Liturgy of the Word is an integral part of sacramental celebrations. During the Liturgy of the Word on Sundays, we listen to three Bible readings. The first one is from the Old Testament. The second and third readings are from the New Testament. The third reading is also called the Gospel. It tells the story of Jesus’ life. After the Gospel, the priest or deacon gives a talk called the homily. The homily helps us understand the Bible readings we just read. Then we all pray the Nicene Creed, the prayer which states what Catholics believe.</p> <p>The signs which accompany the Word of God should be emphasized:</p>

		<ul style="list-style-type: none"> ● The book of the Word (lectionary or book of the Gospels); ● Its veneration (procession, incense, candles); ● The place of its proclamation (lectern or ambo); ● Its audible and intelligible readings; ● The minister’s homily which extends its proclamation; ● The responses of the assembly (acclamation, psalms, litanies, and profession of faith)” (CCC 1154)
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2 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.2.1	Explain the significance of being made in the image of God. (CCC 1711)	Human dignity does not depend on a person’s accomplishments or successes (it does not have to be earned). All humans have dignity because they are all made in God’s image and called to holiness through charity (loving). Scripture Reference – Genesis 1:27
LC.2.2	Explain the role of our conscience. (CCC 1176, 1784, 1796, 1798, 1799)	God gives us free will to choose between right and wrong. When we make decisions, there is a moment when we think about what to choose. During this moment, our conscience guides us on what decision to make. A well-formed conscience calls us “to love and do what is good and to avoid evil” (CCC 1776) by following the Decalogue (Ten Commandments), Beatitudes, and Virtues. Forming our conscience is a life-long task that requires constant effort and attention. Forming our conscience fosters our spiritual well-being; it guarantees our freedom and brings us peace of heart. Making good choices helps us to grow closer to God through holiness.
LC.2.3	Describe how we can form our moral conscience. (CCC 1784, 1785, 1788, 1802)	We can form our conscience by reading and listening to Scripture, praying, learning about the teachings of the Church, following the advice or witness of others with a well-formed conscience, learning from past choices (not repeating mistakes) and receiving the help of the Holy Spirit. We also need to practice listening to and following our conscience when making decisions.

		Note - An upright and true moral conscience is formed by education and by assimilating the Word of God and the teaching of the Church. It is supported by the gifts of the Holy Spirit and helped by the advice of wise people. Prayer and an examination of conscience can also greatly assist one's moral formation. (CCCC 374)
LC.2.4	Describe the criteria for a morally good choice. (CCC 1789)	According to the Catechism, three criteria apply in every case: - a person can never do evil so that good may result from it - follow the Golden Rule (whatever you wish that people would do to you, do so to them) - respect others and respect their conscience
LC.2.5	Explain when we are responsible for our choices. (CCC 1745-1746)	We are responsible for our choices when they are voluntary (we freely choose them). Our responsibility is lessened when we have ignorance (we didn't know something was wrong), duress (we were forced to do it), or fear (we were afraid that ourselves or others could be hurt).
LC.2.6	Identify the value of time, talents, and treasure. (CCC 1936-1938, 2184-2186)	God wills that each of us should receive what he needs from others. Time is a gift given and received. One's talents are given by God and shared through service. We are called to share our treasures with the Church by tithing and giving to those in need.
LC.2.7	Explain how we are called to love and serve our neighbor with Jesus as our model. (CCC 478, 2840-2845)	The Church works for love, justice, and peace. (CCC 2426-2436) Jesus asks us to forgive others and show compassion and love to our neighbors. Jesus teaches that by showing love to our neighbor, we show love to God. The Works of Mercy tell how to take care of the needs of others. The Ten Commandments are guides for loving God and loving neighbor. (CCC 2071-2073) They help us know right from wrong.
LC.2.8	Identify all creation as gifts of God's love. (CCC 299, 358, 2415-2418)	God is the creator of all things. We have a responsibility to be good stewards and respect all of God's creation.

<p>LC.2.9</p>	<p>Recognize the nature of sin and understand the difference between a mistake, venial sin, and a mortal sin. (CCC 1849-1864)</p>	<p>We sin when we know something is wrong and choose to do it anyway. We can also sin by not doing something that is good when we know we should. Sin turns us away from God and from other people. God wants us to be sorry for our sins.</p> <p>A mortal sin is the most serious type of sin. It separates us completely from God’s grace. To be a mortal sin, a person must do something that is very wrong. The person must also know that is wrong and do it anyway. We must go to the Sacrament of Penance and Reconciliation to ask God’s forgiveness for a mortal sin. God does not stop loving us if we commit a mortal sin, but wants us to be reconciled to him.</p> <p>A venial sin is a less serious type of sin. It weakens our love for God and others but does not take it away. God does not love us less when we commit a venial sin, but wants to be closer to us by our asking for forgiveness and trying our best not to sin any more.</p> <p>Mistakes and sins are not the same. A mistake is an accident.</p>
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2 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
<p>CP 2.1</p>	<p>Explain the purpose of prayer. (CCC 2590)</p>	<p>Prayer is talking and listening to God. Prayer is important because it brings us closer to God (it strengthens our relationship with Him). In prayer, we can give thanks to God or ask for God’s help (CCC 2629-2633, 2646).</p> <p>Note: Prayer is defined in the Catechism as “the raising of one’s mind and heart to God or the requesting of good things from God” (CCC 2590).</p> <p>“Prayer is the raising of one’s mind and heart to God, or the petition of good things from him in accord with his will. It is always the gift of God who comes to encounter man. Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts” (CCC 534).</p>

<p>CP.2.2</p>	<p>Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)</p>	<p>When - We are called to pray all of the time and to remember God at every moment. Prayer and Christian life are inseparable. However, we cannot pray all the time if we do not consciously pray at specific times, such as morning prayer, Grace before/after meals, Sunday Eucharist, feast days, etc.</p> <p>Where - The Church is a special place to pray, but we are called to pray everywhere.</p> <p>How - “Prayer is primarily addressed to the Father; it can also be directed toward Jesus” (CCC 2680). When we pray, we respectfully talk and listen to God, giving Him thanks and praise and asking for his help. Through prayer, we show God that we love him (CCC 2097-2098).</p> <p>Quiet time is appropriate for prayer (CCC 2691, 2696). However, we can also pray to God through holy songs, gestures, movement, art, and drama (CCC 1156-1158, 1162, 1191, 2567).</p>
<p>CP.2.3</p>	<p>Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)</p>	<p>Sign of the Cross Grace (before/after meals) Guardian Angel Lord’s Prayer Hail Mary Glory Be Apostles Creed * Act of Contrition* Examination of Conscience* Stations of the Cross Rosary (including the Mysteries of the Rosary)</p>
<p>CP.2.4</p>	<p>Compose prayers of blessing and intercession. Recite a prayer of sorrow. (CCC 1450-1454, 2626-2627, 2634-2636)</p>	<p>A blessing prayer calls God’s blessing upon us or others (Numbers 6:24-26). A prayer of intercession asks God for what others need (Psalm 122:6).</p> <p>The Act of Contrition is a prayer of sorrow to show that we are sorry for our sins. Contrition means being sorry and wanting to do better as we promise to try not to sin again.</p>

Grade-Level Content Standards: 3rd Grade

3 -Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.3.1	Identify the pope by multiple titles. (CCC 880 - 882)	Students should be able to identify the pope by the following titles: Holy See, Roman Pontiff, Holy Father, Successor of St. Peter. Additional titles may also be included at the teacher’s discretion.
PF.3.2	Explain the role of the pope. (CCC 2050, 937, 2034)	The pope is the priest who leads the entire Church throughout the world. He has been granted the supreme (highest/ultimate) authority of Christ to teach the faith, which we are called to believe and apply to our moral life. The pope also helps to answer moral questions. The pope and bishops communicate with the faithful through writings.
PF.3.3	Describe the role of Saint Peter in the Church. (CCC 881, 936)	Jesus named St. Peter the rock of the Church. St. Peter is the visible foundation of the Church on earth. St. Peter is considered to be the first pope. Scripture Reference – Matthew 16:18-19; John 21:15-17.
PF.3.4	Identify the successors of Saint Peter. (CCC 881, 936)	The successors of St. Peter are the popes.
PF.3.5	Describe the role of the apostles in the Church. (CCC 888, 938)	After his death and resurrection, Jesus wanted his Apostles to carry on his work. The Apostles were those first called by Jesus to lead and teach his followers. Before his ascension, Jesus commanded them to go into the world and teach everyone what he had taught them. The Apostles were sent forth by the Holy Spirit to preach the Gospel to all people. The Catholic Church is apostolic, because she is faithful to the teachings of Jesus and the Apostles. The Church is built on the foundation of Jesus and the Twelve Apostles. As Catholics, we continue the work of the Apostles and follow their teachings. Scripture Reference – Matthew 28:16-20; Acts 1:8
PF.3.6	Identify the successors of the Apostles. (CCC 938, 1594)	The successors of the Apostles are the bishops.

PF.3.7	Describe stories of saints and holy people in the history of the Church who lived the call of the gospel. (CCC 2030)	Saints are people who showed great love for God and others and died filled with God’s grace. They live with him now in heaven. The saints are our models and intercessors who show us how to live in holiness.
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Profession of Faith – Creed

Identifier	Standard	Explanation of Standard/Depth of Response
PF.3.8	Explain the purpose of a creed. (CCC 194, 195)	<p>A creed is a profession of faith. It states what we believe in as Catholics. It helps us to understand our faith and share it with others (evangelization). Our Catholic faith has two creeds: Nicene Creed and Apostles’ Creed. Though they both address the same beliefs, the Nicene Creed provides greater detail.</p> <p>Note - “The Apostles’ Creed is so called because it is rightly considered to be a faithful summary of the Apostles’ faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is “the Creed of the Roman Church, the See of Peter the first of the apostles, to which he brought the common faith” (CCC 194). “The Niceno-Constantinopolitan or Nicene Creed draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). It remains common to all the great Churches of both East and West to this day” (CCC 195).</p>
PF.3.9	Explain the meaning of “one God.” (CCC 228)	<p>The Catholic faith is monotheistic. In other words, we believe that there is one God not multiple gods. Faith in one God leads us to turn to him alone as our first origin and our ultimate goal, and neither to prefer anything to him nor to substitute anything for him.</p> <p>Note - Students are often confused by the mystery of the Trinity. If questions arise, it may be beneficial to reference the explanation for standard PF.1.5. It may also be beneficial to offer examples of how we might substitute created things in place of our love of God, and neighbor.</p> <p>Scripture Reference - Mark 12:29-31; Deut. 6:4</p>
PF 3.10	Explain the meaning of God as Love and Truth. (CCC 231)	“The God of our faith has revealed himself as he who is; and he has made himself known as ‘abounding in steadfast love and faithfulness’ (Ex 34:6). God’s very being is Truth and Love” (CCC 231).

		<p>“God is Truth itself and as such he can neither deceive nor be deceived. He is ‘light, and in him there is no darkness’ (1 John 1:5). The eternal Son of God, the incarnation of wisdom, was sent into the world ‘to bear witness to the Truth’” (John 18:37) (CCC 41).</p> <p>Note: It is important to begin to discuss the vital and inseparable relationship between Truth and Love. It is not possible to Love as God has created and willed for us unless we love by living the Truth (Decalogue).</p> <p>“God revealed himself to Israel as the One who has a stronger love than that of parents for their children or of husbands and wives for their spouses. God in himself ‘is love’ (1 John 4: 8.16), who gives himself completely and gratuitously, who ‘so loved the world that he gave his only Son so that the world might be saved through him’ (John 3:16-17). By sending his Son and the Holy Spirit, God reveals that he himself is an eternal exchange of love” (CCC 42).</p>
<p>PF.3.11</p>	<p>Explain the meaning of “Father almighty.” (CCC 229)</p>	<p>God created us and thus is our heavenly Father. God is also our ultimate goal (uniting with Him through salvation). We should not substitute anything for God.</p> <p>Note – “By calling God ‘Father’, the language of faith indicates two main things: that God is the first origin of everything and transcendent authority; and that he is at the same time goodness and loving care for all his children. God’s parental tenderness can also be expressed by the image of motherhood, which emphasizes God’s immanence, the intimacy between Creator and creature. The language of faith thus draws on the human experience of parents, who are in a way the first representatives of God for man. But this experience also tells us that human parents are fallible and can disfigure the face of fatherhood and motherhood. We ought therefore to recall that God transcends the human distinction between the sexes. He is neither man nor woman: he is God. He also transcends human fatherhood and motherhood, although he is their origin and standard: no one is father as God is Father” (CCC 239).</p> <p>Scripture Reference - Genesis 35:11</p>
<p>PF.3.12</p>	<p>Explain the meaning of “maker of heaven and earth, of all things visible and invisible.” (CCC 316, 317)</p>	<p>God created everything, originally out of nothing.</p>

		<p>Note - It may be beneficial to refer to Scripture when addressing this standard. The stories of creation, however, do not need to be memorized.</p> <p>Scripture Reference - Genesis 1:1; Isaiah 44:24</p>
PF.3.13	Explain why God created us and the world. (CCC 45, 319, 353)	<p>The world reflects God’s goodness. God created us and the world so that we could share His love and goodness. We have a responsibility to care for God’s creation, particularly for persons and their equal dignity as male and female.</p> <p>Scripture Reference – Isaiah 43:4, 7</p>
PF.3.14	Identify the four marks of the Church. (CCC 811, 813-870)	<p>The four marks of the Church are one, holy, Catholic, and apostolic. These marks identify the Church founded by Christ and express who we are as Jesus’ community.</p> <p>The Church is one through the Holy Spirit, who brings Jesus Christ’s followers together into one family. The Church is holy because Christ lives within her. We act like Christ by loving one another and continuing his work in the world. Because the Church is open to everyone from all over the world, we say the Church is catholic. It is apostolic because it follows the teachings of Jesus Christ and the Apostles.</p>
PF.3.15	Describe how the work of the Church continues the work of Jesus. (CCC 872, 1123, 2003, 774-796, 805-807, 1396)	<p>The work of the Church continues the work of Jesus through community building, preaching the word, worship, and service. Jesus’ followers are called Christians. As Catholicism extends to peoples of all races and nationalities, Christ’s teachings and love are for all people. Jesus calls us to unity through the Communion of Saints. Through Baptism, we become members of the Catholic Church. The Holy Spirit gives us strength and joy and the help to live together in peace.</p>
PF.3.16	Explain how Jesus was the Messiah promised to free all people. (CCC 436)	<p>Jesus was sent to show God’s people how to love one another. The New Testament tells us about Jesus as God and man. Jesus taught about the Kingdom of God. He lived a life of prayer and served people in need.</p> <p>Each of us has a special part in God’s plan. In God’s plan, dying is not the end of life; heaven is forever. Jesus is always guiding us toward God’s kingdom. As followers of Jesus, we are called to be signs of God’s kingdom in the world.</p>
PF.3.17	Describe how the Holy Spirit gives each of us gifts to share the Gospel message. (CCC 1831-1832)	<p>On Pentecost, the Holy Spirit filled the disciples with courage and power. The Holy Spirit gave them strength to share the Good News. Each person is called to be open to the Holy Spirit and to accept his call. The Holy Spirit gives each of us spiritual gifts. With the guidance of the Holy Spirit, we learn to ask God for what we need. The Holy Spirit unites,</p>

		guides, and helps the Church to grow. The Church is holy because the Holy Spirit is with us.
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3 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.3.1	Explain the purpose of sacraments. (CCC 1131)	<p>Sacraments are special ways that God shows his love for us. When we receive a sacrament, we receive a gift from God to help us live a holy life (grace). We are called to service in the Church after having received the sacraments.</p> <p>Note – The teacher may also want to clarify that each sacrament is celebrated through a visible rite. The sacraments were instituted by Christ. *** This foundational standard is repeated from 1st and 2nd grade.</p>
CCM.3.2	List the 7 sacraments. (CCC 1113)	Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Holy Orders, Matrimony
CCM.3.3	Explain the 7 Sacraments. (briefly) (Baptism CCC 1275-1284; Confirmation CCC 1315-1320; Eucharist CCC 1406-1417; Reconciliation CCC 1485-1498; Anointing of the Sick CCC 1526-1532; Holy Orders CCC 1590-1600; Matrimony CCC 1659-1666)	<p>Baptism - Through Baptism, we are freed of Original and personal sin, receive the gift of the Holy Spirit, and become a child of God. Baptism welcomes us into the Church.</p> <p>Confirmation - Confirmation perfects Baptismal grace. We freely commit to God and receive a strengthening of the gift of the Holy Spirit.</p> <p>Eucharist - In the Eucharist, we are united with Christ by receiving His body and blood. The purpose of the Eucharist is to build up the Body of Christ.</p> <p>Reconciliation - The Sacrament of Reconciliation allows us to receive God’s forgiveness for our sins and to be reconciled with God and the Church.</p> <p>Anointing of the Sick - Anointing of the Sick helps us endure the difficulties of serious illness or old age.</p> <p>Holy Orders - Holy Orders calls men to set themselves aside to serve the Church as ordained ministers through teaching, divine worship, and pastoral governance.</p> <p>Matrimony - Marriage unites a man and woman with each other and with Christ. The sacrament of Marriage gives the couple the grace to love each other as Christ loves us. The sacrament also calls the couple to an openness to have children and raise them in the faith.</p>
CCM.3.4	Categorize the 7 sacraments.	Sacraments of Initiation - Baptism, Confirmation, Eucharist

		<p>Sacraments of Healing - Reconciliation, Anointing of the Sick</p> <p>Sacraments of Service - Matrimony, Holy Orders</p>
CCM.3.5	Identify who instituted the Sacraments. (CCC 1131)	The sacraments were instituted by Christ.
CCM.3.6	Explain the role of sacramentals. (CCC 1677)	A sacramental is an action, a word, or an object that reminds us that life is holy. Some sacramentals include prayers, blessings, rosaries, and statues. Sacramentals are sacred signs or sacred actions where a blessing is conferred. They prepare people to receive the fruit of the sacraments and sanctify different circumstances of life. Sacramentals help us receive God's grace.
CCM.3.7	Explain how Jesus heals and forgives through the Sacrament of Reconciliation. (CCC 1448-1460)	<p>Jesus acted with compassion and mercy, forgiving people of their sins and healing them. God sent Jesus to heal us because we were born with original sin. Original sin is the sin of the first man and woman, Adam and Eve. We received the first sin from them.</p> <p>"The forgiveness of [mortal] sins committed after Baptism is conferred by" the Sacrament of Reconciliation (CCC 1486).</p> <p>Students should review how the Sacrament of Reconciliation is celebrated (see 2nd grade standard).</p>
CCM.3.8	Recognize the meanings of the signs and symbols used in the sacraments. (CCC 1237-1245, 1297-1301, 1373-1381, 1434-1449, 1517-1519, 1562-1568, 1624-1632)	<p>Baptism- Water (life-giving water), white garment (putting on Christ), candle (light of Christ)</p> <p>Confirmation- Sacred Chrism, fire (Holy Spirit), laying on of hands</p> <p>Eucharist- wheat bread, grape wine</p> <p>Reconciliation- stole, fasting, prayer, almsgiving</p> <p>Matrimony- rings</p> <p>Anointing of the Sick- Oil of the Sick</p> <p>Holy Orders- Sacred Chrism, laying on of hands</p>

3 - Celebration of the Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.3.9	Explain why Sunday is the principal day for the celebration of the Eucharist. (CCC 1166, 1193, 2181)	"Sunday, the 'Lord's Day,' is the principal day for the celebration of the Eucharist because it is the day of the Resurrection" (CCC 1193).

		<p>“By a tradition handed down from the apostles which took its origin from the very day of Christ’s Resurrection, the Church celebrates the Paschal Mystery every seventh day, which day is appropriately called the Lord’s Day or Sunday.” The day of Christ’s Resurrection is both the first day of the week (the memorial of the first day of creation) and the “eighth day,” on which Christ after his “rest” on the great Sabbath inaugurates the “day that the Lord has made” (CCC 1166).</p> <p>“The Sunday Eucharist is the foundation and confirmation of all Christian practice” (CCC 2181), which is why we are obligated to attend Mass on Sunday.</p> <p>The liturgy is a common experience to all Catholics.</p> <p>Scripture Reference – Acts 20:7; 1 Cor. 16:2</p>
CCM.3.10	Explain how we can grow closer to Jesus in each liturgical season. (CCC 1194)	<p>The liturgical seasons help us to reflect on Jesus’ life.</p> <p>During Advent, we grow closer to Jesus by preparing our hearts and minds for His second coming and the anniversary of His birth.</p> <p>During Christmas, we grow closer to Jesus by celebrating that He was born to the world and that He is in our hearts. We also give thanks that He became man to save us.</p> <p>During Lent, we grow closer to Jesus through fasting, prayer, and almsgiving.</p> <p>During the Triduum, we grow closer to Jesus by remembering the Paschal Mystery (suffering, death, and resurrection).</p> <p>During Easter, we grow closer to Jesus by rejoicing that we have new life in Jesus. We also remember the importance of the Holy Spirit in our lives.</p> <p>During Ordinary Time, we grow closer to Jesus by learning about His works and teachings and reflecting on how we can follow them in our lives.</p>

3 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.3.1	Explain the impact of moral law on every person.	All people are obligated to follow the moral law: do what is good and avoid what is evil. This law is not written but rather makes itself heard in our conscience. It is important that we continue to form our conscience so that we can hear and follow the moral law.

		Note – It may help to distinguish moral law from civil law. Moral law comes from God, and civil law comes from man. Many civil laws are based on moral law. Moral and civil law is addressed in greater detail in 6th grade.
LC.3.2	Explain how God helps us to understand moral law. (CCC 2070, 2080, 2082)	God helps us to understand moral law by “teach[ing] us how we should live. One way he does this is by giving us laws to guide our actions. The Ten Commandments are laws that God has revealed to us. Heeding the guidance God gives us in the Commandments will help us know how to serve God and how we should live with each other.” (US Catholic Catechism for Adults, p. 341) God’s grace makes fulfilling the commandments possible.
LC.3.3	Explain how God revealed the Ten Commandments. (CCC 2056)	God revealed the Ten Commandments to Moses on Mount Sinai. Moses then revealed the Ten Commandments to the people. The Ten Commandments are also known as the Decalogue, meaning “ten words.” Scripture Reference – Exodus 20:1-17; Deuteronomy 5:6-21
LC.3.4	Explain the purpose of the Ten Commandments. (CCC 2067, 2070, 2081)	The Ten Commandments outline our grave obligations (essential duties). “The Ten Commandments state what is required in the love of God and love of neighbor. The first three concern love of God, and the other seven love of neighbor” (CCC 2067).
LC.3.5	Explain the meaning of each commandment.	For this standard, students should briefly explain each commandment in their own words. Note – It is helpful to contextualize whether the language in each commandment addresses what to do as good or what to avoid as evil.
LC.3.6	Explain how Christians are called to serve. (910, 852)	Each of us is called to use our God-given talents to serve others in a certain way. The way or setting in which we choose to do this in our life is called our vocation. God gives everyone a vocation. We pray to the Holy Spirit to guide us in knowing our own vocation. We have a responsibility to share the Good News of the Gospels. Faith, hope, and love must be practiced in our lives. Baptism calls us to the service of others through the married, ordained, vowed religious, or single life. Jesus gave us two vocations as sacraments to help us build up the Church by serving as he did. They are the Sacrament of Matrimony and the Sacrament of Holy Orders. They are called Sacraments at the Service of Communion. Both sacraments help us to celebrate and strengthen our promise to serve.

LC.3.7	Describe the need to care for and respect all creation. (CCC 299-301)	All creation is a gift from God. We must be good stewards of the gifts that God has given us. Students should explain how to care for people, pets, plants, etc.
LC.3.8	Explain the Church’s teaching of the true dignity and worth of each person. (CCC 872)	Human dignity does not depend on a person’s accomplishments or successes (it does not have to be earned). All humans have dignity because they are all made in God’s image and called to holiness. God is present in each person.
LC.3.9	Explain what it means to be a peacemaker. (CCC 2442)	A peacemaker is a person who makes peace by treating others fairly. As Christians, we are called to lead just and peaceful lives in service of God, others, and by loving ourselves. We must be accepting of differences in others.

3 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.3.1	Describe the 5 basic forms of prayer. (CCC 2644)	<p>Prayer is listening and talking to God. We pray to God to ask for his blessings, to ask for what we need, to give thanks for his many gifts to us, and to praise him.</p> <p>The Holy Spirit inspires expressions of 5 basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise.</p> <ul style="list-style-type: none"> - blessing - a prayer that calls God’s blessing upon us or others (Numbers 6:24-26) - petition - a prayer that asks God for what we need, including forgiveness (Numbers 12:13) - intercession - a prayer that asks God for what others need (Psalm 122:6) - thanksgiving - a prayer thanking God for what He has given and done (John 11:41-42) - praise - a prayer that glorifies and honors God (Psalm 113:1-3)
CP.3.2	Explain the purpose of the Lord’s Prayer. (CCC 2774, 2775, 2776, 2798, 2799, 2800)	<p>When one of the disciples asked Jesus to teach them how to pray, Jesus taught them the Lord’s Prayer (it is called the Lord’s Prayer because it comes from our Lord Jesus). The Lord’s Prayer summarizes the message of the Gospel and is the perfect example of prayer. Praying the Lord’s Prayer brings us into communion with God and Jesus. The 7 petitions in the Lord’s Prayer develop in us the will to become like God, and they foster a humble and trusting heart.</p> <p>Scripture Reference – Luke 11:1-4</p>

<p>CP.3.3</p>	<p>Describe the 7 petitions in the Lord's Prayer (CCC 2857)</p>	<p>In the Lord's Prayer, the object of the first three petitions is the glory of God the Father:</p> <ul style="list-style-type: none"> - the sanctification (holiness) of His name - the coming of the kingdom - the fulfillment of His will (we want what God wills). <p>The other four petitions present our wants to God. They ask that our lives be:</p> <ul style="list-style-type: none"> - nourished (materially and spiritually) - healed of sin - strong against temptation - made victorious in the struggle of good over evil.
<p>CP.3.4</p>	<p>Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)</p>	<p>Sign of the Cross Grace (before/after meals) Guardian Angel Lord's Prayer Hail Mary Glory Be Examination of Conscience Act of Contrition Stations of the Cross Apostles Creed Rosary (including Mysteries of the Rosary) Hail Holy Queen * Nicene Creed* Adoration of the Blessed Sacrament</p>
<p>CP.3.5</p>	<p>Explain the purpose and importance of prayer. (CCC 2590, 2744)</p>	<p>Prayer is talking and listening to God. Prayer is important because it brings us closer to God (it strengthens our relationship with Him). In prayer, we can ask for God's help (CCC 2629-2633, 2646). We should recognize and respond in prayer when another person is hurting or needs help.</p> <p>Note: Prayer is defined in the Catechism as "the raising of one's mind and heart to God or the requesting of good things from God" (CCC 2590).</p> <p>"Prayer is the raising of one's mind and heart to God, or the petition of good things from him in accord with his will. It is always the gift of God who comes to encounter man. Christian prayer is the personal and living relationship of the children of God with their</p>

		<p>Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts” (CCCC 534).</p>
<p>CP.3.6</p>	<p>Explain the purpose and content of the Hail Mary and the Rosary (CCC 2708, 2676-2679)</p>	<p>The Church honors the Blessed Virgin Mary with special devotion. The Blessed Virgin Mary has been honored with the title of ‘Mother of God.’ The Rosary is a devotion that honors Mary. When praying the Rosary, we remember important events in the lives of Jesus and Mary. We call these events the Mysteries of the Rosary.</p> <p>The words of the angel, Gabriel, and of Mary’s cousin, Elizabeth, are in the Hail Mary. We honor Mary, the Mother of God, with this prayer. We ask Mary to pray for us now and always. Mary is the greatest saint. The Hail Mary is the prayer the Church most often prays to honor Mary and ask for her intercession.</p>

Grade-Level Content Standards: 4th Grade

4 - Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.4.1	Names the Scripture as revealing God (CCC 105-107, 101-104)	God teaches us about Him through Scripture and Tradition. Scripture is a set of 73 books. The Old Testament is God working with humanity before Jesus. The New Testament is about Jesus and the early Church. Because Scripture is the Word of God we treat the Bible with special respect (i.e., not putting it on the floor).
PF.4.2	Describes the Trinity of God as creator, redeemer, and sanctifier (CCC 290, 571, 601, 232-237)	That God is one, but also a union of three persons is a difficult concept for which there are many analogies that help but still remain imperfect. Think of how your mind can be creative, retain memories, inform the will to choose the good, etc., which are different but all parts are ‘you.’ God created all that exists out of nothing. When God gave man free will, man used it to be selfish, so God became man to redeem us. He stays with us in the Church, sanctifying us through the sacraments.
PF.4.3	Identifies the gift of grace as God’s presence in the human person (CCC 1996, 2000, 654)	God’s love and initiative are with us at every second, even when we don’t realize it. His life in us is what we call grace. Just as a fish is unaware of the water that gives life, in His grace “we live and move and have our being” (Acts 17:28).
PF.4.4	Demonstrates an understanding of the Kingdom of God (CCC 541-554, 709, 763, 2816, 2819)	We are citizens of a kingdom that is in the world but not of the world. We “transcend” earthly political boundaries, parties. The capital is the “new Jerusalem” (Revelation 21:2) which is Heaven.
PF.4.5	Recalls that God continues to create for our enjoyment, respect, and stewardship (CCC 339-344)	God has given man dominion over creation which is given to man as a gift. We need to be stewards of this gift God has given us.
PF.4.6	Defines God as a God of freedom (CCC 311, 396, 1884)	God is love. Love can’t be love if it is not free. All God wants from us is our free love and so he gave us complete freedom.
PF.4.6	Discusses how Jesus was tempted and overcame temptation through God’s grace (CCC 538-540)	When God became man in Jesus, he accepted all aspects of being human which included temptations. Scripture reference: Matthew 4:1-11 (Jesus is tempted in the wilderness)

PF.4.7	Illustrates that Jesus shows us how to live as his followers by his example of Christian life and love (CCC 544)	Jesus was born in a stable to teach us material goods do not matter. Jesus was obedient to His Father’s will. He gave Himself as a sacrifice for others. He fed the hungry (Matthew 14:13-21). He listened to those who needed Him (Mark 10:51).
PF.4.8	Identifies Jesus Christ as our Savior, fully human, fully divine (CCC 430)	When God, in the second person of the Trinity took on flesh and became man, He allowed Himself to experience all man experiences, but sin - even though He took man’s sins upon Himself.
PF.4.9	Describes how the disciples spread the good news of Jesus (CCC 767)	The disciples were sent out in twos to give witness to charity (Luke 10:1-12). They did not have possessions in order to witness dependence on God. They used the name of Jesus in all their good works. They rejoiced to suffer like and for Christ. They gave the ultimate witness by accepting death rather than deny Jesus.
PF.4.10	Explains that when Jesus said, “I am the Vine and You are the branches,” He was describing his relationship to the Church (CCC 2074)	All God did was not just to create us and let us go. Rather He sustains us and deliberately left us the Church which is a source of life by dispensing the Sacraments and to guard the deposit of Faith.
PF.4.11	Recognizes that Mary accepted the will of God in her life (CCC 148-149)	We know Mary said “Be it done to me according to your word” (Luke 1:38) even though she did not quite understand. At other times, she pondered things in her heart (Luke 2:19). She chose to remain with Jesus at the foot of the cross (John 19:25) and with the disciples at Pentecost (Acts 1:14).
PF.4.12	Explores the gifts and fruits of the Spirit in relation to one’s own life (CCC 1830-1832, 736)	<ul style="list-style-type: none"> ● <i>Wisdom</i> is both the knowledge of and judgment about “divine things” and the ability to judge and direct human affairs according to divine truth ● <i>Understanding</i> is penetrating insight into the very heart of things, especially those higher truths that are necessary for our eternal salvation—in effect, the ability to “see” God ● <i>Counsel</i> allows a man to be directed by God in matters necessary for his salvation ● <i>Fortitude</i> denotes a firmness of mind in doing good and in avoiding evil, particularly when it is difficult or dangerous to do so, and the confidence to overcome all obstacles, even deadly ones, by virtue of the assurance of everlasting life ● <i>Knowledge</i> is the ability to judge correctly about matters of faith and right action, so as to never wander from the straight path of justice ● <i>Piety</i>: The Latin word <i>pietas</i> denotes the reverence that we give to our father and to our country; since God is the Father of all, the worship of God is also called piety

		<ul style="list-style-type: none"> ● <i>Fear of God</i> is, in this context, “filial” or chaste fear whereby we revere God and avoid separating ourselves from him—as opposed to “servile” fear, whereby we fear punishment <p>The 12 fruits are charity (or love), joy, peace, patience, benignity (or kindness), goodness, longanimity (or long-suffering), mildness (or gentleness), faith, modesty, continency (or self-control), and chastity. (Longanimity, modesty, and chastity are the three fruits found only in the longer version of the text.)</p>
PF.4.13	Explains that God sent the Spirit to be present in our lives (CCC 667, 731)	God is with us at all times and we call that part of Him the Holy Spirit because that is what He was called in Scripture. There are symbols of His presence in Scripture such as the dove, the tongue of fire, the wind, etc.
PF.4.14	Explains the role of the Spirit on Pentecost (CCC 731)	The Holy Spirit appeared in the symbols of tongues of fire and wind and the apostles received the gifts of the Holy Spirit. The experience ended their fear and they were filled with joy and courage.
PF.4.15	Recognizes the Holy Spirit as helper, guide, and inspiration (CCC 734-735)	At times, we can feel the Holy Spirit knocking on the doors of our conscience or inspiring us with ideas. At other times He does this even though we are unaware of His presence. He is nonetheless present.
PF.4.16	Identifies the symbols of the Spirit--wind, breath, fire (CCC 694-701)	God is active and present since His breadth of life in Creation. Wind symbolized movement and God’s activity and fire symbolizes transforming energy.
PF.4.17	Recalls the role of the Spirit giving life to the Church (CCC 747)	Scripture records the Spirit’s presence at creation, moments in Jesus time on earth and after His resurrection with the Church, as seen in the Acts of the Apostles and continuous activity in the Sacraments and teachings.
PF.4.18	Identifies the Church community as the light of Christ and as servant to the world (CCC 2466, 951)	While people in the Church will always be sinful, the teachings of the Church teach the same teachings of Jesus. Because the teachings of the Church will never change, the Church remains like the stable lighthouse for all in the storm serving all in darkness.
PF.4.19	Explains the role of the priests, bishops, pope in the parish, diocese, global Church (CCC 1120, 1547, 1592)	<p>The role of the priest is to act “in persona Christi” in the person of Christ so as to bring the faithful the Sacraments. Even if a priest is very flawed, Christ will still work through him for our sake.</p> <p>A bishop is a priest who has been appointed to be a successor of the apostles to lead the priests and faithful in a Diocese. The pope is the Bishop of Rome, the successor of St. Peter and thus head of all the Dioceses and faithful in them.</p>

PF.4.20	States that Catholicism is one form of Christianity (CCC 836, 838)	All Catholics are Christians and were the first Christians. After 1517, groups broke away from the Catholic Church, but still wanted to follow Jesus and thus started new denominations, such as Baptist, Methodist, Lutheran, etc.
PF.4.21	Identifies the Church as the sacrament of Christ in the world (CCC 774)	A sacrament is an outward sign instituted by Christ, and Jesus established the Church and made Peter the pope to guard the deposit of faith and so teach all nations.
PF.4.22	Recognizes the presence of the risen Christ in the Church (CCC 774-776)	Jesus was real. His resurrection was real and thus the Jesus we pray to now is the resurrected Jesus.
PF.4.23	Recalls the Church as the community of God’s people (CCC 752)	In the Old Testament, the Israelites were the “people of God”. God became man in this group and welcomed all nations into it making it Catholic, which means “universal”. God loves those who do not join this community, but it is this community where He gives us sacraments and the fullness of His teaching.
PF.4.24	Explain the role of a lay person in the Church. (CCC 898-905, 940-942)	Lay people (laity) include all of the faithful baptized people who are not in Holy Orders. In their everyday life (school, work, family, community), they are called to live a life of holiness, serve others, and evangelize. Scripture Reference – 1 Peter 2:9
PF.4.25	Explain the role of religious communities (CCC 925, 927, 944)	In responding to their baptismal call, some men and women join religious communities in order to consecrate their lives to God as a way of seeking holiness. To consecrate something means to set it aside or devote it to a holy purpose. They are called to more closely imitate Christ. Religious communities publicly profess poverty, unmarried chastity, and obedience.
PF.4.26	Describe the canonization process. (CCC 828)	The process has 4 main parts. It usually begins at least 5 years after the person’s death (although exceptions can be made by the pope - e.g., St. Teresa of Calcutta, St. John Paul II). 1 - Local request - The local bishop gathers information and sends a petition to the Vatican (Congregation for the Causes of Saints). If the Vatican agrees to consider the person for sainthood, the person receives the title “Servant of God.” 2 - Vatican review - If the Vatican determines that the person lived a life of virtue, the person receives the title “Venerable,” meaning that he/she is worthy of respect. 3 - Beatification - If the Vatican finds proof that the person’s intercession caused a miracle, then the person is named “Blessed.” All martyrs are automatically beatified. 4 - Canonization - If there is proof of a second miracle, the pope can then canonize the person as a “Saint.” It is important to note that canonization does not make a person a saint but instead

		<p>recognizes what God has already done. A saint is a person who is with God and who is worthy of universal veneration by the Church.</p> <p>Note - It may be beneficial to reference specific saints that are relevant to the lives of the students, such as the patron saint of the school, surrounding high schools, etc.</p>
PF.4.27	<p>Explain the contribution of the following saints to American Catholic schools: St. Elizabeth Ann Seton, St. Katharine Drexel.</p>	<p>St. Elizabeth Ann Seton was the first American-born person to be canonized by the Catholic Church. She founded the first free Catholic school in the United States. St. Katharine Drexel is the second American-born person to be canonized by the Catholic Church. She asked the Pope for more missionaries and the Pope told her to become one. She founded a religious order and established missions and schools for Native Americans and African Americans. Note - These specific saints are included due to their connection to Catholic schools and their inclusion on ACRE. Schools are welcome to incorporate additional saints into their curriculum that are relevant to the lives of the students and the community.</p>
PF.4.28	<p>Explain why Our Lady of Guadalupe is named the patroness of the Americas.</p>	<p>The naming of Our Lady of Guadalupe as the patroness (female patron saint) of the Americas is due to her appearance to Juan Diego, who became the “great evangelizer” of the western hemisphere (the Americas). Over time, she has become a symbol of unification and protection of the dignity of all people, especially the unborn. Note - According to tradition, Mary appeared to Juan Diego, who was an Aztec convert to Christianity, on December 9 and again on December 12, 1531. She requested that a shrine to her be built on the spot where she appeared, Tepeyac Hill (now in a suburb of Mexico City). The bishop demanded a sign before he would approve construction of a church. Mary appeared a second time to Juan Diego and ordered him to collect roses. In a second audience with the bishop, Juan Diego opened his cloak, letting dozens of roses fall to the floor and revealing the image of Mary imprinted on the inside of the cloak—the image that is now venerated in the Basilica of Guadalupe.</p>

4 - Profession of Faith – Creed

Identifier	Standard	Explanation of Standard/Depth of Response
PF.4.29	<p>Identify Jesus by multiple titles, including the meaning of each. (CCC 452-455, 744)</p>	<p>This standard includes the following titles/meanings: Jesus - God saves Christ/Messiah - Anointed One Son of God - “signifies the unique and eternal relationship of Jesus Christ to God his Father: he is the only Son of the Father; he is God himself” (CCC 454)</p>

		<p>Lord - indicates divine sovereignty (calling Jesus Lord expresses belief in his divinity) Emmanuel - God with us</p> <p>Note: It is important to always emphasize and reinforce the absolute uniqueness of Jesus of Nazareth. He is not equal in any way to any other founder of a "religion." His continual claim to Divinity and the demonstrating proof of his miracle and ultimately his Resurrection all confirm his absolute claim to Divinity and his authoritative teachings.</p> <p>Scripture Reference - Savior (Luke 2:11); Messiah (John 1:41); Son of God (Matthew 3:17); Lord of All (Phil. 2:9-11)</p>
PF.4.30	Explain why Jesus became man. (CCC 561, 620-621)	<p>Jesus became man to save (redeem) us from our sins and fulfill the promise of salvation.</p> <p>Scripture Reference - 1 John 4:9-10; John 3:16, John 14:6, Heb. 10:5-7; 2 Cor. 5:19</p>
PF.4.31	Explain the Incarnation. (CCC 479, 480, 483)	<p>The Incarnation is when God became Man. In the Incarnation, God assumed human nature without losing his divine nature. This is why Jesus is True God and True Man. The Incarnation is a mystery of the wonderful union of the divine and human natures in the one Divine person Jesus of Nazareth. Scripture Reference - John 1:14; 1 Tim 3:16</p>
PF.4.32	Explain why God chose Mary as the mother of Jesus. (CCC 508)	<p>God chose Mary from among the descendants of Eve. Mary is "full of grace" and was free from original sin and personal sin. She was pure. Scripture Reference - Gen. 3:15-16.</p>
PF.4.33	Explain the Immaculate Conception. (CCC 508)	<p>From the first instant of her conception, Mary was totally preserved from the stain of original sin, and she remained pure from personal sin throughout her life. This was a special grace that prepared her to be the mother of the Redeemer. It also points to God's original plan for humanity: that we all be full of grace. Mary personifies humanity before the fall as well as fully redeemed humanity. She is the first and model disciple.</p>
PF.4.34	Explain the Annunciation. (CCC 484)	<p>The Annunciation is when Mary was invited by God through the Angel Gabriel to become the mother of Jesus. Mary was the vessel in which God was able to become flesh (Incarnation) and enter our world (Emmanuel - God with us). This begins the time of fulfillment for God's promises. Scripture Reference - Gal. 4:4-7, Luke 1: 26-38.</p>
PF.4.35	Explain Mary's "fiat." (CCC 973)	<p>"Fiat" is Latin for "let it be." This refers to Mary's response to the Angel Gabriel, "Let it be done to me according to your word" (Luke 1:26-38) at the Annunciation. By her response, Mary is consenting to God's will and freely choosing to participate in the work of Jesus. We are called to echo Mary's "Yes" to God by saying yes to God in our own lives. She maintained this attitude throughout her life.</p> <p>Scripture Reference – Luke 1:38</p>

4 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.4.1	Identifies the Paschal Mystery as God’s saving action accomplished once and for all (CCC 1067)	Historically Jesus died and rose once. Since His nature was also Divine, this one act atoned for the sins in a way that Israelites understood and also closed the need for further atonement outside Himself. Catholics believe we will be judged at the end according to our choices, but that the grace in the Sacraments continues Christ’s saving act.
CCM.4.2	Recognizes that the Paschal Mystery consists of suffering, death and resurrection of Christ (CCC 1067)	“Paschal” comes from Jewish “Passover” where the Lamb was sacrificed and its blood placed in the doorway. Jesus became the Paschal Lamb in His suffering and death and in His resurrection gave us the freedom to journey to the Promise Land - Heaven and eternal union with God.
CCM.4.3	Recognizes Jesus Christ is fully present in the Eucharist (CCC 1357)	Jesus is present Body Blood Soul and Divinity in the Eucharist but under the form of bread and wine. “Trans” means “crossing over”. Transubstantiation is a technical name for what takes place. Further distinctions in between matter, substance and form are not necessary for students to understand, but mentioning that as they get older these explanations will be helpful.
CCM.4.4	Describes the unifying power of using signs and symbols (CCC 1145-1155)	There are Catholics in most every country, but we speak a variety of languages. However, signs and symbols can be understood in every language.
CCM.4.5	Identifies the Eucharist as the source and sign of unity in the Church (CCC 1324-1327)	The last prayer of Jesus at the Last Supper was “That all may be one.” Catholics around the world have Mass in different languages and rites, but it is the same Jesus who is continuing the same “once and for all” sacrifice.
CCM.4.6	Reviews the penitent’s steps in receiving the Sacrament of Reconciliation (CCC 1448-1460)	<ol style="list-style-type: none"> 1. Examining one’s conscience (knowing our sins). 2. Contrition (being sorry for our sins) 3. Resolution (being determined to avoid sin in future) 4. Confession (telling our sins to the priest)

		5. Penance (carrying out the action imposed by the priest in restitution)
CCM.4.7	Explains that we are a part of the Kingdom of God, especially during Mass (CCC 541-554, 409, 763, 2816, 2819)	Those in the Kingdom of God are members of a community/nation that has no boundaries of space and time. We live in the world but not of the world. Space and time are the boundaries that humans are subject to, not God. During the Mass God's time and space joins ours - Heaven and earth united.
CCM.4.8	Relates that Jesus' presence and work in our lives is celebrated in the seven sacraments (CCC 1088, 1127, 1509)	God's time is not our time. But He has promised to remain with us always and encouraged us to remain in Him like branches to the vine. Like the vine, the sacraments give us life sustaining grace.
CCM.4.9	Names and describes the Sacraments of Healing (CCC 1420-1532)	The two sacraments of healing are penance and anointing the sick. Penance allows for spiritual healing and absolution for people who have distanced themselves from God through sin after baptism. Anointing the sick allows for both physical and spiritual healing.
CCM.4.10	Appraises the gift of the Sacrament of Reconciliation (CCC 1446-1447)	We do not go to confession to change God's mind or 'jump through hoops'. Confession exists to enable us to recognize our humanity, need for his grace. The priest hearing the confession is just an instrument and while he may be flawed, our faith tells us the grace we receive then is not. No matter how bad the sin, God will give forgiveness in the Sacrament of reconciliation if you are truly sorry.
CCM.4.11	Recognizes grace as coming from the sacraments (CCC 1131)	Grace is to our supernatural life as spinach is to Popeye. Each of the sacraments is like being hooked up to an IV for grace. It is important that our hearts are well-disposed to receive the grace that God offers us in the sacraments so that they may better take effect in our lives.
CCM.4.12	Explain why Baptism, Confirmation, and Eucharist are identified as sacraments of initiation. (Baptism CCC 1275-1284; Confirmation CCC 1316-1320; Eucharist CCC 1407-1417)	The sacraments of initiation introduce us into the faith. Baptism welcomes us into the Church as a child of God. Confirmation strengthens the work of the Holy Spirit in us that we receive at Baptism. We freely commit to God and receive the gift of the Holy Spirit. Eucharist unites us with the body and blood of Christ.
CCM.4.13	Describe how the special graces of the sacrament of Baptism help us live a life of faith. (CCC 1279, 1266)	The special graces of Baptism help us to - believe in God and love Him - be guided by the Holy Spirit - grow in goodness through the moral virtues Note – It may be beneficial to reference the standard on Theological Virtues (LC.4.7)

CCM.4.14	Describe how the special graces of the sacrament of Confirmation help us live a life of faith. (CCC 1303, 1316)	The special graces of Confirmation help us to - unite more firmly and perfectly with Christ - increase the gifts of the Holy Spirit in us - spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross
CCM.4.15	Describe how the special graces of the sacrament of Eucharist help us live a life of faith. (1416)	The special graces of Eucharist help us to - increase our union with Christ - forgive our venial sins - preserve us from grave sins Note – Venial and grave (mortal) sins are addressed in greater detail in 5th grade. It may be helpful to provide a brief definition here.
CCM.4.16	Explain why we baptize infants/children. (CCC 1282)	Since the earliest times, Baptism has been administered to infants/children, for it is a grace and a gift of God that does not need to be earned. The parents and godparents promise to raise the child in the faith of the Church in which they were baptized as a child of God.
CCM.4.17	Explain what the Church teaches about children who have died without baptism. (CCC 1283)	With respect to children who have died without Baptism, the Church invites us to trust in God's mercy and to pray for their salvation.
CCM.4.18	Describe how adults enter the Church. (CCC 1232)	Adults enter the Church by participating in the Rite of Christian Initiation of Adults (RCIA), which is their preparation for receiving the sacraments of initiation. The following USCCB website may be a helpful resource if you wish to go deeper with this standard: http://www.usccb.org/beliefs-and-teachings/who-we-teach/rite-of-christian-initiation-of-adults/
CCM.4.19	Describe the essential rite of Confirmation. (CCC 1300, 1320)	The essential rite of Confirmation is anointing the forehead of the baptized with Sacred Chrism, together with the laying on of the bishop's hand through the anointing, and the words: Be sealed with the Gift of the Holy Spirit. The entire rite of Confirmation is outlined in CCC 1297-1301.
CCM.4.20	Identify the symbols of Confirmation (CCC 1293)	Sacred chrism, laying on of hands
CCM.4.21	Describe the role of the Confirmation sponsor. (CCC 1311)	The Confirmation sponsor provides spiritual help to the person preparing for and receiving Confirmation.
CCM.4.22	Explain how the indelible mark relates to Baptism and	Both Baptism and Confirmation imprint a spiritual mark on the soul that can only be received once. In Baptism, this mark consecrates the baptized person for Christian worship. In Confirmation, it shows that Christ has marked the person with a deepening

	Confirmation. (CCC 1280, 1304, 1317)	of His Spirit, and “receives the power to profess faith in Christ publicly and as it were officially” (CCC 1305).
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4 - Celebration of the Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.4.23	Identify the four parts of the Mass.	Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, Concluding Rites
CCM.4.24	Explain the purpose of the Introductory Rites.	The purpose of the Introductory Rites is “to ensure that the faithful, who come together as one, establish communion, and dispose themselves properly to listen to the word of God and to celebrate the Eucharist worthily” (GIRM, no 46). Note – The key take-away of this standard is the purpose outlined above. In helping to fully understand this purpose, it is beneficial to expose students to the role of each part within the Introductory Rites: Entrance, Greeting, Penitential Act, Glory to God, Collect. http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/introductory-rites/index.cfm
CCM.4.25	Explain the purpose of the Liturgy of the Word. (CCC 1190)	The purpose of the Liturgy of the Word is to hear God’s Word, learn the story of our salvation, and receive spiritual nourishment (helps us reflect on how to grow closer to God). Note – The key take-away of this standard is the purpose outlined above. In helping to fully understand this purpose, it is beneficial to expose students to the role of each part within the Liturgy of the Word: First Reading, Responsorial Psalm, Second Reading (on Sundays and solemnities), Gospel Acclamation, Gospel, Homily, Profession of Faith (on Sundays, solemnities, and special occasions), Universal Prayer (Prayers of

		the Faithful). (http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-word/index.cfm)
CCM.4.26	Explain the purpose of the Liturgy of the Eucharist. (CCC 1324, 1326)	The Liturgy of the Eucharist unites us with Jesus. Through the Eucharist, we give thanksgiving and praise to God (for the sacrifice of His son), we memorialize Jesus' sacrifice, and we experience the real presence of Jesus. Celebrating the Eucharist is the heart of the Church's life. It is its "source and summit" (LG 11). Note – The key take-away of this standard is the purpose outlined above. In helping to fully understand this purpose, it is beneficial to expose students to the role of each part within the Liturgy of the Eucharist: Presentation of the Gifts and Preparation of the Altar Prayer over the Offerings Eucharistic Prayer Preface Holy, Holy, Holy First half of prayer, including Consecration Mystery of Faith Second half of prayer, ending with Doxology The Lord's Prayer Sign of Peace Lamb of God Communion Prayer after Communion (http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/index.cfm)
CCM.4.27	Explain the purpose of the Concluding Rites.	The purpose of the Concluding Rites is to end the celebration and send the faithful back into the world to glorify God with their lives and to spread the Good News they have received. Note – The key take-away of this standard is the purpose outlined above. In helping to fully understand this purpose, it is beneficial to expose students to the role of each part within the Concluding Rites: Optional announcements, Greeting and Blessings, Dismissal. (http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/concluding-rites/index.cfm)

4 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.4.1	Analyzes how sin and forgiveness affect each person (CCC 1865-1869, 2840, 2845)	Forgiveness is not a feeling, but a choice. Not forgiving others hurts ourselves by enslaving us. Sin is like betraying God. As in all relationships, acknowledging our wrong and seeking forgiveness is important.

LC.4.2	Recalls the Ten Commandments as guides for loving God and others (CCC 2075-2082)	The Ten Commandments follow the basics for all relationships. The first three guide us in loving God directly and the latter guide us in respecting others by respecting their role, life, property, and person. In respecting others, we respect their Creator (God).
LC.4.3	Associates goodness and love as coming from God (CCC 214)	God created man with a natural desire for happiness, to love good, and to avoid evil. God made us this way so we would be drawn to Himself and desire to seek and know Him who is all good.
LC.4.4	Recognizes Jesus' commandment as the summary for all other commandments (CCC 1823)	God loves us unconditionally. The love we give God, He deserves. The way for us to love unconditionally is to love our neighbor. In doing so we can love God.
LC.4.5	Identifies Jesus as the example of Christian life and love (CCC 478, 609)	God became man on purpose and everything He did was on purpose to show us how to live. Asking "what would Jesus do" in a situation is a good exercise because Jesus is our perfect example of how to glorify God.
LC.4.6	Recalls that the Holy Spirit helps us live by Jesus' example (CCC 1987-1988)	The Holy Spirit acts in our life, especially through the Sacraments which give us the supernatural grace to recognize the truth, beauty and goodness in Jesus. The Holy Spirit gives us courage to act in a way pleasing to God and proclaim the Kingdom of God to others like Jesus did.
LC.4.7	Names the reality of good and evil in the world (CCC 1732-1733)	It is part of man's instinct to seek good and avoid evil. Sometimes we teach ourselves to think evil is good and this is why it is important to form one's conscience. (Philosophically, evil is an absence of good.) Evil exists in the world because people have free will to choose evil over good. After baptism, those who choose evil over good can be reconciled to God and the Christian community through the Sacrament of Reconciliation. There is no evil too big that God cannot forgive. It is important to try to make amends for the evil that we commit by setting things right as far as possible, doing penance, performing acts of charity/love, and praying.
LC.4.8	Illustrates how Jesus teaches us to live according to the greatest commandment, the beatitudes, and the Ten Commandments (CCC 1716)	When Jesus spoke to the rich young man who obeyed the commandments, Jesus encouraged us to go deeper. While the commandments imply attitudes of the heart, Jesus directly addressed matters of our heart, soul, mind and strength in the Beatitudes and other times. He criticized the Pharisees who focused on external actions while forgetting the internal.
LC.4.9	Explains that God gives us freedom to choose (CCC 1731-1738)	God loves us and desires our love in return, but true love demands freedom to choose and cannot be forced. This is why he gave us freedom--because he truly loves us and desires our free love in return. We have freedom to choose between good and evil. When we choose to do good, we are choosing to love God. When we choose to do evil, we are choosing not to love God. After baptism, those who choose evil over good can

		be reconciled to God and the Christian community through the Sacrament of Reconciliation. There is no evil too big that God cannot forgive. It is important to try to make amends for the evil that we commit by setting things right as far as possible, doing penance, performing acts of charity/love, and praying.
LC.4.10	Determines that we have a responsibility to tell the truth (CCC 2471, 2488-2489)	Truth should always be spoken in charity and not used to cause harm. Not telling the truth, however, is betraying the person who is receiving the lie and God who is the Way, the Truth and the life (John 14:6).
LC.4.11	Recalls that Jesus taught us to trust in God above all things (CCC 2823-2827)	In all His actions and teachings, Jesus said that our internal attitude of trust was more important than the external righteousness of the Pharisees. Not trusting means that our heart is attached to something else--which is usually the way we want it versus the way God may want it.
LC.4.12	Identifies sin as unloving choices which turn us away from God (CCC 1849-1850)	Sin is when we make a choice that we know is wrong. It is selfish. Selfishness chooses our way over God's way. Selfishness is not loving. When we choose to do good, we are choosing to love God. When we choose to do evil, we are choosing not to love God.
LC.4.13	Identifies the conditions for serious sin (CCC 1957-1964)	For a sin to be mortal, it has to be a serious action (breaking a commandment) that you know it is wrong and choose to do anyway. God forgives serious, or mortal, sin in the Sacrament of Reconciliation. There is no sin too serious that God will not forgive if you are truly sorry. It is important to try to make amends for the sins that we commit by setting things right as far as possible, doing penance, performing acts of charity/love, and praying.
LC.4.14	Recalls one's talents and the use of these talents (CCC 803, 806)	God intentionally makes everyone different with unique talents and gifts so we can use them to help each other and glorify God.
LC.4.15	Recognizes the virtues of faith, hope and love bring us closer to God (CCC 1812-1813)	These three theological virtues find fulfillment in Heaven and so growing in these virtues help us become closer to God. God gives us grace to grow in these virtues.
LC.4.16	Explains the Church's teaching of the true dignity and worth of each person (CCC 872)	God made everyone and loves everyone regardless of their choices. It is God's love for them that gives them worth and why disrespecting others offends God. Humans are made in the image of God, their creator (Genesis 1:27).
LC.4.17	Demonstrates the need to care for and respect all creation (CCC 299)	We were made to be good stewards of God's creation. Protecting and caring for creation is a way to care for others and their future because we rely on the gifts that God brings us through His creation that supports life on earth (good quality air, water, food, raw materials for shelter, etc.).

LC.4.18	Recognizes the need to reach out to the needy as continuing the work of Jesus (CCC 783-786)	Poor people know they need help. Jesus responded to their needs in many ways by feeding them, listening to them and encouraging his disciples to do the same. The needy can include the hungry, but also the lonely and misunderstood.		
LC.4.19	Explores ways in which the world’s justice is not the same as God’s justice (CCC 1916, 2297, 2325, 2356, 2413, 2476, 2485)	While man can judge actions, we can never know another’s conscience. Only God can judge the heart and has promised that it would happen when we die.		
LC.4.20	Describes the love between husband and wife as very special (CCC 1638)	God made men and women equal and different. This difference means that their love involves an element of sacrifice. Sacrifice is the highest form of love, and the greatest example of this is Jesus’ sacrifice on the cross. Married couples are meant to offer their lives together (their prayers, works, joys and suffering) as a sacrifice of love to God. Marriage is to be a reflection of the love between Father and Son made present in the mystery of the Trinity. This love was meant to be fruitful, not only physically with children, but spiritually by their love outpouring into the community by their example of faithful love and acts of service.		
LC.4.21	Defines the service element of vocations (CCC 791)	<i>Vocare</i> is the Latin word meaning “to call.” God calls all to holiness, to be saints. We know that holiness means not being selfish, but loving. This is why serving is important. Jesus Himself said He came to serve not to be served and washed the feet of His apostles telling us to have that same attitude.		
LC.4.22	Examines ways to be reconciling and forgiving (CCC 981-982, 2840-2845)	Forgiveness is a choice, not a feeling. If we have wronged someone, we must apologize to begin reconciliation. However, we can forgive without someone asking for our forgiveness. We may still feel hurt, but can pray for those who have hurt us. In our hurt or anger we also need to make sure we don’t make choices that are unkind. Jesus said to forgive again and again, no matter how many times we are wronged (Matthew 18:22). This is because God forgives us our sins again and again, no matter how many times we have wronged God.		
LC.4.23	Identifies the Spiritual and Corporal Works of Mercy as ways to live out concern for others (CCC 1473, 2447)	<table border="0" style="width: 100%;"> <tr> <td style="vertical-align: top; width: 50%;"> <i>Spiritual Works of Mercy</i> 1. To admonish the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. </td> <td style="vertical-align: top; width: 50%;"> <i>Corporal Works of Mercy</i> 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked 4. To visit the imprisoned. 5. To shelter the homeless. </td> </tr> </table>	<i>Spiritual Works of Mercy</i> 1. To admonish the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently.	<i>Corporal Works of Mercy</i> 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked 4. To visit the imprisoned. 5. To shelter the homeless.
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	depicted in the Beatitudes. (CCC 1716, 1717)	(pure intention, acting without agenda) - the peacemakers - those who are persecuted for righteousness' sake. Note – The Beatitudes represent the “countenance” and love of Jesus. It may be beneficial to reference Scripture passages that illustrate how Jesus exemplifies each of these actions and attitudes.
LC.4.29	Explain the role of virtues in our life. (CCC 1803, 1833)	Virtues are habits, attitudes, and dispositions (mindset/inclination) that help us to seek and love what is true and good. Virtues guide a person to perform good acts. “The goal of a virtuous life is to become like God” (CCC 1803). Scripture Reference – Philippians 4:8.
LC.4.30	Distinguish human virtues and theological virtues. (CCC 1812, 1813, 1840)	“The moral (human) virtues are acquired through human effort aided by God’s grace; the theological virtues are gifts of God” (CCC 1803). We can form moral human virtues through education (learning about them), deliberate acts (acting according to them), and perseverance in struggle (not giving up on doing them when things get difficult).
LC.4.31	Explain the theological virtues. (CCC 1813-1829, 1840, 1841)	The theological virtues come from God and lead to God. They are “infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life” (CCC 1813). The theological virtues include faith, hope, and charity (love). Faith is the theological virtue by which we believe in and freely commit to God. We must bear witness to our faith in our words and actions. Hope is the theological virtue by which we desire eternal life as our happiness. Hope inspires trust in God and keeps us from discouragement. Charity is the theological virtue “by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God” (CCC 1822).
LC.4.32	Explain the four cardinal human virtues. (CCC 1806-1809, 1834)	There are four fundamental (cardinal) human virtues: prudence, justice, fortitude, and temperance. Prudence guides us to look carefully at a situation, determine if it is right or wrong, and then follow through with the right choice. Justice guides us to respect the rights of others and promote equity. Fortitude gives us courage in the face of obstacles. Temperance helps us to have moderation and balance by controlling our physical desire for pleasure.
LC.4.33	Explain why we are called to live in society. (CCC 1878-79,1890, 1892, 1895)	God is a Triune God (Three Divine Persons). Because of the Triune nature of God and the unity of the Three Divine Persons, we are called to live in community. Our love for God is reflected in our love of neighbor. We are also called to live in community because it is part of our nature and helps us to develop the potential that God wills for us. Society’s role is to focus on the dignity of the human person and foster the exercise of virtue.

LC.4.34	Determine how different societies help us to grow in virtues. (CCC 1882)	Examples of societies that may be included when responding to this standard: marriage and family, parish, school, clubs, sports teams, city, state, country, world, etc.
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4 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.4.1	States that Mass is a prayer of thanksgiving (CCC 1358-1359)	The Greek word for Thanksgiving is “Eucharist.” Bread and wine were the offering for Thanksgiving in the Old Testament.
CP.4.2	Explains that at Mass, we give thanks and praise to God especially for the gift of Jesus (CCC 1360)	The Liturgy of the Word, to which we respond “Thanks be to God” centers on the intervention of God in our lives in His person, Jesus. The Liturgy of the Eucharist main focus is the Eucharist, Jesus, to which we frequently respond “Amen”.
CP.4.3	Identifies the Holy Spirit as the one who helps us to pray (CCC 2615)	Prayer is communication with God and at its deepest level is an awareness without words--it is a relationship which has continuous movement. All movements take a mover and in the case of prayer the Holy Spirit is who moves us.
CP.4.4	Recognizes the Lord’s Prayer as a prayer of praise, thanksgiving, petition, and forgiveness (CCC 2781-2782, 2803-2815)	Prayer takes as many forms as there are forms of communication. But how can we best communicate with God--the apostles asked. The “Our Father” was given as an example because only God deserves praise, can answer certain petitions, is all deserving of thanks and can forgive sins (Matthew 6:9).
CP.4.5	Describes how the Lord’s Prayer is a prayer for the coming of the kingdom of God (CCC 2816-2821)	While we are all members of the Kingdom of God, in the world but not of the world, we have a hope for the “heavenly Jerusalem” which is Heaven. Love on earth is helping His kingdom come on earth.
CP.4.6	Recognizes we open our hearts and minds in prayer (CCC 2697-2699)	One’s attitude behind communications is important. Openness in prayer is an attitude of trust and flexibility versus treating God like a vending machine to do your will.
CP.4.7	Recalls the prayers in our Tradition and selected Psalms (CCC 2566-97)	Sometimes we hear something that our thoughts better than we can ourselves. In history many prayers have stood the test of time for various occasions. Scripture also holds many examples of different types of prayers that show us that all our feelings and needs can be turned into prayer. Praying the Liturgy of the Hours (or Divine Office) is a traditional form of prayer that uses the Psalms.
CP.4.8	Identifies various prayer forms (CCC 1174-1178, 2096-2098, 2628-2629, 2634-2638, 2705-2724)	The Holy Spirit inspires expressions of five basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise. Blessing: a prayer that calls God’s blessing upon us or others (Numbers 6:24-26). Petition: a prayer that asks God for what we need, including forgiveness (Numbers 12:13). Intercession: a prayer that asks God for what

		others need (Psalm 122:6). Thanksgiving: a prayer thanking God for what He has given and done (John 11:41-42). Praise: a prayer that glorifies and honors God (Psalm 113:1-3)
CP.4.9	Explain the purpose of the Lord’s Prayer. (CCC 2774, 2775, 2776, 2798, 2799, 2800)	When one of the disciples asked Jesus to teach them how to pray, Jesus taught them the Lord’s Prayer (it is called the Lord’s Prayer because it comes from our Lord Jesus). The Lord’s Prayer summarizes the message of the Gospel and is the perfect example of prayer. Praying the Lord’s Prayer brings us into communion with God and Jesus. The seven petitions in the Lord’s Prayer develop in us the will to become like God, and they foster a humble and trusting heart. Scripture Reference – Luke 11:1-4
CP.4.10	Describe the seven petitions in the Lord’s Prayer (CCC 2857)	In the Lord’s Prayer, the object of the first three petitions is the glory of God the Father: - the sanctification (holiness) of His name - the coming of the kingdom - the fulfillment of His will (we want what God wills). The other four petitions present our wants to God. They ask that our lives be: - nourished (materially and spiritually) - healed of sin - strong against temptation - made victorious in the struggle of good over evil.
CP.4.11	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	Sign of the Cross Grace (before/after meals) Guardian Angel Lord’s Prayer Hail Mary Glory Be Examination of Conscience Act of Contrition Stations of the Cross Rosary Adoration of the Blessed Sacrament Memorare * Angelus * (Regina Caeli in Easter Season) St. Michael the Archangel * Vocations Prayer *

Grade-Level Content Standards: 5th Grade

5 - Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.5.1	Recognizes God as always present in creation (CCC 301)	God is omnipresent. He sustains all creation. Be careful not to go into the heresy of pantheism which believes creation is part of God.
PF.5.2	Identifies the giftedness of created things (CCC 299)	All creation is good, and the many differences in creation are gifts meant to serve the whole of all creation—the “circle of life.”
PF.5.3	Understands that God created humanity in his own image and likeness (CCC 41)	God made man intentionally. No matter the creation theory, the moment mankind came into existence, we are hardwired with a reason to look for truth, a heart with a desire for transcendent truths, and a free will to choose self-sacrifice out of love. God is truth and love and He made us to find him. God is also Trinity and so he made us male and female so that our differences and choice to love and bring forth life.
PF.5.4	Defines statements of belief in the Creed (CCC 185-197)	See (CCC 185-197)
PF.5.5	Relates faithfulness to promise and covenant (CCC 2563, 346, 709)	Doing what you say you will do takes on more seriousness when it is made with a promise to another person. A covenant is a promise with God who will always be faithful as His love never leaves us. Our part of the covenant is reflected the commandments.
PF.5.6	Recognizes God as faithful, merciful, and forgiving (CCC 208, 781, 1440-1442, 2040)	God is faithful as His love never leaves us – even if we make choices which separate ourselves from him and eventually lead us to hell (eternal separation from God after death). His mercy and forgiveness is there for every humble and contrite heart while we still live. It is difficult for us to understand that his giving us a free will means that he gives us the freedom to not ask for and accept mercy, but God’s true love for us demands that we are given the freedom to choose his mercy. God does not force himself on us.
PF.5.7	Explains goodness and love as coming from God (CCC 1695, 736)	God is love and he who abides in love abides in God (1 John 4:13-16). People who do not know Jesus and love others are participating in God’s life too.
PF.5.8	Describes how our relationship with God will continue after physical death (CCC 33, 679)	We are made of body and soul. The part of us that is uniquely us and that experiences faith, hope and love is the soul. God created us with a universal desire for eternity as seen in all times and religions and has promised it to us in Scripture and Tradition. After physical death, which is a separation of the body and soul, our soul lives on while our bodies decay. When Jesus comes back in glory to judge the living and the dead, he will

		resurrect our bodies and glorify them to be eternal and reunited with our soul, which is a resurrected life--this time to be lived in full communion with the divine life of the Trinity in heaven. On earth we experience a foretaste of this communion of heavenly life, especially when we participate in the Mass (where heaven meets earth) and receive Holy Communion.
PF.5.9	Describes Christ as the sacrament of God and greatest sign of God's love (CCC 422, 424, 425)	A sacrament is an outward sign that gives grace. God became man in the outward sign/person of Jesus. In Jesus, God demonstrated what unconditional, sacrificial (agape) love is – giving of oneself for another.
PF.5.10	Realizes that Christ invites people to become members of the Body of Christ through Baptism (CCC 537, 818, 871, 950, 985)	Jesus invites all people-- even those we view as sinners--to accept or reject him. If we accept Him or if as infants' parents accept Him in our name, we join him through Baptism. Humans in history denote their membership to a family or organization in some way. Christians do this by Baptism in the sign of the cross. The Body of Christ is a symbol of our unique and diverse roles, yet all remaining one in Christ.
PF.5.11	Relates that Jesus' presence and work in our lives is celebrated in the seven sacraments (CCC 1088, 1127, 1509)	Communication takes place in many ways – yet all need a physical element to go from one to the other. The sacraments are God's way of communicating grace to us. The water, for example, in the sacraments does not hold a magical power in itself but is a symbol representing what God is communicating to us – cleansing, life sustenance and refreshment. Jesus becoming incarnate, fully human and fully divine, shows us that God uses the physical in this world (water, oil, our own human bodies, etc.) to bring about his sanctifying work in us (to communicate his grace and make us holy). The rituals of the sacraments all include physical, earthly things, to truly bring about the spiritual realities they signify.
PF.5.12	Identifies Jesus as the example of Christian life and love (CCC 478, 609)	At different ages in our life, we can recognize the power of Christ's example on earth as seen in Scripture and Tradition. For instance, we understand Christ's birth in one way when we are children and another as an adult. But, for over 2000 years the lessons learned from Jesus' words and actions while on earth have been a never ending source of inspiration.
PF.5.13	Defines Mary as most blessed among women and our heavenly mother (CCC 2676, 494)	At the Visitation (Luke 1:41-43) Mary was called "blessed." This is because God chose her to be the vessel through which He would become man. However, Jesus acknowledges that Blessed is the one who hears the word of God and keeps it, and Mary did this also. We believe Jesus loves Mary, that Mary can hear us, that she loves us and that she can intercede for us. We do not worship Mary, but venerate (respect) her.

PF.5.14	Relates that the disciples continued Jesus' work and he invites us to follow him (CCC 862-863)	The Gospel discusses the calling and formation of the disciples. The Acts of the Apostles, Letters in Scripture, writings of the Fathers of the Church (those in the first few hundred years after Christ), unbroken succession of Peter, and many things demonstrate the continuity of the truth and continuation of Jesus' work. People in the Church may not always imitate Jesus perfectly, but the teachings on what is good have remained consistent. Catholic Social Teaching is an example of today's work of Jesus on earth.
PF.5.15	Identifies the Paschal Mystery as God's saving action accomplished once and for all (CCC 1067, 654)	The Paschal mystery is Jesus' suffering, death and resurrection. Jesus fulfilled and completed the Old Testament in which their culture had notions of physical sacrifice for sin. Even though He ended the animal and other sacrifices of the time, His action is one "caught in time" so to speak, as the same act of sacrifice is continued in the Holy Sacrifice of the Mass. God's time is not our time. He entered into our time and remains with us in His Church through the People of God and through the Sacraments.
PF.5.16	Explain the Paschal Mystery. (CCC 1067, 1069, 1070)	The Paschal Mystery is the term for the suffering (passion), death, resurrection, and ascension of Jesus. The Paschal Mystery is celebrated and made present in the liturgy of the Church and its saving effects are communicated through the Sacraments. Scripture Reference – Eph. 1:9; John 1:29; 1 Cor. 5:7-8
PF.5.17	Explain why Jesus was crucified. (CCC 592, 620-21, 629)	Jesus died to redeem (save) us from our sins. His acceptance of the cross was an act of love. His death gave us the possibility to remain in full communion/relationship with God and have eternal life. It fulfilled God's promise (covenant) of salvation. Note - Connection to why we still need the sacrament of Reconciliation: When we sin, we damage this relationship. Thus, we need to participate in Reconciliation to repair this relationship (Isaiah 42:14; 49:1-6; 50:4-9; 52:13-53:12; Matthew 20:28; Romans 8:32; 1 Cor. 15:3; John 3:16; John 15:13). The notion of sacrifice, atonement for sins and mediation is throughout the Old Testament and religions of that time. Catholic Anthropology believes God created us with these aspects of love on purpose. Because no sacrifice could atone rightly for sins against God as we are only human, God took upon our nature and became the sacrifice to atone for our sins once and for all. His once and for all is in God's time in one continuous action in the Sacraments.
PF.5.18	Explain why Jesus descended to hell after His Crucifixion. (CCC 637)	Jesus descended to hell after His crucifixion to fulfill the last phase of His mission. He saved the souls of the just who died before Him. He proclaimed the Gospel to them and opened the gates of Heaven to them and all who would follow. Scripture Reference - Hebrews 2:14; 1 Peter 3:18-19; 1 Peter 4:6; Matthew 27:52-53

<p>PF.5.19</p>	<p>Explain how the resurrection is both a historical event and a mystery. (CCC 647, 656)</p>	<p>The resurrection (when Jesus rose from the dead, body and soul) is a historical event attested to by the disciples who served as witnesses to His death and empty tomb and encountered the risen Christ (Luke 24:1-12, John 20). It is also a mystery because no one physically witnesses his resurrection. “A mystery is a divinely revealed truth whose very possibility cannot be rationally conceived before it is revealed and, after revelation, whose inner essence cannot be fully understood by the finite mind. The incomprehensibility of revealed mysteries derives from the fact that they are manifestations of God, who is infinite and therefore beyond the complete grasp of a created intellect. Nevertheless, though incomprehensible, mysteries are intelligible. One of the primary duties of a believer is, through prayer, study, and experience, to grow in faith, i.e., to develop an understanding of what God has revealed. (Etym. Greek <i>mysterion</i>, something closed, a secret.)” (Catholic Dictionary found at www.catholicculture.org).</p>
<p>PF.5.20</p>	<p>Explain the significance of the ascension. (CCC 659, 665, 666, 667)</p>	<p>In his ascension, Jesus returns to the Father (body and soul) in glory and fulfills his earthly mission. This gives us the hope of one day being with Him forever. At the right hand of the Father, Jesus assures us the permanent outpouring of the Holy Spirit. Scripture Reference - Luke 24:50-53; Acts 1:1:11; Mark 16:19</p>
<p>PF.5.21</p>	<p>Explain what will happen when Christ comes again. (CCC 682, 1033, 1038, 1056, 1057, 1059, 1060)</p>	<p>At the Second Coming, Christ will judge the living and the dead. The dead will rise and their souls will be reunited with their bodies. Christ will judge everyone according to his or her works and acceptance or refusal of grace. Everyone (living and dead) will then be divided into two groups: eternal life and eternal punishment. The just (those with eternal life) will reign in the kingdom of God with Christ forever. Those with eternal punishment are eternally separated from God in whom all humanity finds happiness. Separation from God is by a person’s own free choice (the choice to reject God). Scripture Reference - Matthew 25:31-46; Acts 1:6-12</p>
<p>PF.5.22</p>	<p>Explains how Jesus’ death and resurrection are the atonement for evil in the world (CCC 604, 655, 658, 457)</p>	<p>Things can be tarnished, damaged, broken, scarred, so “something” needs to happen to set the thing right again. Human nature, likewise, when it hurts another desires to set things right by giving something back that is meaningful. Yet, how can we set right an injury to something divine if we are not divine? Jesus is the only answer because He is divine. His action, by ending the imperfect notions of sacrifice, opened us to accepting that loving Him through others is what is really needed. We as humans still make sacrifices by offering them up for a good cause in union with Jesus – but we know now it is not we who are earning something, but simply getting on board with the grace available to us through Jesus.</p>

PF.5.23	Identifies how God teaches and heals us through Jesus (CCC 422, 456-463)	See previous explanations of sacraments and atonement. Jesus fulfills everything in the Old Testament. Everything He did while on earth is significant. He remains with us in the Church. When we need help we can find it in Scripture, the Sacraments, and prayer. People in the Church do not heal and are imperfect, yet, through His grace in the sacraments, He gives us grace and heals us.
PF.5.24	Recognizes Jesus is with those who hope for eternal life (CCC 1523)	Jesus' continuous references to judgement, His Father, the Kingdom of God, etc., leave no doubt about the call to happiness in eternal life. His many analogies, for example to the vine and the branches, give us confidence He is with us now.
PF.5.25	Identifies the Spirit as the force that draws Jesus' followers into one Christian family (CCC 784, 739, 1197)	The Holy Spirit in the Trinity is the person whom we understand (beginning in Genesis) has the role to be the breath of life— movement and energy. Jesus Himself identifies the Holy Spirit in word, and the Holy Spirit is explicitly noted as the main character in the Acts of the Apostles giving power and movement to Jesus' ministry.
PF.5.26	Recognizes the Holy Spirit as helper, guide, and inspiration (CCC 738-739)	Sometimes the "Holy Spirit" seems to be a vague notion. It does take an element of faith to see that something is the Holy Spirit. This notion of faith can be similar to our trust in knowledge through science. For example, science tells us that we need vitamins, so we believe it because we trust science as the source.
PF.5.27	Expresses that the Church is the Body of Christ (CCC 872, 1123, 2003, 774-779, 787-796, 805-807, 1396)	Every part of the body is different and has a different role that makes up the whole. Every person in the Church is different and uses those differences to continue Christ's work on earth in a unique way.
PF.5.28	Identifies the Church as the sacrament of Christ in the world (CCC 752-757)	A sacrament is an outward sign given by Christ to give grace. God gave us the Church as a means to dispense the sacraments and guard the deposit of faith.
PF.5.29	Discusses how the Communion of Saints is the fullness of the Church (CCC 946-962, 1331, 1055, 2635)	Souls on earth are referred to as the pilgrim Church, the souls in purgatory as the Church suffering and those in Heaven as Church triumphant. We believe all souls are united in God, that they and the angels join us at Mass, hear our prayers, and can pray for us.
PF.5.30	Explains that Mary is honored by the Church and is the greatest of all saints (CCC 2030, 963, 1477)	God chose Mary for a special role and she stayed faithful. There is a difference between worship and veneration. As Christians, we are to only worship God, which means we give to him alone our praise and adoration. Veneration means that we have a deep respect and reverence for that person, which is especially due to Mary because of her great example.
PF.5.31	Recognizes the saints are models for living the life of virtue (CCC 867, 2030)	The Church spends a long time before it calls someone a saint because a saint is one who led a virtuous life and can be presented as an example.

PF.5.32	Recognizes that the roots of Christianity are Jewish (CCC 121-123)	Jesus and the disciples were Jewish and would have remained so as Jesus was the promised Messiah, yet the Jewish people said followers of Jesus are no longer Jewish. The Mass and many liturgical practices are Jewish in origin. The Old Testament traces the history of the Jewish People and the New Testament shows its fulfillment.
PF.5.33	Describes Tradition as referring to the living transmission of all that the Church is and believes (CCC 83-84)	Sacred Tradition with a capital “T” is the unchanging truth of the faith revealing itself to the faithful. Customs and tradition with a little “t” can be changed.
PF.5.34	Describes the sources of church teaching as Scripture and Tradition (CCC 80-83)	God’s love is revealed to us in Sacred Scripture and Sacred Tradition. As the New Testament canon was not assembled by the Church until the 4 th century, Sacred Tradition was handed on in person and through writings.
PF.5.35	Defines the family as the domestic Church (CCC 1655-1658, 1666, 2204)	The family is a unit where one first experiences love, differences, forgiveness, etc. It is communal in nature. The family is the first place to learn about the faith. Parents are the “first teachers” of the faith to their children.
PF.5.36	Interprets the Apostles’ Creed as a set of beliefs (CCC 190-191)	“Creed” comes from the Latin word <i>crēdere</i> – to believe. The basic tenets of the truths of the faith we believe are found in the Creed.
PF.5.37	Explains that when we say the Apostles’ Creed we are agreeing to our beliefs as Christians (CCC 197)	In the Old testament, it was Jewish custom to set up rocks to commemorate promises spoken, as once a word is spoken it is forever and unchanging. <i>Crēdere</i> is the Latin word for believe and so the creed should not be taken lightly. Each statement has withstood the test of time by Christians and is agreed upon for millennia. It is encouraged to not just say the words but take the words to heart.
PF.5.38	Identifies the four marks of the church as one, catholic, holy, and apostolic (CCC 813-865)	We are one as there is one truth as lived through the Body of Christ. We are holy because of Jesus and not because of its members, who will always be sinners, even among the priests. We are catholic, which means “universal” in that we accept anyone who desires to accept the faith. We are Apostolic as we have unbroken laying on of hands through the time of the apostles who continue the command to go forth and teach all nations.
PF.5.39	Outlines the Church’s unbroken line of succession from Saint Peter to today (CCC 100, 882, 892)	“You are rock and upon this rock I will build my Church” (Matthew 16:18) was said to Peter who died in Rome, making Rome where his successors (Linus, Cletus Clement, all the way to the current pope) in unbroken succession from Peter have mostly resided. Some successors were very sinful, but no truths of the Church have changed. The current successor of Peter is the Pope.
PF.5.40	Names different vocations (CCC 358, 1700)	Vocation comes from the word “vocare” which means “to call.” There are three states in life God calls us to: 1. Marriage, 2. Dedicated to the Church in canonical orders, or 3.

		Single life. Our goal is to be open to God’s will in whichever vocation He wants for us. Regarding these vocations, by virtue of our existence, every human is called to holiness and this should be our ultimate lifelong goal.
PF.5.41	Recognizes the laity’s share in the mission to bring the good news of Christ to the world (CCC 897-913)	The laity means all those not specifically set apart by the Church in consecration. Vatican II confirmed that the work of the Church is not just for the priests, who dispense the sacraments, but for the laity, who should faithfully represent the Church in the world. Catholics need to live their faith in every professional occupation.
PF.5.42	Recognizes the different types of writings used by Church leaders to communicate with the faithful (CCC 892-893)	This Vatican website, www.vatican.va , shows the various levels of writings used by church leaders. They have levels of importance according to who publishes it and the audience. Of highest importance are those statements made by the magisterium – the teaching authority for the whole church to the whole Church. Encyclicals are general letters from the Holy Father advising on a global issue. There are several other kinds of documents (letters, addresses, etc.). It is important for students to ask what the Church says (primary source) versus what someone tells them the church says (secondary source). Students should look into www.vatican.va and www.usccb.org .
PF.5.43	Describe how these writings have built upon one another through the ages to express understanding of truth and practice (CCC 888-896)	The older we get, the better understanding we have of things as well as the ability to apply what we know to current situations. The life of the Church is no different. While truths of the faith never change, our understanding of them in relation to current times is always growing. Take for instance Catholic Social Teaching. In 1891, the Church wrote its first Social encyclical applying the Gospel to government and business systems. Since then there have been regular documents building on this for what we now call Catholic Social Teaching.
PF.5.44	States the Church’s teaching to halt the arms race, the death penalty, and abortion (CCC 909, 2315, 2270-2073, 2266-67)	The <i>Catechism of the Catholic Church</i> as well as Social Encyclicals continually reinforce the dignity of each human life and describe things that are not in accord with this. The Church has been clear against the arms race and abortion. Capital punishment is a little more complicated. The Church says capital punishment is a right of the state in the event there is absolutely no other way to protect the common good, but it has also clearly stated that this is not a foreseeable need today and there are many other ways to protect others besides capital punishment. For this reason, there are Catholic activist groups that rally to save death row inmates and picket abortion clinics.
PF.5.45	Relates the mission of the church to Jesus’ ministries of community, word, worship, and service (CCC 831)	Jesus participated in the weekly Sabbath and prayed with friends, so the Church continues the Sabbath celebration, now on Sunday where remember Christ’s resurrection, with His presence and gatherings with others on various occasions for prayer. Jesus read and quoted the Old Testament, and John later said the Word (logos) is

		Jesus – representing that He is the end and means of Communication. The Church continues to enter into Scripture and communicate Jesus to us there and in the sacraments. Jesus continually referred to the worship due to the Father and so does the Church in its teaching and liturgy. From the washing of the feet to feeding the poor, we must follow Him. Therefore, the Church should be present by the clergy and laity in all areas of service to others, especially to the vulnerable.
PF.5.46	Explain the role of the Magisterium. (CCC 84, 85, 96, 97, 98, 888-892, 935)	The role of the Magisterium is to preserve the Church in the purity of the faith instituted by Christ. The Magisterium does this by interpreting the “deposit of faith” handed down by the apostles. The deposit of faith includes the Sacred Scriptures and Sacred Tradition. The Magisterium cannot change, add or delete truths in the Deposit of faith. Sacred Scripture and Sacred Tradition work hand in hand (e.g., sacraments have a basis in Scripture but Tradition helps us to fully understand their meaning and significance). Note - “Tradition” (with a capital “T”) are Catholic beliefs and practices not specifically found in the Bible but handed on to us by words, inspired writings, and practices from the apostles and Church fathers (leaders in the early Church), for example, the Assumption of Mary. The “traditions” (with a lowercase “t”) are customs, expressions, and practices that are not essential to the Catholic faith, for example, Advent wreaths, abstaining from meat on Fridays during Lent.
PF.5.47	Identify the author of Sacred Scripture. (CCC 136, 137)	God is the author of Sacred Scripture. He inspired its human authors (writers). In the first four centuries of the Church there existed the Old Testament as we know it and various letters and accounts on Jesus. It wasn’t until some councils at the turn of the 4 th century that the Church chose those Gospels and letters that are now in what we call the New Testament. Letters and Gospels from that time not in the canon of scripture are called Apocryphal.
PF.5.48	Describe the structure of Sacred Scripture. (CCC 138, 139)	Sacred Scripture includes the 46 books of the Old Testament and the 27 books of the New Testament. The four Gospels hold a central place in Sacred Scripture because they center on the life of Jesus. The Old Testament is the history of the Jewish people and the journey before Christ. The New Testament shows Jesus as its fulfillment as our promised Savior and Redeemer.
PF.5.49	Identify who is part of the Magisterium. (CCC 888-892)	Magisterium – comes from the Latin word “Magister” meaning “teacher”. The pope and the college of bishops together make up the Magisterium, the teaching authority of the Church. The college of bishops includes all the bishops throughout the world. Note - The pope is the successor of St. Peter. The bishops are the successors of the apostles. This is referred to as apostolic succession. Apostolic succession is the handing on of apostolic

		preaching and authority from the apostles to their successors, the bishops, through the laying on of hands (CCC 77, 861).
PF.5.50	Describe the role of a cardinal.	A cardinal is a bishop who can participate in the process for electing a pope. A cardinal is personally chosen by a pope. Currently, the color of the cardinals' symbolic robe and 'hat' is red.
PF.5.51	Explain the process for papal election.	When a pope dies or resigns, the governance of the Church passes to the college of cardinals. The cardinals hold a series of meetings to discuss the needs and challenges facing the Catholic Church. The cardinals have Mass at St. Peter's Basilica in Rome to invoke the guidance of the Holy Spirit in electing the new pope. Only cardinals under age 80 are eligible to vote. The cardinals process to the conclave in the Sistine Chapel where they take an oath of absolute secrecy before sealing the doors. They vote by secret ballot. Four rounds of voting take place each day until a candidate receives two-thirds of the vote. If no one receives the two-thirds vote, the ballots are burned with a mixture of chemicals to produce a black smoke that can be seen by the public. When someone receives two-thirds of the vote, the candidate is asked to accept the election. If he accepts, he is asked to choose a papal name and put on papal vestments. Then, the ballots are burned with a mixture of chemicals to produce a white smoke that can be seen by the public. Then the new pope is presented to the world. Though the elected pope could be any male baptized in the Church, the pope is typically selected from one of the cardinals. A non-cardinal has not been chosen since 1378.

5 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.5.1	Describes how when we are baptized into the Church, we proclaim the Paschal Mystery (CCC 1076)	The Paschal mystery is the suffering, death and resurrection which continue to redeem us. In the Baptism ceremony, the Paschal candle from the previous Easter is present as well as the oil, water and the Sign of the Cross. These outward signs remind us that Jesus' saving action is active now and we in our acceptance of Baptism open ourselves to committing to Christ.
CCM.5.2	Cites that through Baptism, God frees us from all sin (CCC 403-409)	This is a difficult concept as it deals with original sin and our freedom to continue to sin. Original sin is the analogical way of explaining that we bear the effects of humanity's choices. Sin chooses self over God. Both of these stay the same after Baptism, with the exception of the fact that we are now infused with the Sign of the Cross and have with us at every moment the commitment to Christ's mercy. We can still sin, but we have in Jesus the means to not bear the guilt sin brings.
CCM.5.3	Recognizes that Baptism calls us to share in the priesthood and mission of Christ (CCC 1268)	Jesus fulfilled Scripture in His role as priest, prophet and king. In joining the Body of Christ in the Church through Baptism we take on the role of the common priesthood of the faithful by realizing and acting that our life is to be offered as a sacrifice and at the service of helping others.
CCM.5.4	Describes water as an important sign in Baptism (CCC 1238)	Water is essential for life. It cleanses and refreshes. We cannot live without water. A lack of water makes us thirsty and later sick. It is a fitting symbol for what happens to our souls when united to Christ. Christ gives us living water that refreshes our souls in Baptism.
CCM.5.5	Describes the Church's method of welcoming new members as a process of initiation (CCC 1229-1252)	God gave us reason to know and seek Him. The Church encourages lifelong formation of conscience. When infants are Baptized, it is up to the parents to provide for catechesis. Those who are of the age of reason and desire to be baptized are usually encouraged to go through a program of catechesis before initiation to ensure the individual's choice is truly free and well-informed. While there are allowances for death-bed conversions, etc., the need for catechesis and conversion is customary and has been customary since the early days of Christianity.

CCM.5.6	Infers that Confirmation celebrates the presence of the Holy Spirit (CCC 1302-1303)	“Con” means “with” and “firm” means “strength” or “established.” Confirmation is associated with Pentecost. At Pentecost the Holy Spirit, whom Jesus promised, came down in the symbols of wind and fire. This established the course of the Church and gave the Church energy to continue.
CCM.5.7	Explains how Confirmation leads us from Baptism to the Eucharist (CCC 1394, 1212)	While the entire Trinity is present in all things, the Holy Spirit is traditionally known for the energy behind movement. Think of the wind and what happened during and after Pentecost. Our life is a continual response to grace which is supposed to culminate eternal union with God. The Eucharist as the Body of Christ is the most blessed of Sacraments due to the kind of union with Jesus it brings on earth.
CCM.5.8	Restates that in Confirmation we are sealed with the gifts of the Holy Spirit (CCC 698, 1303)	A seal not only marks the identity of the author but joins two things to protect inner content. This is the concept behind what is happening spiritually in the sacrament of Confirmation. The gifts of the Holy Spirit are those virtues that mark us as Christian and preserve our soul to remain on the path toward union with God.
CCM.5.9	Describes sacramentals as sacred signs that help us draw closer to God (CCC 1667)	Sacramentals are outward things that remind us of our call to holiness. Believing items have a magical power is wrong and called superstition, but these items, especially when blessed, should be treated differently because of what they represent and their purpose. Some examples of sacramentals include the rosary, blessed palms, holy water, crucifixes, and wedding rings.
CCM.5.10	States that the marriage covenant is built on Christ’s love for the Church (CCC 1617)	From Genesis to the crucifixion to Revelation, Marriage is the image of Christ’s love for the Church because both are based on mutual commitments to each other which involve a love that is sacrificial and unconditional.
CCM.5.11	Recognizes that in the Sacrament of Matrimony a man and woman promise to always love and be true to each other (CCC 1638-1641)	In today’s culture marriage is spoken of in two ways. There is a civil, or legal, marriage where a couple is married in the law. In terms of the Church there is also the benefit of receiving the Sacrament of Marriage where a couple deliberately places themselves under the umbrella of grace available in the Sacrament and calls upon the Church as witness. The promise to love and be true to a spouse does not depend on feelings of affection that could lessen or strengthen over time, but a choice to love and be true no matter how you feel. A marriage covenant lasts until one of the spouses die.
CCM.5.12	Identifies marriage as part of God’s plan from the very beginning (CCC 1602)	Although Catholics need not take the creation story literally, we believe in the basic theological principles it teaches us: God made everything good and God created mankind male and female to be partners as it was not good that man was alone.

CCM.5.13	Identifies Matrimony as a sacrament at the service of communion (CCC 1534)	God’s purpose in creating us is for Communion with Him. He created us in such a way that we learn to find Him as we learn to have communion with ourselves and others. God made us male and female, equal with complementary differences. He designed this as a sign of His love that brings forth life. As the closest image of God’s desire for communion, this union is given grace in a Sacrament.
CCM.5.14	Identifies the Eucharist as the source and sign of unity in the Church (CCC 324-1327)	The Eucharist is the “source and summit” (<i>Lumen Gentium</i> , 11) of the Christian life as it is Jesus’ body, blood, soul and divinity. He is the reason for the Church and why we are in it.
CCM.5.15	Explains that in the Eucharist we celebrate and receive Jesus Christ; it is a memorial, a meal, and a sacrifice (CCC 1328-1330)	These concepts are difficult to understand and take an acceptance of faith– that the Eucharist, through transubstantiation, is Jesus, and that while we know the earthly meaning of memorial, meal and sacrifice, the Eucharist is a continuation of Jesus dying once and for all.
CCM.5.16	Indicates that we recognize Jesus in the breaking of the bread. Jesus is the Bread of Life (CCC 1329)	“Breaking of the Bread” was a Jewish custom and term for a gathering of friends where the host would “break the bread” to share. After the Last Supper this term began to be used in referring to Jesus at the Supper (see the story of Road to Emmaus Luke 24:13–35). The term “Bread of Life” was a term Jesus gave Himself after which many stopped following Him. See John 6
CCM.5.17	Explains that the Sacrament of Reconciliation provides for forgiveness of sins committed after Baptism (CCC 1425-1426)	Can God forgive us without the Sacrament of Reconciliation? Yes, but it has been asked we do this not only to express sorrow, but to get the grace of a sacrament for strength. Even if we feel we have no sin (which is silly), we should want to receive the grace given in the Sacrament. If someone commits a mortal sin, it must be confessed in the Sacrament of Reconciliation as this is the ordinary means of forgiveness for serious sin.
CCM.5.18	Discusses how the Sacrament of Reconciliation strengthens our relationship with God and others (CCC 1468-1470)	Physically voicing our faults, saying “sorry” and resolving to try not to sin again takes humility, yet is also what humans do when a relationship has been hurt. Growing in humility and confidence of being loved by God helps us to how we should view and treat others.
CCM.5.19	Describe how we repair our relationship with God and the Church when we have sinned (CCC 1490, 1491, 1492)	We repair our relationship with God and the Church through the Sacrament of Reconciliation. This involves three essential actions of the penitent: <ol style="list-style-type: none"> 1. Repentance (showing sorrow/contrition). Repentance (also called contrition) must be inspired by motives that arise from faith. If repentance arises from love of charity for God, it is called “perfect” contrition; if it is founded on other motives, it is called “imperfect.” 2. Confession (disclosure of sin to the priest)

		3. Penance - the intention to make reparation (repair the harm caused by the sin and have the firm purpose of not sinning again). The priest then absolves us of the sins we confess.
CCM.5.20	Recognizes that in the Sacrament of Reconciliation the Church celebrates God’s forgiveness and we trust in God’s mercy (CCC 1469-7140)	In the Old Testament and in many world religions, when one sinned, they had to offer sacrifice and be punished. God became man to teach us “one and for all” that His love is everlasting. So no matter how bad or however many times we sin, we can always find God’s forgiveness and mercy in the Sacrament of Reconciliation if we are truly sorry.
CCM.5.21	Explain why Reconciliation and Anointing of the Sick are identified as sacraments of healing. (Penance CCC 1486-1498; Anointing of the Sick CCC 1527-1532)	Reconciliation heals our spiritual relationship with God and the Church when we have sinned. Anointing of the Sick helps us endure the difficulties of serious illness or old age.
CCM.5.22	Describe how the special graces of the Sacrament of Reconciliation help us live a life of faith. (CCC 1496)	The special graces of the sacrament of Reconciliation help us to: reconcile with God, reconcile with the Church, reduce the eternal punishment incurred by mortal sins, reduce (at least in part) temporal punishments resulting from sin, have peace and serenity of conscience, spiritual consolation, and increase our spiritual strength for living a life in Christ.
CCM.5.23	Describes how the sacrament of Anointing of the Sick heals us (CCC 1506-32)	We are body and soul. Both can get sick. The Lord has permitted the Sacrament of Anointing to heal at times if it is His will (e.g., Lourdes). This Sacrament recognizes Jesus’ command to the Church to “heal the sick” and continues His ministry of healing the soul at all times.
CCM.5.24	Explains that when we receive the Sacrament of Anointing of the Sick, we are united with Jesus’ suffering on the cross (CCC 1521)	John Paul II said “Suffering is in the world to release love.” “Offering it is up” is the common mantra for uniting our suffering to Christ’s as a prayer. As Christ’s saving act in “God’s time” is continuous in our time, when we unite our sufferings to His, we are participating in His saving act.
CCM.5.25	Outlines how Anointing of the Sick continues Jesus’ saving work of healing (CCC 1511-1513)	The sacraments are all united to Christ’s suffering, death and resurrection. It is a weak analogy, but participating in the sacraments is like Crush in Nemo (in “Finding Nemo”) catching the ocean current: participating in sacramental grace gives us access to Christ’s continuous stream of saving work, making virtue easier. A part of Christ’s continuous

		saving work is healing. Healing of the soul is more important because this lasts for eternity.
CCM.5.26	Describe how the special graces of the sacrament of Anointing of the Sick help us live a life of faith (CCC 1134)	The special graces of the sacrament of the Anointing of the Sick help us to: unite to the passion of Christ, have strength, peace, and courage to endure the sufferings of illness or old age, forgive our sins (if the sick person was not able to obtain it through the sacrament of Penance), have restoration of health (if it is conducive to the salvation of our soul), and prepare for passing over to eternal life. Scripture Reference – James 5:13-15
CCM.5.27	Identify proper times for Anointing of the Sick (CCC 1528, 1529)	The proper time for receiving the Anointing of the Sick is when a person begins to be in danger of death because of illness or old age. A person may receive this sacrament each time he/she falls seriously ill and when the illness worsens.
CCM.5.28	Identify who can give the sacrament of Anointing of the Sick (CCC 1530)	Only priests (which includes the bishops) can give the sacrament of the Anointing of the Sick.
CCM.5.29	Describe the rite of Anointing of the Sick (CCC 1531)	The celebration of the Anointing of the Sick consists of the anointing of the forehead and hands of the sick person. The priest or bishop also says a prayer asking for the special grace of this sacrament.
CCM.5.30	Identifies Holy Orders as a Sacrament at the service of communion (CCC 1536, 1581)	Holy Orders includes three degrees: episcopate (bishops), presbyterate (priests), and diaconate (deacons). This sacrament configures the recipient to Christ by a special grace of the Holy Spirit, so that he may serve as Christ’s instrument for his Church. By ordination one is enabled to act as a representative of Christ, Head of the Church, in his triple office of priest, prophet, and king. This mark exists despite the human sinfulness of the man. It takes faith for us to see beyond the human to the grace of the sacrament, beyond personality to the truth in the Liturgy which holds the continuum of the Faith.
CCM.5.31	Recognizes Holy Orders as the sacrament through which the Church continues the apostles’ mission (CCC 1536, 1556)	In the Old Testament, the Tribe of Levi were the priests, which were those designated to serve the people in their efforts for union with God. Jesus, in His many actions and particularly at the Last Supper, told the apostles they must do as He does. Bishops and priests must continue to dispense the Sacraments. The laity, as defined in Vatican II, must be the ones to bring Gospel principles into business and daily life practices.
CCM.5.32	Explains how bishops, priests, and deacons serve the Church in different ways (CCC 1562-1571, 1594-1596)	Bishops: By ordination to the episcopacy, bishops receive the fullness of the Sacrament of Holy Orders and become successors of the Apostles. Through this Sacrament, a bishop belongs to the college of bishops and serves as the visible head or pastor of the local church entrusted to his care. As a college, the bishops have care and concern for the apostolic mission of all the churches in union with and under the authority of the

		<p>Pope—the head of the college of bishops, the Bishop of Rome, and the successor of St. Peter.</p> <p>Priests: By ordination, “priests are united with the bishops in [priestly] dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops’ prudent co-workers” (CCC, no. 1595). With the bishop, priests form a <i>presbyteral</i> (priestly) community and assume with him the pastoral mission for a particular parish. The bishop appoints priests to the pastoral care of parishes and to other diocesan ministries. The priest promises obedience to the bishop in service to God’s people.</p> <p>Deacons: The title <i>deacon</i> comes from the Greek word <i>diakonia</i> meaning “servant.” A deacon has a special attachment to the bishop in the tasks of service and is configured to Christ, the Deacon—or Servant—of all (cf. CCC, nos. 1569-1570).</p> <p>“There are two degrees of ministerial participation in the priesthood of Christ: the episcopacy and the presbyterate. The diaconate is intended to help and serve them” (CCC, no. 1554). The three degrees of the Sacrament of Holy Orders—bishop, priest, and deacon—are all conferred by ordination.</p>
CCM.5.33	Describes how God offers forgiveness to everyone through Jesus (CCC 227, 2010, 1441-1442)	It was through the Jewish people that God prepared the world for His coming. That humanity had difficulty understanding God’s love is clear. When God became man in Jesus, Jesus often broke down Jewish notions of who God loved, demonstrating it was everyone, including sinners and gentiles. Anyone who accepted Him was His.
CCM.5.34	Describes Christ as the sacrament of God and greatest sign of God’s love (CCC 1076)	A Sacrament is an outward sign of the inner reality of grace. God became man in Jesus. Jesus was an outward sign pointing to the reality of God. A “sign” does not mean that something is not real or only symbolic, but that it actually conveys what it points to. The root of “in-carn-ation” means to take on flesh, which Jesus did while maintaining his full divinity. Jesus taking flesh made him a visible sign to us of God. God created us to be in union with him, but humanity wasn’t understanding. Every word and action of Jesus is essential for us to know God.
CCM.5.35	Relates that we are reconciled with God and the Church (CCC 433)	The root of reconciliation means “to be with again.” We daily make choices that lead us closer or farther, but the Church remains ready to accept us in our desire to become closer and reconciled. This is done in many ways, one of which is the Sacrament of Reconciliation, where we say with words and heart that we are sorry.

CCM.5.36	Recognizes the laying on of hands and prayer of consecration are the main parts of the Sacrament of Holy Orders (CCC 1573)	In Jewish liturgical tradition and continued with the apostles, the laying on of hands is the outward sign of the transmission of the grace to take on the new mission. Something that is consecrated is set apart solely for the use of the Church. For instance, a chalice, once blessed should not be used to drink soda. A priest is set apart for the service of the Church. Even if the person of the priest is not holy, the grace of the Sacrament of Holy Orders is still transmitted to us. For example, even if a chalice is tarnished, it is still blessed and can be used in Mass, its imperfection having no effect on the grace given to us.
CCM.5.37	Identifies the Sacraments of Initiation, Healing and Commitment (CCC 1211-1212, 1421, 1534-1535)	The process in any relationship involves meeting each other, agreeing to continue the relationship, caring for the others needs and apologizing when we hurt that relationship through selfishness, and then committing to accept the other in a commitment-a status of friendship. The Sacraments help us in this process. The sacraments of initiation are Baptism, Confirmation and Eucharist. As such, they are distinguished from the Sacraments of healing (Anointing of the Sick and Reconciliation) and from the Sacraments of Service (Marriage and Ordination).

5 - Celebration of the Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.5.38	Explain the purpose of the Liturgical year. (CCC 1194)	The liturgical year “unfolds the whole mystery of Christ “from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord” (CCC 1194).
CCM.5.39	Explain how celebrating the memorials of the saints supports the purpose of the liturgical year. (CCC 1173, 1195)	By celebrating the memorials of the saints (Mary, the apostles, martyrs, and other saints), the Church witnesses the Paschal mystery in the lives of the saints who have suffered and been saved through Christ. We are also given encouragement by their example of holiness.
CCM.5.40	Explain how the Sunday cycle for the Liturgy of the Word supports the purpose of the liturgical year.	The Sunday cycle for the Liturgy of the Word is divided into three years: A, B, and C. In Year A, we read mostly from the Gospel of Matthew. In Year B, we read the Gospel of Mark and chapter six of the Gospel of John. In Year C, we read the Gospel of Luke. The Gospel of John is read during the Easter season in all three years. By the end of the three-year cycle, we hear the unfolding of the mystery of Christ from all four Gospels. The readings for all three cycles are found in the Lectionary. The Gospel readings are also found in a special “Book of the Gospels” that may be carried in the entrance procession

		for Mass. This book is often ornate and beautifully bound to represent the dignity and special place of the Gospel. http://www.usccb.org/bible/liturgy/index.cfm?refresh=1
CCM.5.41	Describes Christ’s action in our lives through the Sacraments (CCC 1114-1116)	God loves everyone and calls them to union with Him, whether Catholic or not. Other religions have aspects of the Truth that are good. As Catholics, we believe that we have the fullness of the faith and not just parts of it. The Sacraments are one of the parts that other religions may not have or have only partially. The Sacraments dispense grace. A poor analogy is that the Church is the faucet, we need only tap to receive nourishing and refreshing water, whereas others don’t have a faucet, so they must walk to retrieve water, boil it to purify it, etc.
CCM.5.42	Relates that the Introductory Rite unites us and prepares us for worship (CCC 1154)	Humans greet one another as a sign of mutual respect and openness. The purpose of the Holy Sacrifice of the Mass is union with God – relationship; hence the Introductory Rites are the first step to intimate union. The Introductory Rites include: <ol style="list-style-type: none"> 1. Entrance Procession and song or chant 2. Sign of the Cross and Greeting 3. Penitential Rite 4. Kyrie (Lord, have mercy) 5. Gloria 6. Collect (Opening Prayer)
CCM.5.43	Explains that during the Liturgy of the Word we hear the Word of God (CCC 1154-1155)	During the Liturgy of the Word, Scripture, the Word of God, is read from the book called a Lectionary. Scripture is cycled through three years so we can hear it all. Readings may follow the theme of the Liturgical season. The Gospel is particularly important as it teaches us about Jesus. This is why we stand in reverence as we listen to the Gospel being proclaimed.
CCM.5.44	Recognizes in the Concluding Rites of Mass we are sent to live as disciples of Jesus (CCC 1823, 1816)	Mass comes from the word <i>Missa</i> which means sent. After having received the Lord we are given a blessing and then dismissed, or sent, to go in peace to love and serve Him.
CCM.5.45	Traces the cycle of the liturgical calendar (CCC 1163-1173)	Anniversaries and holidays hold the purpose of remembering so as not to forget something important. Each feast day and season is set to help us remember what is of value. The seasons of Advent, Christmas, Ordinary Time, Lent and Easter all center on Jesus. Interspersed throughout are feast days of saints– all of whom have different stories that illustrate the many ways we can live out our faith.
CCM.5.46	Identifies the two main parts of the Mass: the Liturgy of the Word and the Liturgy of the Eucharist (CCC	The Mass consists of four main sections. They are: Introductory Rites; Liturgy of the Word; Liturgy of the Eucharist and; Concluding Rites. The liturgies have roots in the Jewish liturgy and the Catholic integration for New Testament and the Eucharist is

	1103, 1154, 1346-1349, 1330, 1345-1355, 1363)	recorded as early as 100 AD by Justin Martyr. Sacred Scripture communicates the Word. The Lectionary which contained Scripture, like the Bible, is treated reverently. The podium is called the ambo or lectern and only used for the Liturgy of Word. The altar is used only for the Liturgy of the Eucharist. While we in our ignorance get bored and daydream during the Liturgy of the Eucharist, the angels and saints join us at this most sacred part of the Mass.
CCM.5.47	Indicates that participation in the Mass on Sundays or Saturday evening is one of the precepts of the Catholic Church (CCC 2180-2182)	Parents set rules to teach us what is good and help us be safe and become responsible people. For instance, Parents would not allow a child to eat only potato chips for all meals every day. The Church sets up rules as things we are obliged to do in order to become spiritually healthy. Keeping the Sabbath Holy by attending Mass on Sundays is one of those rules that we are obliged to follow as we are best able.

5 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.5.1	Identifies the conditions for serious sin (CCC 1857-1864)	A mortal sin is when the act itself is serious (breaking a commandment) and you know it is wrong but choose to do it anyway.
LC.5.2	Practices acts of service (CCC 852)	Service is best when helping someone without expectation of gratitude, reward or praise.
LC.5.3	Identifies Biblical teaching about moral choice (CCC 1753, 1777, 1781)	Our choices are affected by our reason and conscience. Sometimes we react with emotions, but it is best to make choices with thought, advice and prayer.
LC.5.4	Explains our call from God to love and respect ourselves and others (CCC 1878, 459, 1823)	God made us the way we and others are on purpose and unconditionally loves each. Disrespecting ourselves or others is disrespecting the one who created us.
LC.5.5	Identifies the holy days of obligation (CCC 2043, 2180)	January 1 – Mary, Mother of God Ascension of the Lord- In the Diocese of Owensboro, it is celebrated in place of the Seventh Sunday of Easter each year (but is traditionally the fortieth day after Easter). August 15 – Assumption of Mary November 1 – All Saints December 8 – Immaculate Conception December 25 - Christmas

LC.5.6	Identify one’s talents and the use of these talents (CCC 1880)	We have differences and gifts that are intended to help others. Some of these gifts do not appear until later on in life. One gift is no better than others even though sometimes the world does not give this impression. When we meet the Lord, it will not matter if we were an NBA star or a janitor. It will only matter that we used our gifts to help others and share the Gospel.
LC.5.7	Describes how to form a healthy conscience (CCC 1783-1785, 1798, 1802)	We learn through our senses: seeing, hearing, touching, tasting, and smelling. Watching what we see and hear affects what goes into our mind. We should intentionally be careful to use our senses to do things that make us better.
LC.5.8	Evaluates the gift of sexuality and chastity (CCC 2395)	God made us good. As we get older we get interested in romantic relationships and this is good. The main point of chastity is to not be selfish in these relationships and treat the other with respect. For instance, dating someone else because they will make you more popular is not kind to the other person. Married and single people all should practice chastity by respecting those in relationship with us and not using them for selfish reasons.
LC.5.9	Recognizes the sexual dimension of being fully human (CCC 2332, 2362)	God made us male and female on purpose – different but complementary and equal in dignity. The purpose is to have a relationship built on a sacrificial love so that life may be brought forth in this environment.
LC.5.10	Identifies selfishness as the basis of evil (CCC 1931)	God desires us to be in union with him. It’s as simple as that. Choices to do what we want instead of what God wants are selfish. The opposite of love is not to hate, but to use wrongly and to be selfish.
LC.5.11	Explain that as Christians we must respect our bodies and the bodies of others (CCC 2288-2291)	Poisoning ourselves or others is easily seen, hopefully, as wrong. This is because we know instinctively that life and self-preservation is good. At times in history some believed that our souls were eternal but our bodies were a hindrance because of temptations that it brings, but this is wrong. The belief about the soul is correct, but how could our bodies be bad if they were given by God as a way to bring us closer to him? There are two opposite extremes: harming our body or overly focusing on it.
LC.5.12	Names the four cardinal virtues (CCC 1805-1809)	Before Jesus, the Greek philosophers named Prudence, Justice, Fortitude and Temperance as the virtues (good habits) on which all life’s virtues hinge (“cardo” means hinge).
LC.5.13	Defines the service element of each vocation (CCC 910, 1653)	God calls each person to union with Him. To help this, he created us with a need for socialization and a type of union with others that involves acceptance and lack of selfishness (sacrifice). Additionally, God became man and demonstrated for us in Jesus that love means caring for the other. In one of His last initiated actions on earth, He washed the feet of the Apostles and told them to do as He did, which is to serve others.

LC.5.14	Describe how vocations are ways to serve God and the Church (CCC 2030, 898, 876)	“Vocare” means “to call” in Latin. The call of everyone is holiness which is union with God on His terms. Whether dedicated to the Church in consecration, in the Sacrament of marriage or single life, all share the same call and goal. Each vocation is enabled to serve the Church. Bishops and priests serve the Church in the circle of the Sacraments. Married persons serve the Church by raising good individuals and becoming involved in public policy, and those who are single can dedicate themselves to a particular ministry because they do not have the primary obligation of placing family first or parish community first.
LC.5.15	Recognizes that Jesus calls us to conversion (CCC 160)	Sometimes we see the saints as set on an easy course of holiness. The reality is that each day is a new day of choices and that each day we live as humans we will have human temptations toward selfishness. Conversion means changing our direction to be toward Him versus selfishness.
LC.5.16	Associates one’s relationship to others with one’s relationship to Jesus (CCC 1877-1878)	Jesus said, “what you do to the least of my brethren, you do to me.” We also know that every human deserves our respect and are infinitely loved by God and called to conversion. As a parent can’t help but care for a child who chooses to cut all ties, we should care for all as someone Jesus desires to redeem.
LC.5.17	Demonstrates the need to reach out to the needy as continuing the work of Jesus (CCC 886, 1435, 1825)	God became man in Jesus and in this time on earth demonstrated reaching out to the marginalized. He had strong words against the Pharisees/Sadducees. The importance of vulnerability was demonstrated once and for all by the Passion, death and resurrection of God made man in Jesus.
LC.5.18	Applies the call to love neighbor as self (CCC 1823)	Empathy is a skill. Placing oneself in the mind of another is good on many levels. More often than not, sadly, we judge others according to our ideas, yet when someone does that to us, we wish they understood our position. Respecting the other and accepting them where they are without judgment is what we want others to do to us and so we should do for others. However, in all this we should recognize the calling of God to not be selfish but open ourselves to a relationship with Him.
LC.5.19	Identifies that we are called to respect the Jewish people and others’ way of worship (CCC 62, 816, 820-822)	As Catholics we are “fulfilled Jews.” The Jewish people are waiting for a Messiah and we believe that was Jesus. Jesus was Jewish. It was not until the Jewish people said that if you believed in Jesus, you could not call yourself Jewish that we separated from them. All religions have some beautiful good things in them. As Catholic we believe we have the fullness of the Faith, while other religions may have parts of it.
LC.5.20	Compares the concept of steward and owner (CCC 2401-2431)	The “universal destination of goods” is the principle that God gave creation to man for its use and care to everyone equally. So, while we may own property, it is still part of creation that ultimately belongs to everyone. In fact, once someone dies, their property

		is no longer theirs but goes to someone else. All of our ownership of material goods is temporary.
LC.5.21	Defines the role of steward (CCC 373)	“In God’s plan man and woman have the vocation of ‘subduing’ the earth as stewards of God. This sovereignty is not to be an arbitrary and destructive domination. God calls man and woman, made in the image of the Creator ‘who loves everything that exists’ to share in his providence toward other creatures; hence their responsibility for the world God has entrusted to them.” (CCC 373)
LC.5.22	Explain the reality of sin. (CCC 386-387, 407, 1847-1848)	“The doctrine of original sin, closely connected with that of redemption by Christ, provides lucid discernment of man’s situation and activity in the world. By our first parents’ sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails “captivity under the power of him who thenceforth had the power of death, that is, the devil.” Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action, and morals.” (CCC 407) “When tempted by the devil, the first man and woman allowed trust in their Creator to die in their hearts. In their disobedience, they wished to become “like God” but without God and not in accordance with God (Genesis 3:5). Thus, Adam and Eve immediately lost for themselves and for all their descendants the original grace of holiness and justice (friendship/communion with God).” (CCC 75)
LC.5.23	Explain Original Sin and its consequences for all humanity. (CCC 1714).	“Original sin, in which all human beings are born, is the state of deprivation of original holiness and justice. It is a sin “contracted” by us not “committed”; it is a state of birth and not a personal act. Because of the original unity of all human beings, it is transmitted to the descendants of Adam “not by imitation, but by propagation.” This transmission remains a mystery, which we cannot fully understand.” (CCC 76) In consequence of original sin human nature is wounded subject to ignorance, to sufferings, and to the dominion of death and is inclined toward sin. This inclination is called concupiscence.” (CCC 77) Although Baptism delivers us from Original Sin, we still have the effects which weaken our will and tempt us to sin when exercising our freedom. “Within us, then, is both the powerful surge toward the good because we are made in the image of God, and the darker impulses toward evil because of the effects of Original Sin.” (USCCB) Scripture Reference – Genesis 3:15-19
LC.5.24	Describe mortal sin. (CCC 1874)	Mortal sin is a grave sin that destroys the loving relationship with God. There are three conditions for a sin to be a mortal sin: grave matter (carnal and spiritual sins against God,

		neighbor and self), full knowledge (complete awareness), and deliberate consent (freely made choice). If not repented of, it results in the loss of God’s grace and love and exclusion from the Kingdom of God. Scripture Reference – 1 John 5:13-17
LC.5.25	Describe venial sin. (CCC 1875)	Venial sin does not destroy your relationship with God, but does weaken it and hinder us in our practice of virtue and moral good. Over time, venial sins can have serious consequences as they can tempt us bit by bit to commit mortal sin. Venial sins can be repaired through charity, reception of the Eucharist, and participation in Reconciliation.
LC.5.26	Explain how to determine if a human act is morally good. (CCC 1757, 1760)	The three elements that determine the morality of human acts: the act itself (what we do), the intention or goal of the act (why we do the act), and the concrete situation or circumstances surrounding the act (where, when, how, with whom, the consequences, etc.). All three elements must be good for the act to be morally good. Note – It is important to distinguish that Catholic morality is objective and universal, not relativistic or subjective. It is valid for all people, because all people are created in God’s image and have a vocation to Beatitude. An evil action cannot be justified by reference to a good intention. The end doesn’t justify the means (St. Thomas Aquinas: CCC 1759). “An act is morally good when it assumes simultaneously the goodness of the object, of the end, and of the circumstances. A chosen object can by itself vitiate an act in its entirety, even if the intention is good. It is not licit to do evil so that good may result from it. An evil end corrupts the action, even if the object is good in itself. On the other hand, a good end does not make an act good if the object of that act is evil, since the end does not justify the means. Circumstances can increase or diminish the responsibility of the one who is acting but they cannot change the moral quality of the acts themselves. They never make good an act which is in itself evil.” (CCC 368) “There are some acts which, in and of themselves, are always illicit by reason of their object (for example, blasphemy, homicide, adultery – the Decalogue). Choosing such acts entails a disorder of the will, that is, a moral evil which can never be justified by appealing to the good effects which could possibly result from them.” (CCC 369)
LC.5.27	Explain how the Church guides us in moral questions. (CCC 2050, 2051)	As teachers of the Church, it is the responsibility of the Magisterium (pope and bishops) to help us apply our faith in matters of morality. In order to sustain the truths of the faith, Jesus transferred his infallibility on St. Peter, the apostles, and their successors (the living Magisterium) when teaching on matters of faith and morals. Through the gift of infallibility, the Holy Spirit guides the Church and ensures that the pope and bishops

		(when in communion with the pope) can definitively proclaim a doctrine of faith or morals which is divinely revealed as representing the truth of God without error. It is important to note that infallibility refers only to definitive statements on truths of the faith or morals for the belief of the faithful.
LC.5.28	Explain the five precepts of the Church. (CCC 2041-2043;2047, 2048)	In order to live a moral life, we need to be nourished by liturgical life. The Precepts of the Church describe the minimum effort we must make in prayer and in living a moral life. 1 - You shall attend Mass on Sundays and holy days of obligation. This requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints. (CCC 2042) 2 - You shall confess your sins at least once a year. This ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness. (CCC 2042) 3 - You shall receive the sacrament of the Eucharist at least during the Easter season. This guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy. (CCC 2042) 4 - You shall observe the days of fasting and abstinence established by the Church. This ensures the times of ascesis and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart. (CCC 2043) 5 - You shall help to provide for the needs of the Church. This means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability. (CCC 2043)

5 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.5.1	Explains that devotions are a form of prayer that can help us encounter God (CCC 1674-1676)	People have different tastes in music. Similarly, people are attracted to different devotions in the Church at different times.
CP.5.2	Recognizes prayer in the Scriptures, especially the Psalms as the public prayer of the Church (CCC 1174-1178)	Prayer is communication with God. Examples of people addressing God are all through Scripture. It is interesting to note, for instance in the Psalms, some of them are laments, expressing frustration, begging for mercy or help or words of awe and praise. The Liturgy of the Hours is a prayer of the Church that uses the Psalms.
CP.5.3	Recognizes types of prayer: personal and communal, blessing,	Prayer is communication with God. As many ways we communicate with others, we can communicate with God. There are types of prayer we emphasize, such as adoration,

	adoration, praise, thanksgiving, contrition, petition (CCC 1174-1175, 2096-2097, 2628-2638, 2704-2724)	<p>thanksgiving and contrition, but every form of honesty and openness with God is a prayer, such as seen in psalms of lament, etc.</p> <p>The Holy Spirit inspires expressions of five basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise.</p> <ul style="list-style-type: none"> ● Blessing - a prayer that calls God's blessing upon us or others (Numbers 6:24-26) ● Petition - a prayer that asks God for what we need, including forgiveness (Numbers 12:13) ● Intercession - a prayer that asks God for what others need (Psalm 122:6) ● Thanksgiving - a prayer thanking God for what He has given and done (John 11:41-42) ● Praise - a prayer that glorifies and honors God (Psalm 113:1-3)
CP.5.4	Determines that Jesus is our model for prayer (CCC 520, 2601)	Jesus is seen praying privately, communally, in the synagogue. We see him lamenting in the Agony of the Garden and teaching disciples the Our Father. What is also seen is that in Jesus Himself, who is God become man, is the overall attitude behind all actions as human – that which desires union. His last prayer of petition at the last Supper was “that all may be one”.
CP.5.5	Explains that God gave Jesus the words of the Lord's Prayer, the most perfect of prayers (CCC 2774, 2775, 2776, 2798, 2799, 2800)	We say that The Our Father is one of the best prayers because it is what Jesus taught when asked. It must be remembered that it is not the words that make it perfect but the attitude the words represent. Praying the Lord's Prayer brings us into communion with God and Jesus. The seven petitions in the Lord's Prayer develop in us the will to become like God, and they foster a humble and trusting heart. Scripture Reference – Luke 11:1-4
CP.5.6	Describe the 7 petitions in the Lord's Prayer (CCC 2857)	In the Lord's Prayer, the object of the first three petitions is the glory of God the Father: the sanctification (holiness) of His name, the coming of the kingdom, and the fulfillment of His will (we want what God wills). The other four petitions present our wants to God. They ask that our lives be: nourished (materially and spiritually), healed of sin, strong against temptation, and made victorious in the struggle of good over evil.
CP.5.7	Explains that when we unite our prayers with those of Jesus, our prayers are always heard (CCC 2614-2615)	Throughout Scripture we are taught to do all in the name of Jesus and you will recognize that prayers tend to have an ending such as “in Jesus name we pray”. The concept of doing something “in the name of” is one that the Jewish people understood in meaning they were in union with the essence of that person.
CP.5.8	Recognizes that we ask God's forgiveness during the Penitential Rite of the Mass (CCC 987, 2839)	Before we meet someone important we tend to make sure we dress well, have our face washed, etc. It is a good humility and sign of respect that we want to be at our best

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		before God. Examining our conscience and being sorry for our sins is like washing our soul before attending to the sacredness in the events about to happen.
CP.5.9	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	Sign of the Cross Grace (before/after meals) Guardian Angel Lord's Prayer Hail Mary Glory Be Examination of Conscience Act of Contrition Stations of the Cross Rosary Adoration of the Blessed Sacrament Memorare Angelus (Regina Caeli in Easter Season) St. Michael the Archangel Vocations Prayer Magnificat * Nicene Creed* Divine Mercy Chaplet *

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6 - Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.6.1	Identifies that the Book of Genesis is about beginnings--God created the universe, God is the source of all life (CCC 120, 289, 337, 355)	It is good for students to know that Catholics need not take the first stories of Genesis literally, but accept the principles it teaches. God made all. He made it good. God gave mankind dominion. He made us in His image and likeness, male and female. Man chose selfishness.
PF.6.2	Relates the biblical teaching about God’s goodness in us and all of creation (CCC 282-301)	The fact that “God saw that it was good” is simple yet important. As we get older we tend to judge goodness/badness against other things, but the reality is that man, no matter what, is created and loved by God.
PF.6.3	Indicates that human beings are created in God’s image and likeness (CCC 356-361)	God gave mankind reason to seek/find truth, which is God. He gave us freedom to choose Him, who is Love. He created us male and female whose difference and complementarity is an image of the Trinity and God’s love for the Church.
PF.6.4	Relates God created human beings as body and soul (CCC 362-368)	The soul is that part of us that is intangible and spiritual. The Latin word for soul is ‘anima’ - that which animates/gives life. Before Jesus, Greek philosophers noted this aspect of humanity and concluded the soul had an eternal dimension.
PF.6.5	Relates that God continues to create for our enjoyment, respect, and stewardship (CCC 257, 319-321)	“Consider the lilies of the field” (Luke 12:27) is one of the passages in which Jesus explains that creation is a sign and act of love for us. Stewardship means taking care of something. Imagine spending a long time making a gift for someone you love at that person spitting on it or throwing it away. God gave us creation and we should be good stewards out of respect for Him who gave it to us and the others whom God loves and gave it to.
PF.6.6	Relates that the Revelation of God’s love comes in stages (CCC 54-73)	God reveals himself to us in many ways, such as the beauty of creation. Just like kindergarten student can’t take calculus, the Old Testament gradually teaches us who God is through events in Salvation History through his covenants with Noah, Abraham, and the patriarchs, and through the journeys of the Israelites and the prophets.
PF.6.7	Summarizes how evil entered the world through a human act (CCC 215, 397-398)	Philosophically speaking, evil is the absence of good, as darkness is the absence of light. God gave man free will to choose. To choose God’s will is good. Selfishness is contrary to union with God. In the beginning mankind chose to separate himself through selfishness.

PF.6.8	Determines that Abraham and Sarah are models of faith in their response to God's call (CCC 59, 72, 145, 705, 762, 2570)	Judaism, Muslims and Christians respect Abraham and Sarah because they trusted when situations seemed crazy. Whether it was moving to a new area, believing he would be given a son, or being willing to sacrifice that son (human sacrifice was part of other religions of the time and so was not as crazy for that time), Abraham trusted and obeyed.
PF.6.9	Examines Abraham's willingness to sacrifice his son for God (CCC 145-147, 2570-2573)	In that culture a first-born son was very important and Abraham deeply desired a son for a long time. When Isaac was born Abraham cherished him more than anything. To test Abraham's love for God, he asked Abraham to sacrifice his son, Isaac. At that time, other religions had human sacrifice, so this request was not out of the realm of possibility in one sense, but was something that was incredibly difficult due to his love for Isaac. In the end, Abraham was willing to obey, but God provided an animal sacrifice in place of Isaac.
PF.6.10	Recognizes the role of faith in the mystery of God's apparent powerlessness (CCC 272-274)	Bad things happen. It is part of every human's experience to ask the existential questions of why. The Old Testament is the continuous example of how God writes straight with crooked lines. For instance, if Joseph's brothers had not sold him into slavery, he could not have saved the nation. The long view of faith is difficult, but we need not fear because God is with us. Trust is difficult, but essential.
PF.6.11	Appraises prophecies during the exile (CCC 709)	The Israelites went into exile a few times when they were defeated by others. They saw this as God reminding them that they were failing in their covenant with Him who then permits exile as a time out for reflection, purification and resolution. During these times, prophets were used to both correct the Israelites and to give them hope.
PF.6.12	Describes how the exiles learned about their relationship with God (CCC 710, 1081, 1093, 2795)	God used prophets as well as the oral tradition in the Law (Torah).
PF.6.13	Uses typology to see connections between the Old Testament and New Testament	Click here for typology examples . Typology is a way of seeing how certain people/events in the Old Testament pre-figure or mirror that in the New Testament.
PF.6.14	Explains the importance of the ark of the covenant and the Temple to the Hebrew faith (CCC 2578-80)	Both the ark of the covenant and the Temple represented the presence of God among them. Jesus fulfills this Old Testament typology. Mary and the presence of the Eucharist in the tabernacle are types of the ark of the covenant in the Old Testament. The Temple is a type of the human person in God's image. As Christians we are the People of God, the Holy Spirit dwells in us, and our place is in the Heavenly Jerusalem which is union with God in Heaven.

PF.6.15	Recognizes that the roots of Christianity are Jewish (CCC 121-122, 128-130, 1093,1156)	God became man in Jesus within the Jewish faith. Jesus fulfills everything in the Old Testament, which is the Jewish Scriptures. Our current liturgies, especially the Mass, follow Jewish customs. We are “fulfilled Jews” as the Jewish faith is waiting on the coming of a Messiah that we believe to have already come in Jesus. After 70 AD, the Jewish religion said followers of Jesus could not call themselves Jewish for their belief in Christ, and so the term Catholic is seen by the year 100 AD in writings from Antioch.
PF.6.16	Compares and contrasts the Jewish groups that existed before Christ began teaching (CCC 781)	God became man in Jesus at a time when there were different groups in the Jewish faith. The Essenes were like monks who lived apart, immersed in Liturgy and prayer. The Zealots were like a military group. The Sadducees were teachers who did not believe in the resurrection. The Pharisees were teachers who did believe in a resurrection. All four groups believe non-Jews (gentiles) were unclean and to be avoided. Jesus changed that.
PF.6.17	Identifies covenant as a relationship, the conditions and importance of keeping covenant (CCC 2565)	Promises with God are called covenants. Like in a marriage, faithfulness to promises is expected. In the Old Testament, we see the people continually breaking their covenant of faithfulness.
PF.6.18	Illustrates fidelity and morality in the experiences of God’s people throughout history (CCC 2568-2587)	The people and events of the Old Testament illustrate different aspects of our relationship with God. We see acts of faith, selfish choices, God’s power, human weakness, and need for God.
PF.6.19	Lists the organization of the Bible--books, chapters, verses (CCC 120, 1437, 2653)	The Old Testament is also called Hebrew Scriptures and is about the coming of Jesus. The New Testament is about Jesus (the Gospels) and the early Church, Acts of the Apostles, letters and John’s Revelation. The idea of chapters and verses were developed hundreds of years later. The canon (approved books) of the New Testament were assembled around 400 AD. After the Protestant Reformation protestants took out seven books in the Old Testament written in Greek, this is the difference between the Protestant and Catholic Bible. The Catholic Church wants to use only translations that are historically accurate without interpretive translation. The Jewish people call the first five books the Torah, which is especially significant for them. In the tradition of the Jewish synagogues the Torah is kept in what looks like our Catholic Tabernacle, which is another demonstration of how Jesus fulfills all in the Law and Prophets.
PF.6.20	Recognizes that having faith is being assured of the things we hope for and convinced of what we do not see (CCC 647, 2558, 154-155)	Faith is a trust we experience on human levels, for instance, taking as true what you learn through trusted sources and logic. But the Theological virtue of Faith involves a trust in God.

PF.6.21	Recognizes that God is always present in creation (CCC 31, 32)	It is important to make a distinction and avoid slipping into pantheism or Hindu thought which believes nature is a part of God. We believe that God created nature and keeps it in existence, and that nature reflects His glory, but creation is not part of God.
PF.6.22	Recognizes that all creation is mutually dependent for survival and a system of inter-related (CCC 340-344)	God wants us to realize we are ultimately dependent on Him for everything. Think of how the human body is so complex yet each part works together. In nature we refer to the circle of life. The survival of the human race depends on the uniting of differences, male and female.
PF.6.23	Detects how God makes himself known through Divine Revelation (CCC 50)	A person can know by reason alone that God exists and is all-powerful. However, there are aspects of God we can't know unless He reveals that to us. Sacred Scripture and Tradition recount the acts of God in history which demonstrate that God is love and desires union with us.
PF.6.24	Identifies the purpose of the bible as telling God's story and the story of God's people (CCC 104-107)	The history as seen through Scripture is often referred to as salvation history. Every event adds a different piece of the puzzle of who God is and what He wants.
PF.6.25	Summarizes the role of Moses in rescuing the Israelites (CCC 781, 204, 2810)	Moses was an instrument of God. We know that he was imperfect, but had not bad things happened to him, he would not be in a position to lead the Israelites out of Egypt. God often chooses the weak in Scripture to show His power and goodness.
PF.6.26	Expresses that the authorship of the bible is several and varied people (CCC 105-107)	The Bible is a collection of books written over hundreds of years. This helps us understand the nature of God as one that transcends every time and place.
PF.6.27	Interprets why the Exodus was so important to the Israelites (CCC 2810-2811)	Exodus means to come out of. The Israelite journey is also a metaphor for our being led out of slavery to sin to the promised land of Christ's life within us and eventually full union in Heaven.
PF.6.28	Recognizes that God fulfilled the covenant at Sinai by sending Jesus Christ (CCC 73)	Since the protoevangelium in Genesis 3:15 events were progressing, showing more and more the need for a Messiah, which would be Jesus. God renewed His covenant with humanity many times and always demonstrated His faithfulness. By becoming man, Jesus gave us the blood of the new and everlasting covenant.
PF.6.29	Identifies Jewish religious practices that became important before and after the Exile (CCC 1096, 1363)	Catholic traditions, liturgies and feasts have their root in the Jewish customs. It was these customs/liturgies that kept the faith alive and people united during their exiles and times sent in slavery.
PF.6.30	Associates that just as God chose the Israelites and gave them the promised land, God promises us a share in his kingdom (CCC 60, 762)	The journey of the Israelites mirrors the individual human's journey. Enjoying God's grace, then becoming a slave to sin, freed, yet still constantly failing, and then redeemed by the blood of Jesus.

PF.6.31	Retells how the Israelites forgot God and how God sent prophets to remind them of his will (CCC 64, 201, 522, 762)	Just like we do, the Israelites forgot God’s love, power and their part of the covenant by not only breaking the commandments, but by ingratitude, indifference, an over-focus on the externalities of the law, and not trusting that God was with them. God sent several reminders through the prophets.
PF.6.32	Identifies prophets and their messages (CCC 762, 2581)	This list of the prophets is long and easy to find on the Internet. They are found leading us through Advent, Lent, and also in Ordinary Time. Each came in a different time and place addressing a different problem, yet all focused on the relationship between God and mankind.
PF.6.33	Illustrates connections between the Passover and Jesus’ death, Resurrection, and Ascension (CCC 1403, 1096)	The typology and connections between Passover and the Paschal mystery would fill volumes. Jesus is the lamb of sacrifice whose blood frees us from slavery to sin. Today’s Jewish feast of Passover and the Christian Holy Week and Easter are very connected. Many of our sacraments are rooted here and in Jesus’ Passover supper which is tied to the continued suffering, death and resurrection.
PF.6.34	Identifies the Paschal Mystery as God’s saving action accomplished once and for all (CCC 618,1708, 1992, 2100)	The idea of sacrifice was not unique to the Jewish religion. Most religions have a form of sacrifice since it is an instinct to know that something is needed when facing God, so sacrifice was thought to help make up for it. The Israelites were told that God did not desire sacrifice but obedience, but they still didn’t understand. So, God became man, Jesus, and became the only kind of sacrifice that could set things right because only divinity could reach the gap between man and God. Jesus in word and deed refocused man’s mind and heart to God’s unconditional love. As mankind is still imperfect, we have the sacraments which continue Christ’s saving act and gives us the grace for renewal.
PF.6.35	relates that God promised to send a savior (CCC 388-89, 457, 2812)	A child is often told “when you are ready, you’ll understand.” The protoevangelium in Gen. 3:15 is the first promise of a savior. Why did God wait so long to become man? What we do know is that the lessons throughout the Old Testament help us understand ourselves, our need to be saved, what love really is, what God is really asking of us, and that we need a savior.
PF.6.36	Explains that God offers forgiveness to everyone through Jesus (CCC 1441-1442)	The Jewish people had a difficult time understanding that God loves the Gentiles too. That Jesus welcomes all is evidenced in his time on earth, but the Acts of the Apostles describes the realization that Jesus is for all. Catholics have the fullness of the faith but know God desires union with everyone. Catholic means universal.
PF.6.37	Identifies the Holy Spirit as the one who helps us to pray (CCC 2615)	Wind moves things like leaves. In Scripture we have references to the breath of God or wind initiating movement. The Holy Spirit is the part of the Trinity that represents initiation/inspiration of movement toward God. The root word of inspiration means “to

		breathe into” (respiration means to breathe again). The source of inspiration toward God is the Holy Spirit.
PF.6.38	Recalls that the Holy Spirit helps us live by Jesus’ example (CCC 1987-1988)	How do we know it is the Holy Spirit that helps us? It had to be revealed. Jesus Himself spoke of the role of the Holy Spirit. The Acts of the Apostles could be called the Acts of the Holy Spirit since the Holy Spirit is clearly named as the main character.
PF.6.39	Recognizes that the Old Testament authors discern the Spirit in Creation and the promise of the Holy Spirit (CCC 702-716)	The breath of life in Genesis is one example of reference to God’s action in the wind. All are references to the Holy Spirit even though that name is not used until Jesus.
PF.6.40	Describes how all people suffer from the effects of original sin (CCC 404)	It seems unfair that we suffer from the actions of others, but the reality is that our choices affect others all the time. God judges us on our own choices, but we still experience the effects of choices of those who came before us. The term “Adam” represents humanity. Just as we bear the effects of Adam, we also bear the effect of Jesus who gives us freedom from slavery to sin.
PF.6.41	Expresses how the Church celebrates the Paschal Mystery (CCC 1067)	The Church celebrates the Paschal Mystery in its symbolic feasts, but especially in the liturgies and literally in the Sacraments. The Sacraments, especially the Eucharist, bring to life the continuous saving act of Jesus in a real, tangible way. Students who like sci-fi may imagine the Paschal mystery as an act in time that does not end in which the Sacraments allow us to tap into. Jesus’ suffering, death and resurrection are real events. The current of His grace is real. Kyros is God’s time and Chronos is our time. In the sacraments we enter God’s time.
PF.6.42	Determines how we can become covenant people (CCC 2565)	A covenant is entering into a promise with God. God’s covenant exists and it is up to us to accept His invitation. As Catholics we enter into this covenant through baptism and so become united as a people.
PF.6.43	Describes the sources of Church teaching as Scripture and Tradition (CCC 78, 80-83)	We can know by reason alone that God exists, but other aspects of our faith must be revealed to us. This Revelation comes in Sacred Scripture which is an inspirational recording of Salvation history and Tradition– those things witnessed and passed down. The content of this Revelation is called the Deposit of Faith. New Revelation ended with the death of the last apostle (John). The Church (Magisterium) can’t add/delete/change Revelation but guards it.
PF.6.44	Retells how Christians were persecuted for their faith (CCC 2474)	Persecution of the early Christians came from different groups. The first group to persecute Christians was the Jewish people. We see this illustrated in Saul (who experienced a conversion and became Paul) and others. They believed they were defending God and that Christians were blasphemous, which in the Middle East is still

		punishable by death. The other group was the government who for various reasons blamed things, like the destruction of Rome, on Christians. The government thought Christians were cannibals (eating the body of Christ) and resented that Christians would not bow down to their gods or emperors. It wasn't until 313 that Christianity was legalized.
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6 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.6.1	Recognizes grace as coming from the sacraments (CCC 1084, 1127, 1131)	This is a weak analogy, but we know we get a type of energy and life when motivated by team spirit. The energy and life we get from God is called grace and is a real thing, though invisible. God has given us the sacraments as a way to receive grace.
CCM.6.2	Learns how we share in a sacrifice during the Mass (CCC 1328-1330)	While all sacrifices in the Old Testament prefigure the Holy Sacrifice of the Mass, the Mass is different as it is a continuation of the Paschal Mystery by making Jesus literally present. Jesus once and for all sacrifice is continued in the Mass.
CCM.6.3	Examines the differences between sacraments and sacramentals (CCC 1113-1134, 1667-1679)	A sacrament is an outward sign instituted by Christ to give efficacious grace and participation in the life of Christ. Sacramentals are blessings and things that serve as reminders to us. Believing sacramentals have power in themselves is called superstition.
CCM.6.4	Explain why Holy Orders and Matrimony are identified as sacraments of service. (Holy Orders CCC 1591, 1592; Matrimony CCC 1660-1666)	Both Holy Orders and Matrimony call people to serve the mission of the Church. The sacrament of Holy Orders calls men to set themselves apart to serve the Church in the name and person of Christ. They do this by teaching, divine worship, and pastoral governance. The sacrament of Matrimony calls couples to serve each other and their family. In forming their children in the faith, they are also helping to form the Church as a whole.
CCM.6.5	Describe how the special graces of the sacrament of Matrimony help us live a life of faith. (CCC 1661)	Civil marriages are recognized by the state and receive state benefits. A couple can be married in civil court and say they are married, but that does not mean they have a Sacramental marriage. A Sacramental marriage is recognized by the Church and receives its benefits (grace). The special graces of the sacrament of Matrimony help couples to love each other with Christ's love, strengthen their unity, and sanctifies them on the way to eternal life.

CCM.6.6	Describe the rite of Matrimony. (CCC 1621, 1623, 1628)	The rite of Matrimony takes place publicly, typically during Mass. The man and woman express their free consent to be joined together. They mutually administer the sacrament. The celebrant ratifies the marriage and administers a blessing.
CCM.6.7	Describe the two purposes of marriage. (CCC 1601, 1660)	Marriage is for the good of the couple as well as having and educating children. This is what it means when we say marriage is meant to be unitive and procreative.
CCM.6.8	Distinguish the common priesthood and ministerial priesthood. (CCC 1591, 1592)	Common priesthood – All of the baptized faithful are part of the priesthood of Christ. This participation is called the “common priesthood of the faithful.” Ministerial priesthood – The ministerial priesthood is the ministry conferred by the sacrament of Holy Orders. Ordained ministers participate in the priesthood of Christ by teaching, divine worship, and pastoral governance.
CCM.6.9	Identify who can receive Holy Orders. (CCC 1598)	Baptized men called by the Church can receive Holy Orders.
CCM.6.10	Identify the three degrees of Holy Orders. (CCC 1593)	The three degrees of Holy Orders are bishops, presbyters (priests), and deacons.
CCM.6.11	Distinguish between the three degrees of Holy Orders. (CCC 1594-1596).	“The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter” (CCC 1594). “Priests are united with the bishops in priestly dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops’ co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or an ecclesial office (such as the archdiocesan office” (CCC 1595). “Deacons are ministers ordained for tasks of service of the Church; they do not receive the ministerial priesthood, but ordination confers on them important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop” (CCC 1596).
CCM.6.12	Describe the rite of the Sacrament of Holy Orders. (CCC 1597)	“The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordinand the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible (permanent) sacramental character” (CCC 1597).

CCM.6.13	Compares and contrasts the priesthood in the Old Testament with Holy Orders (CCC 1539-1553)	In the Old Testament the tribe of Levi was set aside to serve in the priesthood – whose job is was to proclaim the word of God, mediate between God and the people, preserve and protect the Ark of the Covenant and the temple, lead in liturgies and offer sacrifice on behalf of the people.
CCM.6.14	Identify who can administer each sacrament. (Canon Law 861, 882, 900, 965, 1001, 1012, 1055)	Baptism - Typically an ordained minister (bishop, priest, or deacon). In case of necessity, any person can baptize provided that they have the intention of doing that which the Church does. Confirmation - Bishop Eucharist - Priest Reconciliation - Priest Anointing of the Sick - Priest Holy Orders - Bishop Matrimony - the man and woman being married mutually administer the sacrament.
CCM.6.15	Explain the connection between the liturgy in heaven and the liturgy on earth. (CCC 1140, 1187)	The heavenly liturgy is where Christ (our eternal high priest) unceasingly “intercedes for us and presents his sacrifice to the Father and where the angels and saints constantly glorify God and give thanks for all his gifts” (USCCB). The liturgy on earth is the public, communal worship of the Church. When we come together to worship, we are connected with the heavenly liturgy and anticipate eternal life. Due to this connection, “liturgy is the work of the whole Christ, head and body” (CCC 1187). Note – The central liturgy on earth is the Eucharist (Mass). It is the basis for most other liturgical celebrations.

6 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.6.1	Explains our call from God to love and respect ourselves and others (CCC 1878, 2843, 459, 1337)	God has willed everyone into existence the way they are in the family and community they are in. For us to criticize or look down on the attributes of ourselves or others is to criticize God’s work.
LC.6.2	Defines free will and conscience (CCC 1734-1735,1776-1802)	Free will is the ability to choose. The highest form of love (agape) is to choose the good of the other even at our inconvenience. Conscience is that sense of right and wrong. All people are born with a sense of doing good and avoiding evil, however we need to continually form our consciences on what is good.

LC.6.3	Defines sacrifices and promises as they relate to living our faith (CCC 2099-2100, 2147)	Giving up something of value to us for another is a sacrificial love. In the Old Testament, humans had the instinct that they needed to make up for their faults and desired to fill that gap through offering up something of value, such as the best of their crop, to the Lord. Parents often give up something they want for their children. This choice is love. A promise is a commitment and should not be given lightly. Even when it is a small matter, we should keep our promises. He who is faithful in small matters can be trusted in larger.
LC.6.4	Names different vocations (CCC 1534-35)	“Vocare” means “to call.” All are called to holiness. Holiness is lived out in different states of life – all of which serve the Church and help us to be holy. We can be single, married, or set apart in service of the Church through priesthood or consecrated life.
LC.6.5	Defines the service element of each vocation (CCC 1534-35)	All are called to holiness, which includes an essential call for all of us to respect and to help others. Marriage does this by helping their partner toward holiness and maybe raising children to serve others. Those who are single can possibly be freed to serve the Church in a committed occupation. Those who serve the Church directly carry out her ministries in the Church for others.
LC.6.6	Relates aspects of culture to gospel values (CCC 2527)	The world has many cultures with various customs. All of history teaches us that truth transcends time and culture. One can be Christian in 3 rd century Africa or 20 th century New York. The Gospel can exist in every culture in every aspect except that which is sinful. For example, liturgies led by drum music and dancing may be offensive in some cultures but intrinsic to others.
LC.6.7	Engages in social justice opportunities (CCC 1928,1943,2238-43,2255-56)	Social Justice is a modern term for putting the Gospel into practice. “Social” means interactions of mankind. Justice is one of the cardinal virtues (prudence, justice fortitude and temperance). Sometimes people use the word “justice” to defend their reaction, yet, the real understanding is that justice is setting things right. Sixth graders are acutely aware of peers and belonging and navigate their world according to this desire. The social justice opportunities can be taught at the larger level, yet need application to the cafeteria and playground.
LC.6.8	Applies knowledge of faith to the arts, sciences, and use of technology	There is nothing in science that contradicts the faith. The Church document called <i>Fides et Ratio</i> explains this. There are four transcendentals: truth, beauty, goodness and oneness. When one knows truth or experiences beauty they experience an aspect of God Himself.
LC.6.9	Recognizes holiness as caring about others as Jesus cared about us (CCC 2013)	We were told we were to be judged on love and that love consists in loving like He loved us. How has He loved us? He became man and in that gave His life for us even though we did not deserve it. Loving others in this way, unconditionally, is our calling.

LC.6.10	Explain the relationship between human dignity, equality, and solidarity. (CCC 1933, 1938, 1944, 1945, 1948)	Because each person is made in the image and likeness of God, each person has inherent dignity. Because of this inherent dignity, we are called to recognize the equality of all people, to respect each person as well as his/her fundamental rights that result from this dignity. When inequalities exist, we have a duty to serve others, to share our spiritual and material goods, and to strive for fairer and more human conditions. This service becomes “even more urgent when it involves the disadvantaged, in whatever area this may be.” As you did it to one of the least of these my brethren, you did it to me.’ This same duty extends to those who think or act differently from us” (CCC 1933). Scripture Reference – Matthew 25:31-46
LC.6.10	Describe how we can help others through the Corporal Works of Mercy.	The Corporal Works of Mercy are charitable actions by which we help the physical needs of others. They include: - feed the hungry - give drink to the thirsty - shelter the homeless - visit the sick - visit the prisoners - bury the dead - give alms to the poor Scripture Reference – Matthew 25:31-45 Note - The following USCCB website provides practical suggestions for living each one: http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy.cfm .
LC.6.12	Compares the role of the Commandments of the Old Testament and the Beatitudes of the New Testament. (CCC 1716-129; 1950-1974)	The commandments in the Old Testament summarize the natural law and the basics of right and wrong. They were given to Moses as the way the people of God could participate in the covenant. Jesus gave us the beatitudes to show that happiness is in union with God which involved an attitude that governs our actions. Jesus also shows us that these attitudes involve being united to God’s will which happens to be not as the world tends to think.
LC.6.13	Describe how we can help others through the Spiritual Works of Mercy.	The Spiritual Works of Mercy guide us to help the spiritual needs of others. They include: - counseling the doubtful - instructing the ignorant - admonishing the sinner - comforting the sorrowful

		<ul style="list-style-type: none"> - forgiving injuries - bearing wrongs patiently - praying for the living and the dead <p>Note - The following USCCB website provides practical suggestions for living each one: http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-spiritual-works-of-mercy.cfm.</p>
LC.6.14	Explain the role of public authority in society. (CCC 1907, 1908, 1909, 1921, 1927)	<p>The role of public authority is to ensure the common good of society. This should happen on all levels (local, state, national, international). The common good involves 3 parts:</p> <ul style="list-style-type: none"> (1) respect the fundamental rights and dignity of each person and support the freedom for each person to fulfill his/her vocation (2) support the social well-being of the group by making accessible what is needed “to lead a truly human life: food, clothing, health, work, education, culture, right to establish a family, etc.” (CCC 1908) (3) ensure peace (stability and security) <p>Note - To support relevance and implementation of this standard, it may be beneficial to use this lens to evaluate public authorities addressed within the Social Studies standards as well as current events. This lens should be carried throughout grades 7 and 8 Social Studies as well.</p> <p>Scripture Reference – Romans 13:1-7</p>
LC.6.15	Explain what is meant by “the end does not justify the means.” (CCC 1759, 1761)	<p>There are some acts that are always wrong (intrinsically evil) because they go against basic human dignity (such killing and torture). We can never do something evil or wrong even if the intention is good.</p> <p>Note – It is important to distinguish that Catholic morality is objective and universal, not relativistic or subjective. It is valid for all people, because all people are created in God’s image and have a vocation to Beatitude.</p> <p>“An act is morally good when it assumes simultaneously the goodness of the object, of the end, and of the circumstances. A chosen object can by itself vitiate an act in its entirety, even if the intention is good. It is not licit to do evil so that good may result from it. An evil end corrupts the action, even if the object is good in itself. On the other hand, a good end does not make an act good if the object of that act is evil, since the end does not justify the means. Circumstances can increase or diminish the responsibility of the one who is acting but they cannot change the moral quality of the acts themselves. They never make good an act which is in itself evil.” (CCC 368)</p>

		An evil action cannot be justified by reference to a good intention. The end does not justify the means (St. Thomas Aquinas: CCC 1759). “There are some acts which, in and of themselves, are always illicit by reason of their object (for example, blasphemy, homicide, adultery). Choosing such acts entails a disorder of the will, that is, a moral evil which can never be justified by appealing to the good effects which could possibly result from them.” (CCC 369)
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6 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.6.1	Relates that faith is necessary when praying to God (CCC 2558-2561, 2566-2567)	Prayer without faith is simply uttering words. It’s the heart behind the words that matters. Recall how during the Mass, the priest invites us to “lift up your hearts” and we respond “we lift them up to the Lord.” This is essential for our prayer to be genuine.
CP.6.2	Identifies ways that psalms are used in the liturgy (CCC 1156, 2657, 117411-78, 1176-1177)	At Mass we always have the responsorial psalm which is one of the 150 psalms attributed to David. Priests and religious pray the Divine Office every day which includes the psalms. All of the faithful are encouraged to pray the Divine Office as a unitive prayer of the Church throughout the day.
CP.6.3	Describe the 3 expressions of prayer. (CCC 2721)	The three main expressions of prayer are vocal, meditative, and contemplative prayer. All three of these expressions require focus on God. 1 - Vocal prayer is spoken and sung prayer. 2 - In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text. 3 - Contemplative prayer is interior prayer in which we rest attentively before Christ. It involves hearing and obeying God’s Word. It is a time of silent listening and love.
CP.6.4	Explain the sources of prayer. (CCC 2662)	We need help with communication and awareness of God’s presence. Therefore, guided by the Holy Spirit, we can look to Scripture, liturgy, and the virtues of faith, hope, and charity as sources of prayer. When we read and study Scripture, we should also enter into conversation with God. Prayer before, during and after liturgy internalizes it for us. “Faith puts vitality in prayer because it brings us to a personal relationship with Christ. Hope carries our prayer to our final goal of permanent union with God. Love, poured into our heart by the Holy Spirit, is the source and destiny of prayer.” (USCCB Adult Catechism) Scripture Reference – Romans 8:26-27

<p>CP.6.5</p>	<p>Describe the 2 main difficulties in the practice of prayer. (CCC 2754)</p>	<p>Two difficulties in the practice of prayer are distraction and dryness. Distraction occurs when we have difficulty focusing on God by our mind wandering when we are tired, ill, or preoccupied. Dryness is when we don't experience happiness in prayer or desire to pray. Do not get discouraged with either, but simply keep praying. Mother Theresa felt dryness for years but remained faithful. The apostles fell asleep in the garden. Married couples sometimes lose happy feelings toward each other after a while, which makes their choice to be faithful an effort and higher form of love.</p>
<p>CP.6.6</p>	<p>Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)</p>	<p>The Holy Spirit guides our prayer directly and through the support of others. The Christian family is the first place that children learn how to pray. Children witness and learn from the practice of daily family prayer. As we grow older, we also learn from others. The saints give us examples of prayers through the witness of their lives and their writings. We ask saints to pray with us and for us. Many saints have also established spiritualities or charisms (ex: Jesuit, Dominican, Vincentian, Ignatian). These spiritualities integrate prayer into daily life in order to help us to grow closer to God. "Ordained ministers, the consecrated life, catechesis, prayer groups, and "spiritual direction" [also] ensure assistance within the Church in the practice of prayer" (CCC 2695).</p>
<p>CP.6.7</p>	<p>Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)</p>	<p>Sign of the Cross Grace (before/after meals) Guardian Angel Lord's Prayer Hail Mary Glory Be Examination of Conscience Act of Contrition Stations of the Cross Rosary Adoration of the Blessed Sacrament Memorare Angelus (Regina Caeli in Easter Season) St. Michael the Archangel Vocations Prayer Magnificat Nicene Creed</p>

Diocese of Owensboro
6th Grade

		Divine Mercy Chaplet Serenity Prayer* Prayer of St. Francis *
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Grade-Level Content Standards: 7th Grade

7 - Profession of Faith – The New Testament: Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.7.1	Identifies the Hebrew and Christian covenants revealed in Scripture (CCC 72, 992, 2571, 62, 204, 2810, 73)	Going backwards – “Once and for all” Jesus was the blood of the new and everlasting covenant. When Jesus said this at the Last Supper, the Jews would have automatically thought of the history of covenant in Hebrew History. Abraham, Moses on Sinai, and David are examples of God’s efforts to establish an intimate relationship with mankind. They would have also thought of the fact that past covenants were conditionally promising God’s blessing and favor for that of the Israelite’s faithfulness, in which they always failed. Jesus’ covenant is unconditional.
PF.7.2	Relates how God’s covenants extend to all mankind (CCC 357)	Everyone is made in God’s image and likeness, is infinitely loved by Him, is given the desire for truth, and given the ability to love. One need not know about the history of covenants or Jesus to be loved by God. We need not do anything to earn God’s love. Even if we make choices that put us in Hell, God still loves us. In the Old Testament, God’s covenant was made with the Jewish people, but the new covenant extends to people of all nationalities. This is why the Church is catholic, or universal.
PF.7.3	Names ways God is faithful in one’s life (CCC 72, 992, 2571)	The Hebrew people found it easy to forget God’s faithfulness. For instance, it wasn’t long after they were freed from slavery in dramatic fashion that they started worshipping other gods, complaining about the food and not trusting that God could/would help them. God sent prophets and many events as reminders. This was recorded in the Old Testament as a lesson to all people to trust in God. It is not only the Jews that failed to trust in God at times, but we all have been unfaithful to God and must rely on God’s mercy. In our lives it is not easy to see His hand in our life until much later.
PF.7.4	Defines God as worthy of total trust (CCC 227)	Think of the power of the One who could create the universe with all its molecular complexities. Think of how quickly the earth is moving at this moment. Think of the love of God becoming man for our sake. Jesus told us to consider the lilies of the field who need not worry– and so we should not worry either.
PF.7.5	Describes evidence of the presence and power of grace in the world (CCC 1996-2005)	In Him we live and move and have our being (Acts 17:28). Think of the fish who swim but are unaware of the oxygen in the water that gives them life. God’s presence is there whether we are aware of it or not.

PF.7.6	Distinguishes the roles of Scripture and Tradition in the life of the Church (CCC 84, 97)	Protestants believe in “sola Scriptura.” This means that they believe Scripture alone is enough for all faith. Catholics believe that Scripture and Tradition with a capital “T” and guided by the Magisterium are the sources of revelation. The New Testament as Scripture did not exist officially until around 400 AD. It was the Catholic Church that determined the list of approved books in the New Testament and did not accept others, such as the Gospel of Thomas.
PF.7.7	Reports that the Gospel writers Luke and Matthew included different details in their narratives about the birth of Jesus because they were writing to different audiences (CCC 109-110, 124, 514)	We all view things with perspectives formed from various sources. Luke was a pagan doctor who heard about Jesus through St. Paul, He was not an apostle. Matthew was Jewish and an apostle who knew Jesus and witnessed the Resurrection. When writing their accounts of the life of Christ they paid attention to things their backgrounds understood. Matthew was a Jew writing to Jews. His focus tends to show how Jesus fulfilled the Law and Prophets and all in the Hebrew Scriptures. Luke was a gentile writing to gentiles, who didn’t care as much about Jewish customs, but about Jesus’ relationship to them and society. Luke, as a doctor, had a focus on the marginalized and Jesus’ healing power. Luke also wrote what we call the Acts of the Apostles as the continuation of the Gospel with the Holy Spirit as the protagonist.
PF.7.8	Describes that through the mystery of the Incarnation, Jesus Christ became man while continuing to be God (CCC 475)	The word “incarnation” has the root word “carne” and means “taking on flesh”. The first ten centuries spent much time on the questions of how Jesus was God and man. The early heresies mostly dealt with this question. The Council of Nicea in 325 was called to take the position for or against Arianism – the heresy that Jesus was a demi-god and subordinate to God the Father. Hence the Nicene creed has the words: 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.
PF.7.9	Explains how Jesus proclaims the Kingdom of God (CCC 541, 542, 1503, 2612)	The kingdom of God is a transcendent kingdom in the world but not of the world. Jesus is King. Our capital is the “heavenly Jerusalem” to which we are all heirs. Members of the kingdom accept Jesus and all as our brothers and sisters in Him. Jesus explains it to others in parables, teachings and actions of caring for others.

PF.7.10	Retells the events that preceded Jesus’ suffering and death (CCC 574-576, 557-558, 569, 535-537, 1223-1225, 535, 559-560, 570, 517, 582, 695, 610, 554, 568)	In reality, the birth of Christ had many elements pointing to the paschal mystery. Similarly, the Hebrew Scriptures foretold the Messiah as a suffering servant. The paschal mystery is the center of salvation history. Holy Week begins with Jesus’ triumphal entry into Jerusalem, and includes Jesus Passover (the Last Supper), agony in the Garden, betrayal, imprisonment, and events in what we know as the Stations of the Cross.																																																																																				
PF.7.11	Recalls that Jesus preached and practiced obedience to God’s will (CCC 609, 614-617)	Matthew 26:29- “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.” He gave us the words for the “Our Father” – Thy will be done.																																																																																				
PF.7.12	Identifies Jesus as the center of God’s plan for the world; the mediator between God and his church; and the world’s liberator (CCC 599-603)	In Genesis we have the protoevangelium where God promised a savior after the fall. All in the Old Testament leads up to Jesus. Jesus fulfilled all in the Old Testament once and for all. The Church Jesus established continues to dispense His grace and teach all nations in His name.																																																																																				
PF.7.13	Names and retells the healing miracles of Jesus (CCC 517, 582, 695, 1151-1105, 2616)	<table border="1"> <thead> <tr> <th></th> <th></th> <th>Matthew</th> <th>Mark</th> <th>Luke</th> <th>John</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>Jesus turns water into wine at the wedding in Cana</td> <td></td> <td></td> <td></td> <td>2:1-11</td> </tr> <tr> <td>2</td> <td>Jesus heals an official’s son at Capernaum in Galilee</td> <td></td> <td></td> <td></td> <td>4:43-54</td> </tr> <tr> <td>3</td> <td>Jesus drives out an evil spirit from a man in Capernaum</td> <td></td> <td>1:21-27</td> <td>4:31-36</td> <td></td> </tr> <tr> <td>4</td> <td>Jesus heals Peter’s mother-in-law sick with fever</td> <td>8:14-15</td> <td>1:29-31</td> <td>4:38-39</td> <td></td> </tr> <tr> <td>5</td> <td>Jesus heals many sick and oppressed at evening</td> <td>8:16-17</td> <td>1:32-34</td> <td>4:40-41</td> <td></td> </tr> <tr> <td>6</td> <td>First miraculous catch of fish on the Lake of Gennesaret</td> <td></td> <td></td> <td>5:1-11</td> <td></td> </tr> <tr> <td>7</td> <td>Jesus cleanses a man with leprosy</td> <td>8:1-4</td> <td>1:40-45</td> <td>5:12-14</td> <td></td> </tr> <tr> <td>8</td> <td>Jesus heals a centurion’s paralyzed servant in Capernaum</td> <td>8:5-13</td> <td></td> <td>7:1-10</td> <td></td> </tr> <tr> <td>9</td> <td>Jesus heals a paralytic who was let down from the roof</td> <td>9:1-8</td> <td>2:1-12</td> <td>5:17-26</td> <td></td> </tr> <tr> <td>10</td> <td>Jesus heals a man’s withered hand on the Sabbath</td> <td>12:9-14</td> <td>3:1-6</td> <td>6:6-11</td> <td></td> </tr> <tr> <td>11</td> <td>Jesus raises a widow’s son from the dead in Nain</td> <td></td> <td></td> <td>7:11-17</td> <td></td> </tr> <tr> <td>12</td> <td>Jesus calms a storm on the sea</td> <td>8:23-27</td> <td>4:35-41</td> <td>8:22-25</td> <td></td> </tr> <tr> <td>13</td> <td>Jesus casts demons into a herd of pigs</td> <td>8:28-33</td> <td>5:1-20</td> <td>8:26-39</td> <td></td> </tr> </tbody> </table>			Matthew	Mark	Luke	John	1	Jesus turns water into wine at the wedding in Cana				2:1-11	2	Jesus heals an official’s son at Capernaum in Galilee				4:43-54	3	Jesus drives out an evil spirit from a man in Capernaum		1:21-27	4:31-36		4	Jesus heals Peter’s mother-in-law sick with fever	8:14-15	1:29-31	4:38-39		5	Jesus heals many sick and oppressed at evening	8:16-17	1:32-34	4:40-41		6	First miraculous catch of fish on the Lake of Gennesaret			5:1-11		7	Jesus cleanses a man with leprosy	8:1-4	1:40-45	5:12-14		8	Jesus heals a centurion’s paralyzed servant in Capernaum	8:5-13		7:1-10		9	Jesus heals a paralytic who was let down from the roof	9:1-8	2:1-12	5:17-26		10	Jesus heals a man’s withered hand on the Sabbath	12:9-14	3:1-6	6:6-11		11	Jesus raises a widow’s son from the dead in Nain			7:11-17		12	Jesus calms a storm on the sea	8:23-27	4:35-41	8:22-25		13	Jesus casts demons into a herd of pigs	8:28-33	5:1-20	8:26-39	
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Diocese of Owensboro
7th Grade

		1 4	Jesus heals a woman in the crowd with an issue of blood	9:20-22	5:25-34	8:42-48	
		1 5	Jesus raises Jairus' daughter back to life	9:18, 23-26	5:21-24, 35-43	8:40-42, 49-56	
		1 6	Jesus heals two blind men	9:27-31			
		1 7	Jesus heals a man who was unable to speak	9:32-34			
		1 8	Jesus heals an invalid at Bethesda				5:1-15
		1 9	Jesus feeds 5,000 plus women and children	14:13-21	6:30-44	9:10-17	6:1-15
		2 0	Jesus walks on water	14:22-33	6:45-52		6:16-21
		2 1	Jesus heals many sick in Gennesaret as they touch his garment	14:34-36	6:53-56		
		2 2	Jesus heals a gentile woman's demon-possessed daughter	15:21-28	7:24-30		
		2 3	Jesus heals a deaf and dumb man		7:31-37		
		2 4	Jesus feeds 4,000 plus women and children	15:32-39	8:1-13		
		2 5	Jesus heals a blind man at Bethsaida		8:22-26		
		2 6	Jesus heals a man born blind by spitting in his eyes				9:1-12
		2 7	Jesus heals a boy with an unclean spirit	17:14-20	9:14-29	9:37-43	
		2 8	Miraculous temple tax in a fish's mouth	17:24-27			
		2 9	Jesus heals a blind, mute demoniac	12:22-23		11:14-23	
		3 0	Jesus heals a woman who had been crippled for 18 years			13:10-17	
		3 1	Jesus heals a man with dropsy on the sabbath			14:1-6	

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PF.7.14	Identifies specific signs of the presence of the Spirit in the Church and in the world (CCC 737-741, 813, 2690, 1824, 1265, 1197)	Seeing the Holy Spirit is like seeing desire and energy– you feel it and see its effects. Even Scripture, especially the Old Testament, does not call the Holy Spirit by name but still refers to it, which is made clear after studying the Scripture.. One sign is the spirit of unity. The church has remained unchanged in all centuries in all environments and even with corrupt clergy.																																				
PF.7.15	Expresses that all Scripture is inspired by the Holy Spirit (CCC 106-107, 109-111)	The word inspiration means to breathe into. The Holy Spirit is the breath that gives life. Like the wind who causes movement, the Holy Spirit in the Tradition of the Church and Scripture is the inspiration, the moving force, that prompted the desire, energy and wisdom to record events.																																				
PF.7.16	Distinguishes the role of the Spirit in moral decision making (CCC 1695,1813,1989,2345)	The Church, open to the Holy Spirit, guards the deposit of faith. This means that with current moral issues, it analyses what is compatible with the Gospel. Many of today's issues did not exist in Jesus' time, but we know the Holy Spirit helps the Church answer the question "What would Jesus do?" It cannot change, add or delete truth. The Church being made up of sinful humans is a testament to the Holy Spirit since teachings have remained consistent.																																				
PF.7.17	Names ways people actively participate in a community of faith (CCC 1882)	The most obvious way of participation is in the Sacraments and the Liturgy, but the Church is supposed to carry out the corporal and spiritual works of mercy. To do this the people of the Church need to be Christ's hands and feet.																																				
PF.7.18	Lists the Christian Scripture references which the Church uses to describe herself (CCC 642, 763-769, 772-776)	Scripture is filled with images of the Church as family, the body, a bride, temple and a lamp stand. Each comparison alludes to a certain characteristic of the Church; for example, we call the Church the body of Christ because each person has a different, yet essential, function that the body, or the Church, cannot work properly without.																																				

PF.7.19	Identifies the names of the different ministries in the Church and in the world as a response to a call from the Spirit (CCC 873)	Wherever there is a need the Church usually has a ministry. During the plagues in history, there were ministries of healing and burying the dead. There are the larger ministries of education or healthcare, but there are also smaller groups that help immigrants, the homeless, the addicted, etc.
PF.7.20	Identifies the gifts of different cultural expressions of Catholicism (1145-1149, 1204, 1207, 1668, 1686)	The Catholic Church has over twenty-three rites, or ways to celebrate the liturgy. Most Americans belong to the Roman rite. However, the east has many rites with different words, songs and movements– while still being the same sacrament in union with the entire Catholic Church. Cultures also have different para-liturgies and ways they celebrate feasts. Truth transcends cultures and encourages cultural traditions.
PF.7.21	Recognizes the pope and the bishops are the authority of the Church and we look to them for moral direction (CCC 880-87)	Jesus made Peter the first Pope and the apostles were the first Bishops. We see apostolic succession beginning in the Acts of the Apostles and then in history documents where there is an unbroken succession. The main purpose is to guard the deposit of faith which means they take a situation and determine what is compatible with the Gospel, including situations in morality. Individual popes and bishops can be sinful and make wrong statements, but when they speak in an official capacity, it can be accepted in faith.
PF.7.22	Explains that through the resurrection, Christ calls all members of his Church to discipleship as ordained, religious, or lay people (CCC 373, 1603-1604, 1583)	All people are called to holiness, which includes service of others. The different states in life serve in different areas, for instance, the laity is involved in politics and civic participation, while the ordained help the needs of the Church and provide spiritual support.
PF.7.23	Explains how Jesus calls disciples today to continue his mission (CCC 520)	Everyone is called to be holy and to become a saint. We do this by continuing Jesus’ mission, but that mission varies per person. Our first job is to do our own duty. For the student, the mission is to be a good student and family member. As one gets older responsibilities grow into doing one’s job well and being a good citizen. At all stages one can help others in need that come their way in whatever fashion, such as listening to an elderly person tell a story. Charity starts at home.
PF.7.24	Recognizes the presence of the risen Christ in the Church (CCC 1380-1381, 1396)	Jesus became man, suffered, died and rose from the dead. This is a historical fact. It is this Jesus that is present to us in the Eucharist under the form of bread and wine. Adoration, visits to a chapel, and making the sign of the cross when driving by a Catholic Church all acknowledge our desire to connect with Jesus.
PF.7.25		The Church is both human and divine. The Church is visible on earth while Her spirituality is the bearer of divine life. That is Her mystery, which only faith can accept.

	Describe the two components of the 770)	Note - This concept provides a framework for the standards on the Medieval Church. During this time, the human Church experiences division, refinement, and renewal.
PF.7.26	Describe the lasting significance of the Second Council of Nicea (AD 787) on the Church.	The Second Council of Nicea defined the veneration that we give to holy images: we give honor to those they represent, not the image themselves. We do not worship the images. Note - This Council responded to Iconoclasts that claimed that it was sinful to make pictures and statues of Christ and the saints. Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.1.1.
PF.7.27	Explain the theological disagreement between the Roman Catholic and Eastern Orthodox churches that led to the East-West Schism in 1054.	The Eastern Orthodox church did not agree that the Holy Spirit proceeds from both Father and Son (instead the Eastern Orthodox church believed that the Holy Spirit only comes from the Father). Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.1.3.
PF.7.28	Describe the lasting significance of the Fourth Council of the Lateran (AD 1215) on the Church.	The Fourth Council of Lateran approved the use of the term Transubstantiation, defined that there was no salvation outside the Church, and declared that Christians should go to confession once a year and receive the Eucharist on Easter. Note - This Council also launched a new Crusade and was attended by St. Dominic and St. Francis of Assisi. Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.6.6.
PF.7.29	Describe the lasting significance of the Council of Ferrara-Florence (AD 1431/1438-39) on the Church.	The Council of Ferrara-Florence attempted to reunite the Catholic and Eastern Orthodox Churches (ultimately unsuccessful) and determined which books belonged in the Bible. Note: Although the Eastern Orthodox Church accepted the procession of the Holy Spirit from the Father and Son, the union did not last. The Roman Pontiff was defined as the successor of Peter and the head of the whole Church. Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.6.4.
PF.7.30	Describe the lasting significance of the Council of Trent (AD 1545) on the Church.	The Council of Trent defined and defended Church dogma and teachings in response to the Protestant Reformation. This Council also promoted the development of the Roman Missal to standardize the Mass and a catechism containing a concise summary of Catholic beliefs. It launched the Counter Reformation (aka the Catholic Reformation). Note - Some of the dogmas and teachings reasserted included: Christ instituted seven sacraments, justification was achieved by faith and good works, the deposit of faith includes both Sacred Scripture and Sacred Tradition, Communion under one kind for lay people is sufficient to receive the Real Presence, teachings on transubstantiation and

		original sin are correct, purgatory exists, Masses for the dead are appropriate, the Eucharist, authority of the Church, role of Scripture, and the nature of the Sacraments. Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.9.1-2,5.
PF.7.31	Describe what happens in death. (CCC 1016, 1056, 1057)	In death, the soul is separated from the body. It is the end of your earthly life. At the moment of death, a person comes before Jesus, who loves us unconditionally, to be judged. He judges us in the light of that love. Based on a person’s faith and actions, a person will be judged to go to either Heaven (eternal happiness with God), which may first include Purgatory to cleanse us, or Hell (eternal punishment, eternally separated from God). Scripture Reference - 1 Thes. 4:13-14; John 11:25-26; 1 Cor. 15:42-44
PF.7.32	Distinguish between Jesus’ Resurrection and our resurrection. (CCC 1016, 1060)	Jesus resurrected, body and soul, on the third day after dying on the cross. At the moment of our own death, our souls are separated from our body. Our body remains on earth and our soul goes to Heaven, Hell, or Purgatory. When Jesus comes again, God will reunite our body with our soul. Just as Christ has risen and lives forever, so all of us will rise on the last day. “After death, which is the separation of the body and the soul, the body becomes corrupt while the soul, which is immortal, goes to meet the judgment of God and awaits its reunion with the body when it will rise transformed at the time of the return of the Lord. How the resurrection of the body will come about exceeds the possibilities of our imagination and understanding” (CCC 205). “Just as Christ is truly risen from the dead and now lives forever, so he himself will raise everyone on the last day with an incorruptible body: ‘Those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation’ (John 5:29)” (CCC 204). Scripture Reference - Rev. 14:13; 1 Thes. 4:13-14; John 11:25-26; 1 Cor. 15:42-44
PF.7.33	Describe what it means to die in Christ. (CCC 1054)	“Dying in Christ Jesus means to die in the state of God’s grace without any mortal sin. A believer in Christ, following his example, is thus able to transform his own death into an act of obedience and love for the Father. ‘This saying is sure; If we have died with him, we will also live with him’ (2 Timothy 2:11)” (CCC 206).
PF.7.34	Describe Eternal Life and the particular judgment immediately after death. (CCC 1051)	“Eternal life is that life which begins immediately after death. It will have no end. It will be preceded for each person by a particular judgment at the hands of Christ who is the Judge of the living and the dead. This particular judgment will be confirmed in the final judgment.

		It is the judgment of immediate retribution which each one after death will receive from God in his immortal soul in accord with his faith and his works. This retribution consists in entrance into the happiness of heaven, immediately or after an appropriate purification, or entry into the eternal damnation of hell.” (CCC 207-208).
PF.7.35	Describe Heaven. (1023-25)	“By ‘heaven’ is meant the state of supreme and definitive happiness. Those who die in the grace of God and have no need of further purification are gathered around Jesus and Mary, the angels and the saints. They thus form the Church of heaven, where they see God “face to face” (1 <i>Corinthians</i> 13:12). They live in a communion of love with the Most Blessed Trinity and they intercede for us.” (CCC 209).
PF.7.36	Describe Purgatory. (1054) (1030-32)	“Purgatory is the state of those who die in God’s friendship, assured of their eternal salvation, but who still have need of purification to enter into the happiness of heaven. Because of the communion of saints, the faithful who are still pilgrims on earth are able to help the souls in purgatory by offering prayers in suffrage for them, especially the Eucharistic sacrifice. They also help them by almsgiving, indulgences, and works of penance.” (CCC 210-211). Scripture Reference - Rev. 14:13; 1 Thes. 4:13-14; John 11:25-26; 1 Cor. 15:42-44
PF.7.37	Describe the reality of Hell and how we can reconcile the existence of hell with the infinite goodness of God. (CCC, 1035, 1037, 1056, 1057)	“Hell consists in the eternal damnation of those who die in mortal sin through their own free choice. The principal suffering of hell is eternal separation from God in whom alone we can have the life and happiness for which we were created and for which we long. Christ proclaimed this reality with the words, ‘Depart from me, you cursed, into the eternal fire’ (<i>Matthew</i> 25:41). God, while desiring ‘all to come to repentance’ (2 <i>Peter</i> 3:9), nevertheless has created the human person to be free and responsible; and he respects our decisions. Therefore, it is the human person who freely excludes himself from communion with God if at the moment of death he persists in mortal sin and refuses the merciful love of God.” (CCC 212-213)
PF.7.38	Describe the final judgment. (1059)	“The final or universal judgment consists in a sentence of happiness or eternal condemnation, which the Lord Jesus will issue in regard to the “just and the unjust” (<i>Acts</i> 24:15) when he returns as the Judge of the living and the dead. After the last judgment, the resurrected body will share in the retribution which the soul received at the particular judgment. This judgment will come at the end of the world and only God knows the day and the hour. After the final judgment the universe itself, freed from its bondage to decay, will share in the glory of Christ with the beginning of ‘the new heavens’ and a ‘new earth’ (2 <i>Peter</i>

		<p>3:13). Thus, the fullness of the Kingdom of God will come about, that is to say, the definitive realization of the salvific plan of God to ‘unite all things in Christ, things in heaven and things on earth’ (<i>Ephesians</i> 1:10). God will then be ‘all in all’ (<i>1 Corinthians</i> 15:28) in eternal life.” (CCC 214-216)</p>
<p>PF.7.39</p>	<p>Explain the Assumption. (CCC 974)</p>	<p>The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into Heaven, where she already shares the glory of her Son’s resurrection. In her Assumption, Mary reflects God’s hope for all of humanity: that we be body and soul in heaven. So while this is a special grace for her, just like with the Immaculate Conception there are implications for us. Note - It may be helpful to reference Ch. 8 of <i>Lumen Gentium</i> that refers to Mary’s presence in heaven as a “sign of sure hope.”</p>

7 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.7.1	Reviews the Lord’s sacrifice and the saving grace that comes from the Eucharist (CCC 1330, 1341, 614, 2643)	The Eucharist is Jesus, body, blood, soul and divinity, under the form of bread and wine. That is hard to accept and it is also another leap in faith to accept that Jesus’ sacrifice on the cross is an act that is crossing through our time. Jesus’ sacrifice lives in the Eucharist. God’s time and our time collide. Every time we worship and receive the Eucharist, we participate in the Holy Sacrifice of Jesus on the cross. His once and for all sacrifice is a continuous action.
CCM.7.2	Describes full participation in Liturgy (CCC 1000, 1388, 2182, 1141, 1273)	Students should memorize that our participation in the Liturgy should be “full, conscious and active” (<i>Sacrosanctum Concilium</i> 14). This does not only mean what we physically do in the liturgy with our bodies (our responses, gestures, etc.), but that we are also participating with our minds and hearts.
CCM.7.3	Recognizes the Passion of our Lord through the Triduum liturgies (CCC 1168-1169)	<p>The Triduum is the latter part of Holy Week and encompasses the events making up the Paschal Mystery.</p> <p>Holy Thursday: The Last Supper and Agony in the garden. Jesus begins the Passover meal, institutes the Eucharist, commissions a priesthood of service, and is betrayed. In our time, there is one Mass in the evening where feet are washed and afterwards there is usually quiet adoration representing the Agony in the Garden.</p> <p>Good Friday: The events of the Stations of the Cross happened. Jesus finished the Passover prayers and His human body died at 3:00 PM. In parishes, many hold a veneration of the Cross between 12:00 PM and 3:00 PM.</p> <p>Holy Saturday: Representing the time Jesus was in the tomb. Churches sometimes veil statues and take away sacramentals such as holy water. That evening is the Easter Vigil which must take place when it is completely dark outside.</p>
CCM.7.4	Articulate how sacraments help us live in faith. (CCC 1134)	The fruit of sacramental life is both personal (for one’s own formation) and ecclesial (for the Church). For one’s own formation, this fruit is life for God in Christ Jesus. For the Church, the fruit is an increase in love and witness to the Church’s mission.
CCM.7.5	Explain the significance of the following Scripture passages in relation to Baptism: Matthew 3:16;	-Matthew 3:16 - Jesus/John the Baptist instituted the sacrament of baptism by immersion in water. This resembles the essential rite we see today in the sacrament of baptism. -Matthew 28: 19 - Jesus commissioned the disciples to go out and make new disciples in the name of the Father, Son, and Holy Spirit. The essential rite we use today

	<p>Matthew 28:19; John 3:5; Mark 16:16.</p>	<p>in the sacrament of baptism includes immersion in water in the name of the Holy Trinity.</p> <p>-John 3:5-6 - Jesus teaches that we must be born of the “water and spirit” to enter the Kingdom of God. Water is used today as a symbol of being “born in Spirit” through the sacrament of baptism.</p> <p>-Mark16:16 - After Jesus resurrected, he commissioned the Apostles to go out and spread the Good News. He said whoever believes and is baptized will be saved. By our baptism and belief, we are saved.</p> <p>-Luke 3: 3 - St. John the Baptist goes out and preaches about a “baptism of repentance for the forgiveness of sins.” From this, we learn that baptism purifies us from our sins, which is a grace of the sacrament.</p>
<p>CCM.7.6</p>	<p>Explain the significance of the following Scripture passages in relation to Confirmation: Acts 8:14-17; Acts 19:3-6; Hebrews 6:2.</p>	<p>-Acts 8:14-17 - Peter and John were sent to Samaria so that disciples could receive the Holy Spirit and its gifts. They had already been baptized. We learn that baptism comes first before confirmation. Also, this scripture describes receiving the Spirit as a “laying of hands.” The laying of hands is part of the essential rite of the sacrament of confirmation today. -Acts 19:3-6 - Paul baptized and confirmed disciples in Ephesus. Paul gave them the sacrament of confirmation by laying of hands. This is part of the essential rite in the Sacrament of Confirmation today.</p> <p>-Hebrews 6:1-2 - In Paul’s Letter to the Hebrews, he writes that we are to “advance to maturity” in our faith, with a description that includes the “laying of hands.” Today, confirmation is given at an age of reason, when we are more mature.</p>
<p>CCM.7.7</p>	<p>Explain the significance of the following Scripture passages in relation to Eucharist: Exodus 12, Matthew 26:26-29; John 6:5-58; 1 Cor. 11:24-27.</p>	<p>-Exodus (Passover) - Jesus’ saving death and its memorial in the Eucharist is associated with the Jewish feast of Passover (or Pasch). Passover commemorates the deliverance of the Jewish people from death by the blood of the lamb sprinkled on the doorposts in Egypt, which the angel of death saw and “passed over.” Hence, Jesus is acknowledged in the New Testament as the Lamb of God, who takes away the sins of the world; he is the Paschal Lamb, the symbol of Israel’s redemption at the first Passover. The Eucharist celebrates the new Passover, in which Jesus “passes over” to his Father by his death and Resurrection, thus anticipating the final Passover of the Church in the glory of the Kingdom (CCC Glossary, 571, 608, 671, 1334-1340).</p> <p>-Matthew 26: 26-29 - The Last Supper takes place and Jesus institutes the sacrament of the Eucharist.</p> <p>-John 6:5-58 - A few miracles occur, including the multiplying of the loaves and Jesus walking on water. It is followed by “The Bread of Life Discourse.” Jesus tells those</p>

		<p>listening, including the Jews, that “I am the Bread of Life.” He continues by saying, Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.” This Scripture reminds us that we need receive the sacrament of the Eucharist to have “life within us.”</p> <p>-1 Corinthians 11:24-27 - In his First Letter from St. Paul to the Corinthians, Paul retells the story of the Last Supper and why we need to receive the Body and Blood of Christ.</p>
CCM.7.8	<p>Explain the significance of the following Scripture passages in relation to Reconciliation: Matthew 16:19; John 20:21-23.</p>	<p>-Matthew 16:19 - Jesus entrusts Peter with the keys to the “Kingdom of Heaven.” Whatever he “binds” on earth will be bound in heaven. “Since Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors, and priests, the bishops’ collaborators, continue to exercise this ministry. Indeed, bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins ‘in the name of the Father, and of the Son, and of the Holy Spirit’” (CCC 1461). This Scripture passage essentially tells us who can be a minister of the sacrament and why.</p> <p>-John 20:21-23 - Jesus appears to the Apostles for the first time after the Resurrection. In His encounter with them, Jesus gives them the ability to be the ministers of forgiveness. This Scripture also explains how bishops and priests can be the minister for the sacrament of reconciliation today.</p>
CCM.7.9	<p>Explain the significance of the following Scripture passages in relation to Anointing of the Sick: James 5:14-15.</p>	<p>-James 5:14-15 - This scripture relates to the Anointing of the Sick by describing the essential rite, which includes praying over the sick and anointing him/her with blessed oil in the name of the Lord. It also mentions that the sick one’s sins will be forgiven, which is a grace of today’s sacrament of the Anointing of the Sick.</p>
CCM.7.10	<p>Explain the significance of the following Scripture passages in relation to Holy Orders: Acts 6:3-6; Acts 13:2-3.</p>	<p>-Acts 6:3-6 - The Apostles selected the first disciples to be conferred with the Holy Spirit to be able to “devote their lives to prayer and the ministry of the Word.” It also describes how the Church confers the priesthood through the laying of hands, which is part of the essential rite of the sacrament of Holy Orders today.</p> <p>-Acts 13:2-3 - “...the holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’” This refers to “consecrated” life. “Consecrated” means to be “set apart” to live a life that more closely follows the life of Christ. In this case, it refers to the ministerial priesthood. Also, this Scripture makes reference to the laying of hands that occurs during the essential rite in the sacrament of Holy Orders.</p>
CCM.7.11	<p>Explain the significance of the following Scripture passages in relation to Matrimony: Matthew</p>	<p>-Ephesians 5:31-32 - In St. Paul’s letter to the Ephesians, he reminds them that man joins his wife and becomes “one flesh.” This illustrates the unity that happens when we receive the sacrament of Matrimony.</p>

	19:10-11; Eph. 5:31-32; Matthew 19:4-6.	-Matthew 19:4-6 - Jesus describes the nature/characteristics of the sacrament of Matrimony. This is where St. Paul and Church teachings base their teaching on the idea that man and woman become "one flesh."
CCM.7.12	Explain the presence of the Trinity in the liturgy. (CCC 1110, 1111, 1112)	"In the liturgy of the Church, God the Father is blessed and adored as the source of all the blessings of creation and salvation with which he has blessed us in his Son, in order to give us the Spirit of filial adoption" (CCC 1110). "Christ's work in the liturgy is sacramental: because his mystery of salvation is made present there by the power of his Holy Spirit; because his Body, which is the Church, is like a sacrament (sign and instrument) in which the Holy Spirit dispenses the mystery of salvation; and because through her liturgical actions the pilgrim Church already participates, as by a foretaste, in the heavenly liturgy" (CCC 1111). "The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ; to recall and manifest Christ to the faith of the assembly; to make the saving work of Christ present and active by his transforming power; and to make the gift of communion bear fruit in the Church" (CCC 1112).

7 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.7.1	Identifies one's own personal gift for active participation in a community of faith (CCC 1877-1880)	We first participate by fulfilling the duties according to our state in life well. For instance, a 7 th grader should try their best at school and contribute at home. The first step in participation in the faith is being attentive to what is taught in the liturgy and attentive to the dignity in each person as a brother/sister in Christ.
LC.7.2	Traces the service aspect of various vocations identified in family and friends (CCC 1534-1535)	All are equally called to holiness. In addition to living well in our state in life, part of holiness is the ability to care for others. Laity, married or single, serve others by participating in society; those specially dedicated to the Church serve the Church's needs in Her ministries.
LC.7.3	Determines one's talents for Christian ministry (CCC 1880, 1936-1938)	Everyone has a talent to offer in service. For example, some can help in music ministry. Usually the talents are the simple things like visiting the elderly, taking out the trash at an event, or repairing something for someone in need. Everyone can serve in some way.

LC.7.4	Explains how people today live the spirit of the Beatitudes (CCC 1718-1719, 1720-1724)	The beatitudes are attitudes. The first step is to find out what it is Jesus meant in them. Remember that God does not think as the world thinks. Beatitude means “happiness”. These are the attitudes that God says will make us happy. For instance, Jesus tells us to be poor in spirit and the world sees poverty as bad. Yet what Jesus is saying is that we should have no emotional attachment to anything, whether it be time, being right, physical things, etc.
LC.7.5	Defines the concept of conscience and identifies ways to form a good conscience (CCC 1783-1785, 1798, 1802)	Conscience is what helps us distinguish between right and wrong. We are responsible for forming our conscience and we do this first by protecting the ways in which we learn – our senses. What we see and hear forms our conscience. It is also important to ask, research and think critically. For instance, when it is time to vote, one should investigate what the platform entails and critically analyze it with Gospel principles.
LC.7.6	Explains how the Ten Commandments guide us in forming conscience (CCC 2084-2557)	There is a thing many call “the natural law,” which are those beliefs of right and wrong and that all men have an innate understanding no matter the age or place. The Ten Commandments reflect the principles of the natural law, but placed in the context of a covenant with God and the basis of a relationship with Him.
LC.7.7	Recognizes that conversion is a lifelong journey and a major Gospel theme (CCC 1427-1431, 821)	Conversion means to change direction. In the spiritual sense it means turning to God. Just like we can space out in class and need to refocus our attention, we also constantly need to turn our hearts and minds back to God. Saints had to do this daily. The trick is not to give up and to keep refocusing our hearts.
LC.7.8	Examines the concept of stewardship (CCC 343, 355, 396)	Sometimes we ask someone to hold something for us. Adults put their money in a bank for safe keeping. God has given us creation and asked that we care for it.
LC.7.9	Extrapolates the concept that different can be good (CCC 1935)	God made all with deliberation. God made man for union with him and to do this he made us for relationship. “Agape” (sacrificial) love requires difference. On a simpler level, aren’t we glad there is something different for everyone or we would not have restaurants or medicine?
LC.7.10	Recognizes the value and source of emotions (CCC 1604)	Emotions are morally neutral in themselves. It is important to know that we must make decisions on reason and not emotions. Emotions can help or hurt decision making. For instance, anger and fear are healthy in some circumstances but not others. Emotions also show us what we are attached to. Do you get angry when your ___ is taken away but not when your neighbor dies? This is why we need to form our conscience to help us reason what is important and thus begin having our emotions in line with what is good.
LC.7.11	Identifies human differences as gifts (CCC 1936-1937)	Bias against differences is learned by the culture around us. Differences in race, physical appearance, interests, and abilities are part of how God made us. For us to not

		appreciate these things in ourselves or others is criticizing God, and who are we to do that?
LC.7.12	Employs acts of service to demonstrate love for others (CCC 1653, 852)	Some people serve others to puff up their own ego and some serve because they truly want to unconditionally love others. While the latter is better, both are still helping others. It is best not to help others and solicit praise for it, but a desire for praise should not keep us from serving. The best service is to take care of your responsibilities first. For instance, in the school, take care of your things and express gratitude to your teachers and cafeteria workers who help you. The next level is picking up for someone else because it is the right thing to do. In doing that joyfully, you can help others want to imitate Christ also.
LC.7.13	Identifies practical acts of service in family, community, and Church (CCC 852, 910, 1653, 2239, 2310)	Someone that spends all say feeding the poor but is unkind at home is missing the point. Charity starts at the nearest point, our area, doing our jobs at home, our family, helping with areas of need in home, being a good citizen by obeying rules and forming our conscience to influence civic decisions. Church is a 24/7 thing. Studying what Jesus wants, praying a morning offering, prayers before meals are just little ways of being present. Just as a virus is contagious to people we may not even know, so too our personal participation affects others in ways we don't know. In class, your refusal to cheat because it is a sin can serve as a good example which can be far reaching.
LC.7.14	Practices acts of service (CCC 852)	Start by doing something small for someone without anyone knowing each day. It could be as simple as a smile and greeting to someone.
LC.7.15	Recognizes our responsibility as Christians to respect life and protect human dignity (CCC 2334, 359)	There is a song line "And they'll know we are Christians by our love." A true Christian sees each person as loved by God regardless of their choices. We are naturally going to feel anger and frustration with others, but we should still choose to love even when it is not easy or what we feel like doing at the time.
LC.7.16	Explain that Catholics have a vocation to imitate Christ and be of service to others (CCC 852)	Catholics profess faith in Jesus and His teaching. Jesus, who washed the feet of the apostles and died for others, instructed us to do as He did. This includes things as small as giving a cup of water to someone, to bigger things such as a life choice of a service occupation.
LC.7.17	Identifies the principles of social justice (CCC 1928-1942)	Catholic Social Teaching are those principles derived from the Gospel for contemporary social issues and began with an encyclical in 1891, in response to the abuses in the industrial revolution. The principles are currently organized by the USCCB in 7 categories : Dignity of the human person, preferential option for the poor, solidarity, dignity of work and rights of workers, responsibility and participation, care of creation.

		Embedded in these are the important principles of the dignity of the human person, the common good, subsidiarity, and solidarity.
LC.7.18	Demonstrates respect for the dignity of the human person (CCC 306-308)	We view others through different lenses. Some view others with an eye to self-benefit. Some apply implicit biases in relationships. Our goal is to have the mind of Christ, a viewing of other as other and infinitely valued by God this giving a dignity that transcends culture and even choices.
LC.7.19	Explain the connection between the Ten Commandments (Decalogue) and Jesus' Great Commandment. (CCC 2052, 2055)	Jesus sums up these commandments positively: "You shall love your neighbor as yourself." CCC 2055 - When someone asks him, "Which commandment in the Law is the greatest?" Jesus replies: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the prophets." The Decalogue must be interpreted in light of this twofold yet single commandment of love, the fullness of the Law: The commandments: "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence: "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law. Scripture Reference – Matthew 22: 34-40; Mark 12:28-32; Luke 10:25-28
LC.7.20	Explain the implications of the First Commandment for our lives. (CCC 2134, 2135, 2138, 2140, 2141)	The First Commandment calls us "to believe in God, to hope in him, and to love him above all else" (CCC 2134). We can follow the First Commandment by "adoring God, praying to him, offering him the worship that belongs to him, fulfilling the promises and vows made to him" (CCC 2135). The following actions are in violation of the First Commandment: atheism and superstition. Atheism denies the existence of God. Superstition is a "departure from the worship that we give the true God" (CCC 2138). It is manifested in idolatry, divination, and magic. In contrast, "veneration of sacred images is based on the mystery of the Incarnation of the Word of God. It is not contrary to the first commandment" (CCC 2141).
LC.7.21	Explain the implications of the Second Commandment for our lives. (CCC 2161, 2162, 2163)	The Second Commandment calls us to respect the Lord's name for it is holy. The following actions are in violation of the Second Commandment: blasphemy and perjury. "Blasphemy is the use of the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way" (CCC 2162). "False oaths call on God to be witness to a lie. Perjury is a grave offence against the Lord who is always faithful to his promises" (CCC 2163). Note - Because God calls everyone by name, "Everyone's name is sacred.

		The name is the icon of the person. It demands respect as a sign of the dignity of the one who bears it” (CCC 2158).
LC.7.22	Explain the implications of the Third Commandment for our lives. (CCC 2191, 2192, 2193, 2194, 2195)	The “Church celebrates the day of Christ’s Resurrection on the “eighth day,” Sunday, which is rightly called the Lord’s Day” (CCC 2191). Sunday is a holy day of obligation. On this day, we are called to: - participate in the Mass - abstain from work that would prevent worship of God - abstain from making demands on others that would prevent their worship of God - cultivate our familial, cultural, social, and religious lives.
LC.7.23	Explain the implications of the Fourth Commandment for our lives. (CCC 2199, 2248)	<p>“According to the fourth commandment, God has willed that, after him, we should honor our parents and those whom he has vested with authority for our good” (CCC 2248). “The fourth commandment is addressed expressly to children in their relationship to their father and mother, because this relationship is the most universal. It likewise concerns the ties of kinship between members of the extended family. It requires honor, affection, and gratitude toward elders and ancestors. Finally, it extends to the duties of pupils to teachers, employees to employers, subordinates to leaders, citizens to their country, and to those who administer or govern it. This commandment includes and presupposes the duties of parents, instructors, teachers, leaders, magistrates, those who govern, all who exercise authority over others or over a community of persons” (CCC 2199).</p> <p>Note – Key questions pertaining to family: <i>“What is the nature of the family in the plan of God?</i> A man and a woman united in marriage form a family together with their children. God instituted the family and endowed it with its fundamental constitution. Marriage and the family are ordered to the good of the spouses and to the procreation and education of children. Members of the same family establish among themselves personal relationships and primary responsibilities. In Christ the family becomes the <i>domestic church</i> because it is a community of faith, of hope, and of charity.” (CCC 456) <i>“What place does the family occupy in society?</i> The family is the original cell of human society and is, therefore, prior to any recognition by public authority. Family values and principles constitute the foundation of social life. Family life is an initiation into the life of society.” (CCC 457). <i>“What are the duties that society has toward the family?</i> Society, while respecting the principle of subsidiarity, has the duty to support and strengthen marriage and the family. Public authority must respect, protect and foster the true nature of marriage</p>

		and the family, public morality, the rights of parents, and domestic prosperity.” (CCC 458)
LC.7.24	Explain the reciprocal responsibilities of children and parents. (CCC 2251, 2252, 2254)	<p>Children - “owe their parents respect, gratitude, just obedience, and assistance” (CCC 2251). Parents - “have the first responsibility for the education of their children in the faith, prayer, and all the virtues. They have the duty to provide as far as possible for the physical and spiritual needs of their children” (CCC 2252). Parents should “respect and encourage their children’s vocations” (CCC 2253).</p> <p>Note – Key questions pertaining to family: <i>“What are the duties of children toward their parents?</i> Children owe respect (filial piety), gratitude, docility and obedience to their parents. In paying them respect and in fostering good relationships with their brothers and sisters, children contribute to the growth in harmony and holiness in family life in general. Adult children should give their parents material and moral support whenever they find themselves in situations of distress, sickness, loneliness, or old age.” (CCC 459) <i>“What are the duties of parents toward their children?</i> Parents, in virtue of their participation in the fatherhood of God, have the first responsibility for the education of their children and they are the first heralds of the faith for them. They have the duty to love and respect their children as <i>persons</i> and as <i>children of God</i> and to provide, as far as is possible, for their physical and spiritual needs. They should select for them a suitable school and help them with prudent counsel in the choice of their profession and their state of life. In particular they have the mission of educating their children in the Christian faith.” (CCC 460) <i>“How are parents to educate their children in the Christian faith?</i> Parents do this mainly by example, prayer, family catechesis and participation in the life of the Church.” (CCC 461)</p>
LC.7.25	Explain the reciprocal responsibilities of citizens and civil authority. (CCC 2211, 2255, 2256, 2257)	<p>Citizens - have a duty to “work with civil authority for building up society in a spirit of truth, justice, solidarity, and freedom” (CCC 2255). However, citizens should not follow “the directives of civil authorities when they are contrary to the demands of the moral order. “We must obey God rather than men.” (CCC 2256) Civic Authority - is obliged to “respect the fundamental rights of the human person and the conditions for the exercise of his freedom” (CCC 2254). CCC 2211 breaks this obligation down into seven responsibilities to ensure: the freedom to establish a family, have children, and bring them up in keeping with the family’s own moral and religious convictions; the protection of the stability of the marriage bond and the institution of the family; the</p>

		<p>freedom to profess one’s faith, to hand it on, and raise one’s children in it, with the necessary means and institutions; the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate; in keeping with the country’s institutions, the right to medical care, assistance for the aged, and family benefits; the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.; the freedom to form associations with other families and so to have representation before civil authority.</p> <p>Scripture Reference – Romans 13:1-8</p>
LC.7.26	<p>Explain the implications of the Eighth Commandment for our lives. (CCC 2505, 2507, 2508, 2509)</p>	<p>The Eighth Commandment calls us to be true in deeds and words. Lying takes place when we say/do something false with the intention of deceiving others. Examples within the Catechism include duplicity (deceit), dissimulation (pretense), hypocrisy (claiming to have moral beliefs that are not aligned with one’s actions), detraction (revealing another person’s faults to a third person without a valid reason, thereby lessening the reputation of that person), and calumny (defamation/slander). An offense against the truth requires reparation.</p>
LC.7.27	<p>Explain the implications of the Eighth Commandment for society. (CCC 2512)</p>	<p>The Catechism states that “society has a right to information based on truth, freedom, and justice.” It also urges us to practice “moderation and discipline” in the use of social media (CCC 2512).</p>

7 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.7.1	<p>Distinguishes various elements of prayer including praise, thanksgiving, contrition, and petition (CCC 1174-1175, 2096-2097, 2628-2638, 2704-2724)</p>	<p>Any form of communication with God is a prayer. Some use the acronym ACTS, Adoration, Contrition, Thanksgiving, Supplication. But it is well to note the psalms and other places include expressions of frustration with God because His will is not usually convenient or understood by us. There are prayers of lament. Honesty before God is always good as long as it includes a bottom line acceptance of His will. Jesus said: “Lord, let this chalice pass from me, but not as I will, but Thy will be done” (Luke 22:42).</p>
CP.7.2	<p>Identifies the place and describes the power of prayer within the Church (CCC 276, 2623)</p>	<p>Prayer is connecting with God and this is the entire purpose for our existence and the existence of the Church. It is said “we do not pray to change God’s mind, but ours.” As uniting our mind with His is the ultimate goal, prayer is the ultimate power. Even though God’s mind is never changed, God still wants us to take all things to prayer and allows Himself to be moved to change things through our prayer. This is because God</p>

		wants us to participate in His saving actions. Just because God does not answer our prayers for change in the way we expect Him to does not mean He does not listen or care, but that it is not for the ultimate best. Since we don't always know what is the ultimate best, or God's will, we should take everything to prayer even if a situation seems to be hopeless to us.
CP.7.3	Describe the 3 expressions of prayer. (CCC 2721)	The three main expressions of prayer are vocal prayer, meditative, and contemplative prayer. All three of these expressions require focus on God. 1 - Vocal prayer is spoken and sung. 2 - In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text. 3 - Contemplative prayer is interior prayer in which we rest attentively before Christ. It involves hearing and obeying God's Word. It is a time of silent listening and love.
CP.7.4	Explain the sources of prayer. (CCC 2662)	Prayer must be more than impulse. Therefore, guided by the Holy Spirit, we can look to Scripture, liturgy, and the virtues of faith, hope, and charity as sources of prayer. When we read and study Scripture, we should also enter into conversation with God. Prayer during and after liturgy internalizes it for us. "Faith puts vitality in prayer because it brings us to a personal relationship with Christ. Hope carries our prayer to our final goal of permanent union with God. Love, poured into our heart by the Holy Spirit, is the source and destiny of prayer." (USCCB Adult Catechism) Scripture Reference – Romans 8:26-27
CP.7.5	Describe the two main difficulties in the practice of prayer. (CCC 2754)	The two main difficulties in the practice of prayer are distraction and dryness. Distraction occurs when we have difficulty focusing on God (our mind wanders). Dryness occurs when we are just going through the motions (rather than having a true dialogue with God). When these happen, we need to actively turn our thoughts back to God. This happens to everyone and there is no reason to feel discouraged by it.
CP.7.6	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	The Holy Spirit guides our prayer directly and through the support of others. The Christian family is the first place that children learn how to pray. Children witness and learn from the practice of daily family prayer. As we grow older, we also learn from others. The saints give us examples of prayers through the witness of their lives and their writings. We ask saints to pray with us and for us. Many saints have also established spiritualities or charisms (ex: Jesuit, Dominican, Vincentian, Ignatian). These spiritualities integrate prayer into daily life in order to help us to grow closer to God. "Ordained ministers, the consecrated life, catechesis, prayer groups, and 'spiritual

		direction' also ensure assistance within the Church in the practice of prayer" (CCC 2695).
CP.7.7	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	Sign of the Cross Grace (before/after meals) Guardian Angel Lord's Prayer Hail Mary Glory Be Examination of Conscience Act of Contrition Stations of the Cross Rosary Adoration of the Blessed Sacrament Memorare Angelus (Regina Caeli in Easter Season) St. Michael the Archangel Vocations Prayer Magnificat Nicene Creed Divine Mercy Chaplet Serenity Prayer Prayer of St. Francis Act of Faith * Act of Hope * Act of Love * The Beatitudes *

Grade-Level Content Standards: 8th Grade

8 - Profession of Faith – Church Structure and History

Identifier	Standard	Explanation of Standard/Depth of Response
PF.8.1	Relates that God judges each of us at death and all people at the end of time (CCC 1020-1022, 1038-1041)	God judges all according to their conscience and the choices to form that conscience on love. God loves all and respects our freedom. We tend to think God will forgive everyone, but the reality is while he does forgive all who desire it, not everyone thinks (s)he needs or deserves forgiveness and so does not ask rightly. So God’s judgement is not capricious. The amount we choose God’s will or our own is our choice.
PF.8.2	Explains the biblical understanding of heaven and hell (CCC 1023-1037)	Not all in the early times of the Old Testament believed in Heaven and Hell. Understanding eternity and God’s desire for a covenantal union took time to develop. After all, how perfectly do we understand it now? It is clear that it was based on relationship: union with God (Heaven), desirous of union but not yet perfect (Purgatory), self-isolation (hell). Biblical relationship is built on faithfulness; on our end that means keeping the commandments and trusting God.
PF.8.3	Explains Jesus as the source for the meaning of life’s mysteries (CCC 280, 512-560)	The Trinity existed before time and space. In creating time, space and human beings, God’s goal is union. For love to be authentic it has to be free, unconditional, and sacrificial (desiring the good of the other over your own). When parents have a baby, they know it will take a lot of time and mistakes for the child to learn. The Old Testament is a time of preparing our hearts and minds for Jesus. All aspects of humankind’s life after Jesus’ life on earth is still preparing our hearts and minds to accept Him. In Jesus we find purpose in joy, suffering and relationships.
PF.8.4	Describes that through the mystery of the Incarnation, Jesus Christ became man while continuing to be God (CCC 475)	The first 800+ years of the Church, people struggled to understand the hypostatic union: how Jesus was fully God and fully man. It takes a lot for our minds to understand and accept. These were the times of the Christological heresies. However, with each heresy, the Church made a definitive clarification. For instance, the heresy of Arianism taught that Jesus was more human than God. There were fights in the streets about it. Constantine provided the venue for an ecumenical Council in 325 (Council of Nicea) to settle it for the sake of peace. Hence, we have the Nicene Creed.
PF.8.5	Describes the historical and social world of Jesus (CCC 437, 525-537,	Jesus was born into the Jewish community which lived under Roman rule. The Jews called all non-Jews “Gentiles” whom they viewed as unclean. As in any community, the

	557-570, 592, 610-611, 1339-1340, 553, 858-870)	Jews themselves had groups: “zealots” who loved a good fight and were anti-government, “Essenes” who lived a monastic life, and “Pharisees and Sadducees” who were the educated and served as leaders in the Jewish community – spiritual and government. The Romans tolerated this Jewish sect. The Romans were influenced by Greek culture and had a different god for everything. Sometimes the leaders called themselves gods causing the Jews to distance themselves more. That Jesus welcomed gentiles was crazy to the Jews at the time and how this played out is seen in the Acts of the Apostles and many New Testament letters, especially Galatians.
PF.8.6	Demonstrates how Jesus’ life and teaching gave human form to God’s compassion (CCC 438, 1503)	Hospitality was a virtue to the Jewish people amongst themselves and under certain conditions. Jesus strove to break down the barriers to charity. Jesus did this in direct talk of hypocrisy to the Pharisees, in parables, such as the Good Samaritan, and his choice of company (tax collectors, the “sinners”). But more than all this was the fact that God became man, which was the ultimate of breaking down all barriers (Phil 2).
PF.8.7	Understands some of the serious conflicts that divided the early Church and how the Church struggled to overcome them (CCC 9, 192, 249-252)	The first major conflict in the early Church was how gentiles could best integrate in the disciples of Jesus who considered themselves fulfilled Jews. It was first believed by the Jews that gentiles had to follow Jewish law, such as circumcision, but they gradually began to see that Jesus’ whole message was transcending the Jewish law. Simultaneously, the followers of Jesus faced persecution by the Jews and the Roman government. After the destruction of the Temple in 70 AD, the Jews said any follower of Jesus was not a Jew, and by 100 AD we have historical documents showing the Church was called “Christian” and “Catholic.” The next few hundred years, they faced persecution. They also faced internal divisions in the understanding of who Jesus was. It is interesting that they did not question the authority of the pope (Peter’s successor), the Eucharist, or belief in the Resurrection, which are all sources of deep division in the Christian community today.
PF.8.8	Discusses the major points of division that separated the reformers and the Roman Catholic Tradition and led to the Protestant Reformation (CCC 406, 1400)	On October 31, 1517 Martin Luther posted the 95 Thesis on the Church doors and this is what is agreed as the beginning of the Protestant Reformation. Of the 95 points of Martin Luther, some were valid concerns, and some were not. The corruption of the clergy, simony and nepotism were abuses needing correcting. However, Luther also challenged truths that Catholics hold dear. Luther’s denying the authority of the Church gave countries new political power. In response the Church called the Council of Trent, clarifying Church teaching and remedying wrong practices.

PF.8.9	Lists the characteristics of the early Christian communities using the Acts of the Apostles (CCC 252)	The book of Acts describes the apostles of being one heart and mind in Christ, holding all things in common, and celebrating the Eucharist/the breaking of the bread.
PF.8.10	Explains the history of the Order of the Mass (CCC 1346-55, 1384, 2183)	The first Masses were celebrated within the Jewish service, and to this day, one sees commonality in the structure and words in traditional Jewish service and the Mass. By 100 AD we have a document by Justin Martyr to the pagan emperor outlining the Mass to demonstrate that it was not dangerous (there were misunderstandings that caused people to believe Mass was about human sacrifices or cannibalism). His detailed description of the parts of the Mass match the order of the Mass today.
PF.8.11	Explains that although the Catholic church possesses the full means of salvation, other Christian churches also share elements of grace and truth (CCC 836, 838)	There are many religions, all of which have beautiful parts and some elements of truth. As Catholics, we believe that God judges all according to their consciences, but that the Church has the fullness of the faith and truth. Although there are some elements of truth in other religions, God desires that people eventually come to the fullness of His truth because that is how we can best come to know God and have a relationship with Him.
PF.8.12	Infers that the (Vatican) Church Councils were occasions for renewal in the Church (CCC 9, 192, 249-252)	Councils are called when there is an issue that needs addressing. This process involves dialogue, consensus and clarification. This clarification always takes the faithful deeper into the beauty of truth.
PF.8.13	Identifies the <i>Catechism of the Catholic Church</i> as a major resource (CCC 18)	It is important to know what the Church <i>actually</i> teaches and not only what another says the Church teaches because there are often misunderstandings. For instance, some smart people really think Catholics worship Mary. Where can you show what the Church teaches? The CCC summarizes succinctly the whats and whys of what we believe. Students should familiarize themselves with its set-up and index and learn to look there first for answers to questions as a first reference to Church teaching in future applicable research.
PF.8.14	Understands the Church is a worldwide community, i.e. cultural expressions of Catholicism (CCC 7 51-52, 879, 886)	The Sacraments are unchanging. Tradition with a capital “T” are unchanging. Customs are traditions with a lowercase “t” and are unique to families, communities and cultures. It is important to respect the cultures of others.
PF.8.15	Describes the context and setting of Pauls’ letters as the early Church communities (CCC 442)	Paul’s travels and letters covered huge territories. Every letter he wrote had a purpose since writing on sheepskin was expensive and difficult. For instance, his letter to the Galatians addressed their strict ideas of the Mosaic law, while the Corinthians had the other extreme in thinking there were no laws. His letter to the Romans was more like a

		treatise on the beauty of Christ. Some are surprised to find that Paul did not write all the Pauline letters. Some were written by those who were with him.
PF.8.16	Explain the role of the Church in God's plan (CCC 778, 780)	The role of the Church is to unite all people with Christ for the salvation of mankind. It does this by guarding the deposit of faith, providing the Sacraments and evangelization, which is continuing Jesus' work on earth.
PF.8.17	Explain how the Church fulfills her role. (CCC 849, 851)	The Church has a missionary mandate to evangelize (to preach the Gospel to all nations) so that all people may come to know God. It may be helpful to reference Matthew 28:19-20. The Church also guards the deposit of faith and continually makes sure that truth is not changed or deleted. When questions arise, the Church looks at the issue's compatibility of the Gospel.
PF.8.18	Explain the significance of the Pentecost. (CCC 731-732, Act 2:1-36)	"Celebrated each year fifty days after Easter, Pentecost marks the day when the Holy Spirit came upon the Apostles and disciples. The first Pentecost is sometimes referred to as the birthday of the Church because it was on this day that the Apostles, inspired by the Holy Spirit, first publicly preached the Good News to others" (USCCB, US Catholic Catechism for Adults, glossary). On Pentecost, the Holy Spirit is fully revealed, and the Kingdom of Heaven is open to all who believe. This is a fulfillment of Jesus' promise at the Ascension to send the Holy Spirit to guide the Apostles in their missionary mandate. "Pentecost shows that the Church is there for all peoples from the very beginning: She is universal ... and missionary. She speaks to all men, overcomes ethnic and linguistic barriers, and can be understood by all" (YouCat, p.75).
PF.8.19	Summarize the story of Saul's conversion. (Acts 9)	Saul of Tarsus was persecuting followers of Jesus. He was on his way to Damascus to arrest followers of Jesus when he was struck down by a blinding light. Saul heard a voice say to him: "Saul, Saul, why are you persecuting me?" (Acts 9:4). Saul asked who was speaking and the voice replied: "I am Jesus, whom you are persecuting. Now get up and go into the city, and you will be told what you must do" (Acts 9:5-6). For three days Saul was blind and did not eat or drink anything. During that time, Jesus appeared in a vision to a disciple named Ananias and told him to go to Saul. Ananias was afraid because he knew of Saul's persecutions. Jesus explained that Saul was his chosen instrument to deliver the gospel to the Gentiles, their kings, and the people of Israel. Ananias went to Saul and laid his hands on him, telling him Jesus had sent him to restore his sight and that Saul might be filled with the Holy Spirit. Something like scales fell from Saul's eyes, and he could see again. He arose and was baptized. After his conversion, Saul became known as Paul.

PF.8.20	Explain the impact of the Council of Jerusalem on the development of the Church. (Acts 15)	Early followers of Christ were debating over the requirements for Church membership. The Council of Jerusalem (approx. AD 50) clarified that Gentile Christians (early followers who were not Jewish) did not have to observe the Mosaic laws of the Jews. This is a step in the formation of the Church as separate from Judaism. This is also the first ecumenical council giving structure to all subsequent councils.
PF.8.21	Explain the impact of Paul on the spread of Christianity.	While Peter was the first pope, Paul did more for spreading the Gospel than anyone at that time. Paul's mission was to take the gospel to the Gentile world. Through his travels and his letters, he spread Christianity far beyond that of a small sect of Judaism. However he also addressed the Jewish converts in their inflexibility in the law.
PF.8.22	Describe the experience of early Christians during the Roman empire (until AD 313).	Over the course of the three centuries following Christ's death and resurrection, Christians were persecuted by Roman authorities as a result of misconceptions about the faith, so Christians had to practice in secret. In the face of persecution, some Christians chose martyrdom rather than to renounce their faith. Additionally, some bishops and leaders wrote defenses (Apologies) of the faith against accusations and misconceptions.
PF.8.23	Describe the impact of the Edict of Milan on the Church.	Before the Edict of Milan, Christianity was illegal and Christians were persecuted. After Constantine's issuance, Christianity was legalized and esteemed. The Edict of Milan (313) began an era of religious tolerance for Christians and the intertwining of faith and politics.
PF.8.24	Explain the purpose of an ecumenical council. (CCC 884)	"A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. An ecumenical council is usually called by the successor of St. Peter, the Pope, or at least confirmed or accepted by him" (CCC glossary). Note -There have been twenty-one ecumenical councils. The Religion standards for junior high highlight nine councils that have a lasting impact on the development of the Church. In the early days of the Church, councils were convened to defend the Church against heresies (false teachings) and resulted in the Church defining the teachings of the faith. During the Middle Ages as the Church became marred in political turmoil, councils sought to reform abuses. As we entered the 19th and 20th centuries, the councils sought to solidify the role of the pope and to bring the Church into the modern world.
PF.8.25	Explain the role of the Church Fathers. (CCC 78, 688)	Church Fathers are teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church. Church Fathers were instrumental in defending, expounding, and developing Catholic doctrines. Church Fathers generally are considered to live before the 8th century, align to doctrinal orthodoxy, have personal sanctity, and

		are approved by the Church. Many Church Fathers were present at the early ecumenical councils and were instrumental in defending the faith against heresies.
PF.8.26	Describe the lasting significance of the First Council of Nicea (AD 325) on the Church.	The First Council of Nicea resulted in the formulation of the Nicene Creed. The Council was in response to the Arian heresy, which falsely taught that Jesus was created by the Father and not divine. The Council clarified that Jesus is consubstantial with the Father (true God and true man / fully human and fully divine). St. Athanasius was an ardent defender against Arianism.
PF.8.27	Describe the lasting significance of the First Council of Constantinople (AD 381) on the Church.	The First Council of Constantinople affirmed that the Holy Spirit was the third person of the Trinity (a Divine Person). The Nicene Creed was rewritten to include this truth. The Council was in response to the Apollinarian heresy, which falsely taught that Christ was a human body and divine mind and the Macedonian heresy, which denied the divinity of the Holy Spirit. Saints: St. Cyril of Jerusalem, St. Gregory Nazianzen.
PF.8.28	Describe the lasting significance of the Council of Ephesus (AD 431) on the Church.	The Council of Ephesus defined the Catholic dogma that the Blessed Virgin Mary is the Mother of God (Theotokos) and reaffirmed that there is one person in Christ. This Council was a response to the Nestorian heresy, which falsely taught that Christ is two persons and that Mary was mother of the human Christ. This is the only Ecumenical gathering to make a dogmatic statement about Mary. They also repudiated the Pelagianism heresy that denied original sin and stated that man can attain salvation on his own merits without God's grace.
PF.8.29	Describe the lasting significance of the First Vatican Council (AD 1869) on the Church. (CCC 889-891)	The First Vatican Council defined papal infallibility. In order to sustain the truths of the faith, Jesus transferred his infallibility on St. Peter, the apostles, and their successors (the living Magisterium) when teaching <i>ex cathedra</i> (literally meaning "from the chair" which means speaking in the full authority from the Chair of Peter as pope) on matters of faith and morals. Through the gift of infallibility, the Holy Spirit guides the Church and ensures that the pope and bishops (when in communion with the pope) can definitively proclaim a doctrine of faith or morals, which is divinely revealed as representing the truth of God and without error. It is important to note that infallibility refers only to definitive statements on truths of the faith when spoken <i>ex cathedra</i> and stated as infallible. So, do we believe the pope can sin? Yes. Can the pope be wrong? Unless speaking in <i>ex cathedra</i> , yes.
PF.8.30	Distinguish how the purpose of the Second Vatican Council was distinct from other ecumenical councils.	The Second Vatican Council was pastoral in nature rather than dogmatic (related to the ministry of caring for souls rather than doctrine). No dogmas were defined or heresies condemned. This is the most recent ecumenical council.

PF.8.31	Describe the impact of the Second Vatican Council on the Church. (AD 1962)	The Second Vatican Council: - Defined the Church as a light for the world, source of salvation, and the People of God - Emphasized the Eucharist as the source and summit of the faith - Reformed the Liturgy to promote full and active participation - Emphasized that all Catholics are called to holiness and to be missionaries - Emphasized the importance of the family as a domestic church - Opened dialogue with other faith traditions - Promoted collaboration between bishops, priests, religious, and lay people
PF.8.32	Explain the intention of the changes made to the Liturgy during the Second Vatican Council.	The intention of the changes was to reinvigorate Catholics, modernize the Church in a meaningful way, promote unity of all Christian denominations, and reach out to the whole world. (<i>Sacrosanctum Concilium</i>)
PF.8.33	Explain the impact of the Second Vatican Council on the Mass we attend today.	The Roman Missal was translated to local vernacular and the use of the local vernacular during Mass was expanded. The amount of readings included in the lectionary was expanded (the three year cycle of Sunday readings). The Liturgy of the Word and the Liturgy of the Eucharist were defined as a single act of worship. The liturgy was more purposefully centered around the Paschal Mystery. Guidelines for new Church architecture were issued. (<i>Sacrosanctum Concilium</i>)
PF.8.34	Explain what it means that the Church is the Body of Christ. (CCC 805-809, 796)	“The metaphor of a body, whose head is Christ and whose members are the faithful, provides an image which keeps in focus both the unity and the diversity of the Church” (CCC glossary). “The unity of Christ and the Church, head and members of one Body, also implies the distinction of the two within a personal relationship. This aspect is often expressed by the image of bridegroom and bride” (CCC 796). As the Bride of Christ, the Church is the mother of all God’s children. To extend the metaphor, the Holy Spirit is the soul of the Mystical Body, “the source of its life, of its unity in diversity, and of the riches of its gifts and charisms” (CCC 809). Romans 12:4-5; 1 Cor. 12:12-27; Eph. 3:6 and 5:23; Col 1:18 and 1:24
PF.8.35	Explain the purpose of ecumenism. (CCC 816, 820-822)	Ecumenism promotes the restoration of unity among all Christians. The Church is called by the Holy Spirit to this unity, which is a gift of Christ. Note - For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (CCC 816, 820-822). Scripture Reference – John 17:20-21; Ephesians 4:1-6 Important questions pertaining to Ecumenism: “Where does the one Church of Christ subsist?” The one Church of Christ, as a society constituted and organized in the world, subsists in the Catholic Church, governed by the Successor of Peter and the bishops in communion

		<p>with him. Only through this Church can one obtain the fullness of the means of salvation since the Lord has entrusted all the blessings of the New Covenant to the apostolic college alone whose head is Peter” (CCC 162).</p> <p><i>“How are non-Catholic Christians to be considered?”</i></p> <p>In the churches and ecclesial communities which are separated from full communion with the Catholic Church, many elements of sanctification and truth can be found. All of these blessings come from Christ and lead to Catholic unity. Members of these churches and communities are incorporated into Christ by Baptism and we so we recognize them as brothers” (CCC 163).</p> <p><i>“How does one commit oneself to work for the unity of Christians?”</i></p> <p>The desire to restore the unity of all Christians is a gift from Christ and a call of the Spirit. This desire involves the entire Church and it is pursued by conversion of heart, prayer, fraternal knowledge of each other and theological dialogue” (CCC 164).</p> <p><i>“Is the particular Church catholic?”</i></p> <p>Every particular Church (that is, a diocese or eparchy) is catholic. It is formed by a community of Christians who are in communion of faith and of the sacraments both with their Bishop, who is ordained in apostolic succession, and with the Church of Rome which “presides in charity” (Saint Ignatius of Antioch)” (CCC 167).</p> <p><i>“Who belongs to the Catholic Church?”</i></p> <p>All human beings in various ways belong to or are ordered to the Catholic unity of the people of God. Fully incorporated into the Catholic Church are those who, possessing the Spirit of Christ, are joined to the Church by the bonds of the profession of faith, the sacraments, ecclesiastical government and communion. The baptized who do not enjoy full Catholic unity are in a certain, although imperfect, communion with the Catholic Church” (CCC 168).</p> <p><i>“What is the relationship of the Catholic Church with the Jewish people?”</i></p> <p>The Catholic Church recognizes a particular link with the Jewish people in the fact that God chose them before all others to receive his Word. To the Jewish people belong “the sonship, the glory, the covenants, the giving of the law, the worship, the promises, and the patriarchs; and of their race, according to the flesh, is the Christ” (Romans 9:4, 5). The Jewish faith, unlike other non-Christian religions, is already a response to the revelation of God in the Old Covenant” (CCC 169).</p> <p><i>“What is the bond that exists between the Catholic Church and non-Christian religions?”</i></p>
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PF.8.36	Define faith. (CCC 166, 176, 179, 180, 183, 1814)	<p>“Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us” (CCC 1814). Faith is a personal act in response to God’s initiation of love. As a human act, faith is embraced consciously and freely. Faith involves opening our thoughts and actions to God so that we seek to know and do God’s will. Faith is a gift for which we can pray and ask God to increase in us. Faith is necessary for salvation.</p> <p>Scripture Reference – Hebrews 11:1</p>
PF.8.37	Explain the relationship between Faith and morality.	<p>Faith is belief in a Person – which means a relationship. Choices in this relationship are placed in the field of morality. In the Old Testament this was in terms of a covenant and the Ten Commandments. Jesus deepened the relationship. Faith possesses a moral content. It gives rise to and calls for a consistent life commitment; it entails and brings to perfection the acceptance and observance of God’s commandments (Decalogue). As St. John writes, “God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth... And by this we may be sure that we know him, if we keep his commandments. He who says ‘I know him’ but disobeys his commandments is a liar, and the truth is not in him; but whoever keeps his word, in him truly love for God is perfected. By this we</p>

		may be sure that we are in him: he who says he abides in him ought to walk in the same way in which he walked” (1 John 1:5-6; 2:3-6) (Saint John Paul II: VS 89).
PF.8.38	Explain why the relationship between faith and the Church is vital and indispensable (CCC 169, 181)	Faith is not an isolated act. We experience the life of faith through the Church, who believed first. The faith of the Church supports and nourishes our personal faith. The Church is our teacher in the faith. Our personal faith cannot exist in isolation from the faith of the Church. Scripture Reference – Job 36:26
PF.8.39	Explain the implications of our faith in one God. (CCC 223-227)	Believing in God means: -to know God’s greatness and majesty -to serve God first -to live in thanksgiving (all we are and have comes from God) -to know that humanity is made in the image and likeness of God, thereby deserving of dignity and uniting us all -to use created things to bring us closer to God and detach ourselves if it turns us away from him -to trust God in every circumstance, even in adversity -to strive to love like God loves (thinking, talking, and acting like Jesus) Scripture Reference – Mt. 5:29-30; Mt. 16:24-26
PF.8.40	Articulate common challenges and obstacles in remaining faithful to the teachings of the Church.	Common challenges and obstacles: - secularism, individualism, relativism, agnosticism - forms of modern day Idolatry (CCC 2112-2114). - normalization of sins (CCC 2351-2359) - unfaithful Catholics - inconsistent practice of the Sacramental life of the Church - students will have a variety of other thoughts that will be valid
PF.8.41	Discuss the ways we can preserve and grow our Faith.	Forming our consciences through study and guarding what we see and hear, prayer, studying and praying the Word in God, lives of the saints, regular practice of Sacraments (especially Eucharist and Reconciliation), daily conversion, consciously putting on the mind of Christ (seeing as God sees) applied with critical thinking.

8 - Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard/Depth of Response
CCM.8.1	Determines that Christ is present in the sacramental life of the Church (CCC 1114-1116)	God’s time (Kyros) is different from our time (chronos). Jesus’ life, suffering, death, resurrection (the Paschal Mystery) occurred over 2000 years ago in our time. In God’s time, Jesus’ act is continuing to dispense His grace through the Sacraments.

CCM.8.2	Illustrates the importance of the Eucharist to our whole worship experience (CCC 1324-1327)	The Eucharist is Jesus' body, blood, soul and divinity, under the form of bread and wine. This is mind blowing and difficult to see past the form of bread and wine (which are called the "accidentals"), but because our faith teaches this is Jesus, we can have confidence in that truth although it is hard to understand with our senses. At the consecration in the Mass, some people pray the prayer of the father of a cured son (Mark 9:24) "I believe, Lord, help my unbelief" or doubting Thomas' profession "My Lord and my God" (John 20:28).
CCM.8.3	Recognizes that the sacraments and the liturgy help us grow in holiness (CCC 1114-1116, 1140-1144)	The sacraments are not meant to entertain us, but to sanctify us. When we are bored, it is because we are not attuned to God and not that God has forgotten us. He doesn't force us, so our choice is free. The repetitions of the liturgies help reinforce God's love in our mind and heart. The sacraments dispense grace, which is God's nutrition for the soul.
CCM.8.4	Illustrates that the liturgy of the Church has continued to develop since the Church's inception (CCC 1135-1193)	Jesus instituted the sacraments in the context of Jewish practices. Our liturgies around the sacraments have the form and structure of Jewish ceremonies, but now include Jesus and His grace. The sacraments have not changed, but liturgies have varied through the centuries within the small "t" traditional ways. Students should look up Justin Martyr's letter on the Mass written in the year 100 and they will see the similarity of Mass then and Mass now.
CCM.8.5	Identify the characteristics of Catholic marriage. (CCC 1664)	The three characteristics of Catholic marriage are unity, indissolubility, and openness to fertility.
CCM.8.6	Explain the implications of the characteristics of Catholic marriage for married life. (CCC 1664)	<p>Each characteristic has an implication for married life. In particular, they imply that polygamy, remarriage after civil divorce, and refusal of fertility are incompatible with marriage. Polygamy is incompatible with the unity of marriage. The refusal of fertility turns married life away from its "supreme gift" which is children.</p> <p>A civil marriage is one recognized by and receives benefits from the state. A sacramental marriage is recognized and receives benefits from Christ's Church. Same-Sex "marriage" is used to describe a civil union between individuals of the same sex, which mimics marriage but is not a sacrament. Whether or not sanctioned by the state, so-called same-sex "unions" or "marriages" do not contain the elements essential to God's plan for marriage.</p> <p>The Church loves those with same-sex attraction. Sometimes a civil divorce is needed for protection and sometimes marriages are not valid and get annulled. This part of</p>

		Church teaching is difficult but those with same-sex attraction or who have marriage difficulties are still loved by God and the Church and should be treated with respect.
CCM.8.7	Describe the nature and role of the domestic church. (CCC 2215-2229)	The family is the original cell of social life and is called the domestic Church. Throughout Scripture the most used analogy for the love God has for the Church is marriage: the Church being the Bride of Christ. This exchange of love brings forth life. The give and take in families is where all practice forgiveness, selflessness, generosity and humility. Charity begins at home.
CCM.8.8	Explain the purpose of Confirmation. (CCC 1316)	Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to incorporate us more fully to Christ, the Church, and Her mission. The Holy Spirit also helps us bear witness to the Christian faith in words and actions.
CCM.8.9	Explain the requirements for Confirmation. (CCC 1319)	A candidate for Confirmation who has attained the age of reason (i.e., can determine right from wrong) must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial (Church) community and in temporal (non-religious/secular) affairs.
CCM.8.10	Explain the purpose of the diverse liturgical traditions or rites. (CCC 1208)	The Mass and Sacraments are the same in essence at every time and place, but different cultures will have different customs, music and traditions. There are also over twenty rites. Most Americans follow the Roman rite, but there are many Eastern rites which have different liturgical practices (words, gestures, etc.) but the Eucharist is valid and they are Catholic. “The diverse liturgical traditions or rites, legitimately recognized, manifest the catholicity (universality) of the Church, because they signify and communicate the same mystery of Christ” (CCC 1208).
CCM.8.11	Explain how the Church maintains unity despite diverse liturgical traditions. (CCC 1209)	“The criterion that assures unity amid the diversity of liturgical traditions is fidelity to apostolic Tradition, i.e., the communion in the faith and the sacraments received from the apostles, a communion that is both signified and guaranteed by apostolic succession” (CCC 1209).

8 - Life in Christ – Morality

Identifier	Standard	Explanation of Standard/Depth of Response
LC.8.1	Reports that obedience to God comes before obedience to civil authority (CCC 1269, 2238-2240)	When told not to speak the name Jesus, the apostles said “It is better for us to obey God than man.” We should obey laws even when we think they are silly, like driving on the right or left. But we should follow our conscience and be willing to lose our job and

		go to jail if the government asks us to sin. For instance, a Catholic doctor who is told he must perform an abortion should not do so. Martyrs have died rather than compromise their faith.
LC.8.2	Integrates religious information from a variety of sources (CCC 11, 12, 106-107)	Any question mankind has had, the Church has answered. So, how do you find it? A primary source is what the Church actually says and can be found at www.vatican.va or www.usccb.org . In addition to Church teaching, we have two millennia of writings of the saints, reflections, and research by people whose faith is seeking understanding.
LC.8.3	Explains that Christians are called to know, love, and worship God above all things (CCC 2083)	God made us the way we are on purpose. He gave us reason to know him, a free will to choose him, and self-awareness to realize we need him. St. Augustine testified to this in his <i>Confessions</i> , "Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in thee." Without a right relationship with God, our life's purpose remains unfulfilled and we will be unsatisfied, or restless.
LC.8.4	Describes the gift of free will (CCC 1732)	All humans have the instinct to do good and avoid evil. Animals make choices, but their choice is conditioned and based on instinct. While human choices can be affected by instinct, we can make a choice of self-sacrifice and are able to worship. While we sometimes make choices based on emotions, we have and should strive to make choices based on reason. Love based on feeling is not the highest kind of love. Love that is a choice that involves sacrifice (agape) can only be made with free will. No animal can worship, only humans can, but we need to choose to do so.
LC.8.5	States that all Christians are called to follow Christ (CCC 2030-2031)	Some people claim to be Christian because it may be the popular thing to do, but one who calls themselves Christian will take Jesus' countercultural commands seriously. This means that the true Christian will choose to follow Christ even when it is not popular or convenient.
LC.8.6	Explains how people today live the spirit of the Beatitudes (CCC 1716-1719)	The beatitudes are countercultural. Poverty of spirit means not being emotionally attached to anything. Purity of heart is similar in that it means any love that is good. The beatitudes do not make sense without the paradox of the cross in Jesus. Students at this age can easily analyze what media (society) promotes and what Jesus promotes.
LC.8.7	Applies Christian values and decision making skills to moral judgment questions (CCC 1755-1756)	Little children make decisions based on feelings. As one matures, reason is added. A person who is Christian has a mind that knows God and tries to see others as made in God's image beyond their choice. Someone who is not Christian may view someone's value or worth on their choices, or heritage. Learning to "put on the mind of Christ" will affect all decisions--how we treat and judge others in the lunchroom, how we honor our parents' requests to take out the trash--these all illustrate what we truly believe. When

		we have to make a decision but do not know what is best, we should take the time and look at what the Church teaches. Most moral issues are addressed in Section III, Life in Christ, in the Catechism of the Catholic Church.
LC.8.8	Applies techniques to control one's impulses (CCC 908, 1804, 1809, 2339, 234)	There are many studies that show how people's ability to delay gratification is a sign of maturity. The Catholic faith has always taught that our free will choices should be joined with reason/critical/informed thinking. St. Paul equated this control to the control of athletes who deny their impulses for another purpose. Christians deny selfishness for the goal of union with God for eternity for themselves and others.
LC.8.9	Identifies how people today can relate to Mary (CCC 2673-2675)	All references to Mary in Scripture show an acceptance of God's will, even after confusion, worry, sorrow. The "do-it yourself" or "pull yourself up by the bootstraps" mindsets are not Mary's disposition, but instead she gives God all power and credit. Students at this age should be able to look at each event involving Mary and see the current day application.
LC.8.10	Relates the virtue of hope to daily living (CCC 2785, 1817-1821)	We are made for beatitude (happiness). No one on earth has reached this. Therefore, we all have hope. As Augustine said, "our hearts are restless until they rest in Him."
LC.8.11	Describes emotions and their values (CCC 1604)	Feelings are neither meritorious nor sinful in themselves. They can be a help or hindrance. Feelings do demonstrate what we are emotionally attached to and so we examine and form our conscience. It is important to not act on emotion but on reason and faith.
LC.8.12	Cites that everyone is worthy of God's grace (CCC 1996-2005)	Everyone is made and loved by God and nothing they do can take away God's love for them, so we respect others for the love God has for them.
LC.8.13	Recognizes that Christians are called to protect and promote the dignity of all life (CCC 872)	From conception to natural death, life should be respected regardless of their culture or their choices.
LC.8.14	Practices acts of service (CCC 852)	It is encouraged to promote service that seeks no reward.
LC.8.15	Explains that Catholics have a vocation to imitate Christ and be of service to others (CCC 852)	Catholics profess faith in Jesus who calls us to love as He loves. This view of others is not a condescending love but one which respects them because of the love God has for them. Each person is God's treasure and for us to not respect that is to not respect God.
LC.8.16	Explain the implications of the Fifth Commandment for human life. (CCC 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326)	"Every human life, from the moment of conception until death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God" (CCC 2319). The Fifth Commandment calls us to care for our body as well as all human life. The following actions are in violation of the Fifth Commandment: murder, abortion, euthanasia, suicide, and scandal (i.e., deliberately leading another to

		do evil). The Fifth Commandment does allow for self-defense (as long as the intention is to defend oneself and not to kill the aggressor).
LC.8.17	Explain the implications of the Fifth Commandment for war. (CCC 2315, 2327, 2329)	“Because of the evils and injustices that all war brings with it, we must do everything reasonably possible to avoid it” (CCC 2327). This also extends to avoiding an arms race, which the Catechism calls “one of the greatest curses on the human race” because it risks aggravating war and the significant, excessive spending on weapons prevents resources and aid from reaching needy populations (CCC 2329). Note – The conditions for legitimate defense by military force are outlined in CCC 2309. To support relevance and implementation of this standard, it may be beneficial to use this lens to evaluate wars addressed within the Social Studies standards as well as current events.
LC.8.18	Explain the implications of the Sixth Commandment for our lives. (CCC 2393, 2394, 2396, 2399)	The Sixth Commandment addresses the importance of the virtue of chastity. Due to the unity of body and soul, sexuality affects the whole person. Following Jesus’ model, we are all called to chastity according to one’s state in life (Holy Orders, married or single). Married spouses are called to permanent and exclusive fidelity to each other. The acts of married spouses are expressions of love and are to be honored. God calls married couples to be open to children. Natural regulation of birth is a responsibility of parenthood within marriage. However, direct sterilization and contraception are considered “morally unacceptable” because they oppose openness to life (CCC 2399). Outside of Holy Matrimony, we are called to chastity in continence (abstinence). Sins contrary to chastity are “masturbation, fornication, pornography, and homosexual practices” (CCC 2396).
LC.8.19	Explain the implications of the Seventh Commandment for our lives. (CCC 2452, 2453, 2454, 2455, 2456, 2459, 2462).	The “goods of creation are destined for the entire human race” (CCC 2452). We have an obligation to care for creation and ensure that the goods of creation “in fact reach everyone in accordance with justice and with the help of charity” (CCC 2459). The Seventh Commandment forbids theft and slavery. It promotes good business practices and stewardship.
LC.8.20	Explain the implications of the Ninth Commandment for our lives. (CCC 2529, 2530, 2533)	The Ninth Commandment warns against carnal lust. We can struggle against lust by purifying the heart and practicing temperance. Purity of heart requires modesty, which is patience, decency, and discretion. “Modesty protects the intimate center of the person” (CCC 2533). Note – “The sixth beatitude proclaims ‘Blessed are the pure in heart, for they shall see God.’ Pure in heart refers to those who have attuned their intellects and wills to the demands of God’s holiness, chiefly in three areas: charity, chastity or sexual rectitude;

		<p>love of truth and orthodoxy of faith. There is a connection between purity of heart, of body, and of faith” (CCC 2518).</p> <p>“In the battle against disordered desires the baptized person is able, by the grace of God, to achieve purity of heart through the virtue and gift of chastity, through purity of intention, purity of vision (both exterior and interior), discipline of the imagination and of feelings and by prayer” (CCC 529).</p> <p>“Purity requires modesty, which, while protecting the intimate center of the person, expresses the sensitivity of chastity. It guides how one looks at others and behaves toward them in conformity with the dignity of persons and their communion. Purity frees one from widespread eroticism and avoids those things, which foster morbid curiosity. Purity also requires a purification of the social climate by means of a constant struggle against moral permissiveness, which is founded on an erroneous conception of human freedom” (CCC 530).</p>
LC.8.21	Explain the implications of the Tenth Commandment for our lives. (CCC 2552, 2553, 2554, 2556)	The Tenth Commandment forbids avarice (extreme greed for wealth) and envy (“sadness at the sight of another’s goods and the immoderate desire to have them for oneself” CCC 2553). We can combat envy “through good-will, humility, and abandonment to the providence of God” (CCC 2554). The detachment from riches is necessary to enter the Kingdom of Heaven.

8 - Christian Prayer – Prayer

Identifier	Standard	Explanation of Standard/Depth of Response
CP.8.1	Recommends that we should pray and work for Christian unity and respect people of all faiths (CCC 1045, 795-796)	One of Jesus’ final articulated wishes was “that all be one.” To do this, we treat others as He treats us – respecting the free will of others. Catholics believe we have the fullness of the faith and so are uniquely blessed. However, not being Catholic does not affect a person’s dignity.
CP.8.2	Illustrate how blessings are an important part of the worship and prayer of the Church (ccc 1669, 1079-88, 2645)	Blessings are not superstitious, or making something magical, but a calling upon God for favor and protection. Because we have asked God’s special presence on a person or thing, a blessed object is given a level of respect. Therefore, we bury or burn blessed items when they are no longer fit for use.
CP.8.3	Describe the three expressions of prayer. (CCC 2721)	The three main expressions of prayer are vocal, meditative, and contemplative prayer. All three of these expressions require focus on God. 1 - Vocal prayer is spoken and sung.

		<p>2 - In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</p> <p>3 - Contemplative prayer is interior prayer in which we rest attentively before Christ. It involves hearing and obeying God's Word. It is a time of silent listening and love. Any connecting with God is prayer. Authentic communication may not be pretty, such as expressing frustration that we don't like God's will as long as we accept it. Even Jesus prayed "Let this chalice pass from me, but not as I will, but as you will" (Matthew 26:29).</p>				
CP.8.4	Explain the sources of prayer. (CCC 2662)	Prayer is communication and we have many communication tools. Guided by the Holy Spirit, we can look to Scripture, liturgy, and the virtues of faith, hope, and charity as sources of prayer. When we study Scripture, we also enter into conversation with awareness of God. Prayer internalizes the liturgy for us (Romans 8:26-27).				
CP.8.5	Describe the two main difficulties in the practice of prayer. (CCC 2754)	The two main difficulties in the practice of prayer are distraction and dryness. Distraction occurs when we have difficulty focusing on God and can include the mind wandering, being tired, or being ill. Dryness is a lack of feeling, passion or motivation. One should not get discouraged when this happens but simply remain faithful. Mother Theresa had dryness for years but continued to pray. After a while the warm fuzzy feelings may leave a marriage. This is where the choice to love becomes selfless. So too in our relationship with God. This doesn't mean that we will never feel that consolation again, but that maybe God is calling us into a deeper love that is not based on feelings.				
CP.8.6	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	The Holy Spirit guides our prayer directly and through the support of others. The Christian family is the first place that children learn how to pray. Children witness and learn from the practice of daily family prayer. As we grow older, we also learn from others. The saints give us examples of prayers through the witness of their lives and their writings. We ask saints to pray with us and for us. Many saints have also established spiritualities or charisms (ex: Jesuit, Dominican, Vincentian, Ignatian). These spiritualities integrate prayer into daily life in order to help us to grow closer to God. "Ordained ministers, the consecrated life, catechesis, prayer groups, and "spiritual direction" also ensure assistance within the Church in the practice of prayer" (CCC 2695). The liturgies and prayers of the Church assist us in prayer.				
CP.8.7	Explain the purpose of and actively pray the following prayers:	<table border="0"> <tr> <td>Sign of the Cross</td> <td>Memorare</td> </tr> <tr> <td>Grace (before/after meals)</td> <td>Angelus (Regina Caeli in Easter Season)</td> </tr> </table>	Sign of the Cross	Memorare	Grace (before/after meals)	Angelus (Regina Caeli in Easter Season)
Sign of the Cross	Memorare					
Grace (before/after meals)	Angelus (Regina Caeli in Easter Season)					

	<p>(*indicates addition from previous grade-level)</p>	<p>Guardian Angel Lord's Prayer Hail Mary Glory Be Examination of Conscience Act of Contrition Stations of the Cross Rosary Adoration of the Blessed Sacrament</p>	<p>St. Michael the Archangel Vocations Prayer Magnificat Nicene Creed Divine Mercy Chaplet Serenity Prayer Prayer of St. Francis The Beatitudes Come Holy Spirit * Liturgy of the Hours *</p>
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