

# Christ Our Life

Correlation of *Christ Our Life* (2024 ed)

***Pre-Kindergarten—Grade 8***

***ADLA Religion Standards***

***(2018 edition)***

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***Archdiocese of Los Angeles***

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**Grade-level Content Standards: Transitional Kindergarten**

**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. <a href="#">COL GMW, age 4: Unit 1, Chapter 5</a>
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. <a href="#">COL GMM, age 3: Special Seasons and Days: Feast of All Saints</a> <a href="#">COL GMW, age 4: Special Seasons and Days: Feast of All Saints</a>
PF.TK.3	Describe the role of angels. (CCC 329, 350)	Angels are spirits who serve as messengers and servants for God. <a href="#">COL GMM, age 3: Unit 3, Chapter 13; Special Seasons and Days: Advent, Christmas</a> <a href="#">COL GMW, age 4: Special Seasons and Days: Advent, Christmas</a>
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 <a href="#">COL GMM, age 3: Special Seasons and Days: Advent, Christmas, Mother’s Day, Father’s Day</a> <a href="#">COL GMW, age 4: Unit 1, Chapter 2; Special Seasons and Lessons: Advent, Christmas</a>

**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 3 Divine Persons are the Father, Son (Jesus), and Holy Spirit. Students should be able to associate the Sign of the Cross with the 3 Divine Persons and its central use in the Church 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 <a href="#">COL: GMW, age 4: Unit 3, Chapter 12</a>

**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.) <a href="#">COL GMM, age 3: Unit 2, Chapter 8</a> <a href="#">COL GMW, age 4: Unit 2, Chapter 9</a>

**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. <a href="#">COL GMM, age 3: Unit 3, Chapter 12</a> <a href="#">COL GMW, age 4: Unit 2, Chapter 6</a>

**Life in Christ—Morality**

Identifier	Standard	Explanation of Standard / Depth of Response
LC.TK.1	Explain why we should show love (charity) by being respecting and be 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) <a href="#">COL GMM, age 3: Unit 5, Chapter 25</a> <a href="#">COL GMW, age 4: Unit 5, Chapter 24</a>
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. <a href="#">COL GMM, age 3: Unit 2, Chapter 9</a>

**Grade-level Content Standards: Kindergarten**

**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. <b>COL: Unit 1, Chapter 5; Glossary</b>
PF.K.2	Describe the role of the parish. (CCC 2179)	The parish is where people go to worship as a local community. <b>COL: Unit 3, Chapter 17</b>
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. <b>COL: Unit 2, Chapter 7</b>
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 TK as a foundation to the following standard) <b>COL: Each section of the Gather and Go Forth pages have a section called A Catholic to Know, focusing on a saint and their life so the children can imitate their lives of holiness; Special Seasons and Days</b>
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.

**Profession of Faith—Creed**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.K.10	Name the three Divine Persons. (CCC 261, 316, 320)	<p>The 3 Divine Persons are the Father, Son (Jesus), and Holy Spirit. Students should be able to associate the Sign of the Cross with the 3 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 TK due to its foundational nature.)</p> <p><b>COL: Unit 1, Chapter 5; Unit 4, Chapter 19; Glossary</b></p>
PF.K.11	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 1 or more sequential lessons). Their understanding of this standard will then be enriched by experiencing these events during the liturgical year.</p> <p><b>COL: Unit 2, Chapter 11; Unit 4, Chapter 19, Chapter 20, Chapter 25; Seasons and Days</b></p>

**Celebration of the Christian Mystery—Sacraments**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.K.1	Explain what it means to be sorry.	<p>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.</p> <p><b>COL: Unit 3, Chapter 16</b></p>
CCM.K.2	Explain how to forgive others.	<p>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.</p> <p><b>COL: Unit 3, Chapter 16</b></p>

**Celebration of the Christian Mystery—Liturgy**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.K.3	Explain why we go to Mass.	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. <a href="#">COL: Unit 4, Chapter 22</a>
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)	<ul style="list-style-type: none"> <li>- 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 center of the church.</li> <li>- The lectern (ambo) is where the Word of God is read during the Mass.</li> <li>- The tabernacle is where the consecrated bread that has not been used during Mass is kept.</li> <li>- The sanctuary light is a red light near the tabernacle. When it is lit, it means that Jesus is present in the consecrated bread.</li> <li>- 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.</li> <li>- The kneeler helps us to kneel during important parts of the Mass as we prepare for the coming of Jesus in the Eucharist.</li> </ul> <a href="#">COL: Unit 4, Chapter 22</a>
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 Eucharist takes place. <a href="#">COL: Unit 1, Chapter 2</a>
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. <a href="#">COL: Unit 1, Chapter 2</a>

**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)	<p>We should learn to love everyone, because we are all made in the image and likeness of God and called to holiness through charity.</p> <p>Scripture Reference—1 Corinthians 13</p> <p>Note—It may be beneficial to reference the Gospel story of the Good Samaritan (Luke 10:29–37)</p> <p><b>COL: Unit 3, Chapter 14, Chapter 15</b></p>
LC.K.2	Determine whether a choice is good or bad. (CCC 1755)	<p>A good choice helps you, others, and/or God's creation. A bad choice hurts you, others, and/or God's creation.</p> <p><b>COL: Unit 2, Chapter 12</b></p>

**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> <p><b>COL: Unit 1, Chapter 6; What Catholics Should Know: Prayer and How We Pray, Catholic Prayers for Catholic Families.</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.K.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<ul style="list-style-type: none"> <li>- 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.</li> <li>- Where—The Church is a special place to pray, but we are called to pray everywhere.</li> <li>- 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.</li> </ul> <p><b>COL: Unit 1, Chapter 6; What Catholics Should Know: Prayer and How We Pray, Catholic Prayers for Catholic Families.</b></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</p> <p><b>COL: Inside front and back cover of the SE, Prayers to Know.</b></p>



**Grade-level Content Standards: First Grade**

**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. 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)	<p>The (arch)bishop is the priest who leads the (arch)diocese.  <b>COL: p. 117</b></p>
PF.1.3	Name and recognize the current archbishop of the Archdiocese of Los Angeles.	<p>The current Archbishop is Jose Gomez. Students should be able to state his name and recognize his image (picture and/or in person).</p>
PF.1.4	Describe how we become part of the Church. (CCC 804, 1277–1280)	<p>Baptism is when we become a member of the Church, God's family on earth.  <b>COL: pp. 37–44, 178</b></p>

**Profession of Faith—Creed**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.1.5	Define Trinity. (CCC 261, 267)	<p>The Trinity is the mystery of one God in three Persons. It is the central mystery of our Christian faith.</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> <p>Note—The centrality of the Trinitarian mystery is expressed in the Creeds we profess, particularly at Mass.  <b>COL: pp. 6, 7, 220, 225, 229</b></p>
PF.1.6	Connect the Trinity to the idea of community. (CCC 221)	<p>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.</p> <p><b>COL: pp. 220, 225, 229</b></p>
PF.1.7	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><b>COL: pp. 76, 85–91</b></p>

**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> <p><b>COL: pp. 260–263, What Catholics Should Know: The Seven Sacraments</b></p>
CCM.1.2	Identify the number of sacraments. (CCC 1113)	<p>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.)</p> <p><b>COL: pp. 260–263, What Catholics Should Know: The Seven Sacraments</b></p>
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.</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><b>COL: pp. 260–263</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.1.4	Explain the purpose of Baptism. (CCC 1279)	<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.</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><b>COL: pp. 37–44, 190, 260–263</b></p>
CCM.1.5	Describe the essential rite of Baptism. (CCC 1278)	<p>The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head three times, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.</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><b>COL: pp. 37–44, 198, 260–263</b></p>
CCM.1.6	Identify the symbols of Baptism. (CCC 1241, 1243, 1262)	<p>The symbols of Baptism include a white garment, candle, water, and sacred chrism (oil).</p> <p><b>COL: pp. 37–44, 260</b></p>
CCM.1.7	Explain what each symbol of Baptism represents. (CCC 1241, 1243, 1262)	<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. The anointing with the sacred chrism symbolizes that we are "anointed" and strengthened by the Holy Spirit.</p> <p><b>COL: pp. 37–44, 260</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
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> <p><a href="#">COL: pp. 37–44</a></p>

### 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> <p><a href="#">COL: pp. 168, 232, 235–246</a></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> <ul style="list-style-type: none"> <li>- Advent—preparation for Jesus' birth and second coming</li> <li>- Christmas—celebration of Jesus' birth (Nativity)</li> <li>- Lent—preparation for Jesus' resurrection</li> <li>- Sacred Paschal Triduum—remembrance of Jesus' suffering, death, and resurrection</li> <li>- Easter—celebration of Jesus' resurrection and the sending of the Holy Spirit</li> <li>- Ordinary Time—reflection on Jesus' works and teachings</li> </ul> <p><a href="#">COL: pp. 168, 232, 235–246</a></p>
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> <p><a href="#">COL: The Year in Our Church</a></p>

**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.</p> <p>Scripture Reference—Genesis 1:27  <b>COL: pp. 21–28, 268</b></p>
LC.1.2	Explain sin. (CCC 1871)	<p>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).</p> <p>Scripture Reference—1 John 3:4  <b>COL: pp. 147–164; Glossary</b></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  <b>COL: pp. 147–164; Glossary</b></p>

**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. 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).  <b>COL: pp. 2, 7, 31, 55–63, 67, 249</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.1.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<ul style="list-style-type: none"> <li>- 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.</li> <li>- Where—The Church is a special place to pray, but we are called to pray everywhere.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 2, 31, 47, 55–63, 67, 249–255</b></p>
CP.1.3	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer*, Hail Mary*, Glory Be*</p> <p><b>COL: pp. 7–8, 66, 73, 87, 92, 253–255; inside front and back cover of the SE</b></p>

**Grade-level Content Standards: Second Grade**

**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)	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. <b>COL: pp. 2, 13, 18–25, 29–30, 112, 172–180</b>
PF.2.2	Explain the organization of the Church.	Students should explain the 3 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.) <b>COL: 22, 174–175</b>
PF.2.3	Identify the Church leader within each level of organization.	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. <b>COL: pp. 22, 174–175</b>

**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.	A mystery of faith is a religious truth that one can only know by revelation.  Scripture Reference—1 Tim. 3:9
PF.2.5	Explain how God has revealed Himself to man. (CCC 69)	"God has revealed Himself to man by gradually communicating his own mystery in deeds (actions) and in words" (CCC 69).  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 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).  Scripture Reference—Exodus 20:2–3; Genesis 35:11 <b>COL: pp. 28, 233</b>



Identifier	Standard	Explanation of Standard / Depth of Response
PF.2.6	Explain the stages of Revelation. (CCC 70, 71, 72, 73, 315)	<ol style="list-style-type: none"> <li>1. God revealed Himself to Adam and Eve and offered them the promise of salvation.</li> <li>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.</li> <li>3. God chose Abraham to be the father of all nations and made a covenant that all of his descendants would be blessed.</li> <li>4. God revealed His law through Moses. Then, through the prophets, God prepared His people to accept salvation.</li> <li>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).</li> </ol> <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> <p><b>COL: pp. 19, 28, 37, 43, 65, 201</b></p>

#### 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> <p><b>COL: pp. 19, 197, 226–228</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.2.2	Explain the purpose of the Sacrament of Reconciliation. (CCC 1440, 1486)	While baptism cleanses of 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. It is recommended that the Sacrament of Reconciliation is received frequently, but once a year at minimum. <b>COL: pp. 68, 75, 79, 83, 91–95, 98–101, 150, 180–109, 191, 227</b>
CCM.2.3	Associate the Sacrament of Reconciliation with several names. (CCC 1486, 1423–1442)	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. <b>COL: pp. 68, 75, 79, 92, 227</b>
CCM.2.4	Name the actions in the Sacrament of Reconciliation. (CCC 1491, 1494)	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. <b>COL: pp. 92, 98–99, 227</b>
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) <b>COL: pp. 86, 92, 99, 101, 105</b>
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. <b>COL: pp. 91–95, 98</b>
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. <b>COL: pp. 122–125, 133, 158, 173, 227</b>
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) <b>COL: pp. 143–147, 149–153, 158, 164</b>

Identifier	Standard	Explanation of Standard / Depth of Response
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.) <b>COL: pp. 149–153, 164, 227</b>
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. <b>COL: pp. 112, 123, 128, 164, 143, 146, 149, 153, 227</b>
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. <b>COL: pp. 122, 143–147, 149–153</b>
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.
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. <b>COL: pp. 65, 114</b>

**Celebration of the Christian Mystery—Liturgy**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.2.14	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> <ul style="list-style-type: none"> <li>- During Advent, we grow closer to Jesus by preparing our hearts and minds for His second coming and the anniversary of His birth.</li> <li>- 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. During Lent, we grow closer to Jesus through fasting, prayer, and almsgiving.</li> <li>- During the Triduum, we grow closer to Jesus by remembering the Pascal Mystery (suffering, death, and resurrection).</li> <li>- 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.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 196–210</b></p>

**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)	<p>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).</p> <p>Scripture Reference—Genesis 1:27</p> <p><b>COL: pp. 4–5, 8, 53, 234</b></p>
LC.2.2	Explain the role of our conscience. (CCC 1176, 1784, 1796, 1798, 1799)	<p>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.</p> <p><b>COL: pp. 55, 86, 92</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.2.3	Describe how we can form our moral conscience. (CCC 1784, 1785, 1788, 1802)	<p>We can form our conscience by 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.</p> <p>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)  <b>COL: pp. 86, 92, 105, 232</b></p>
LC.2.4	Describe the criteria for a morally good choice. (CCC 1789)	<p>According to the Catechism, 3 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  <b>COL: pp. 86, 92, 232</b></p>
LC.2.5	Explain when we are responsible for our choices. (CCC 1745–1746)	<p>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).  <b>COL: pp. 72, 75, 86</b></p>

#### Christian Prayer—Prayer

Identifier	Standard	Explanation of Standard / Depth of Response
CP.2.1	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).  <b>COL: pp. 38, 109, 138, 155, 215</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.2.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<ul style="list-style-type: none"> <li>- 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.</li> <li>- Where—The Church is a special place to pray, but we are called to pray everywhere.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 40, 109, 215</b></p>
CP.2.3	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross            Grace (before/after meals), Guardian Angel            Lord's Prayer, Hail Mary, Glory Be            Confiteor*            Act of Contrition*, Prayers of the Faithful*, Stations of the Cross*</p> <p><b>COL: pp. 9, 15, 155, 183, 219–221; Inside front and back cover of the SE; Catholic Prayers for Catholic Families</b></p>

**Grade-level Content Standards: Third Grade**

**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 with 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. <b>COL: p. 161</b>
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. <b>COL: pp. 41, 161, 195</b>
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)	The apostles were sent forth by the Holy Spirit to preach the Gospel to all people.  Scripture Reference—Matthew 28:16–20; Acts 1:8 <b>COL: pp. 35, 41–43, 130, 141, 147, 149, 157–163</b>
PF.3.6	Identify the successors of the apostles. (CCC 938, 1594)	The successors of the apostles are the bishops. <b>COL: pp. 161, 211, 260</b>

**Profession of Faith—Creed**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.3.7	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 2 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).</p> <p>"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> <p><b>COL: pp. 46–47, 55, 86, 161, 181, 251</b></p>
PF.3.8	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> <p><b>COL: pp. 47–48, 55, 251</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
PF 3.9	Explain the meaning of God as Love and Truth. (CCC 231)	<p>“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> <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) (CCCC 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” (CCCC 42).</p> <p><b>COL: 66, 68, 82, 180</b></p>
PF.3.10	Explain the meaning of "Father almighty." (CCC 229)	<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><b>COL: pp. 48, 52, 68, 79</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.3.11	Explain the meaning of "maker of heaven and earth, of all things visible and invisible." (CCC 316, 317)	<p>God created everything.</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  <a href="#">COL: pp. 49, 68, 87, 93</a></p>
PF.3.12	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  <a href="#">COL: pp. 49, 87, 123</a></p>

### 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).</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.  <a href="#">COL: pp. 25, 178, 181, 183, 185, 259–260</a>  <a href="#">Unit 5, Chapter 23; What Catholics Should Know: Celebrating and Living Our Catholic Faith; Glossary</a></p>
CCM.3.2	List the 7 sacraments. (CCC 1113)	<p>Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Holy Orders, Matrimony  <a href="#">COL: pp. 259–260</a></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.3.3	Explain the 7 Sacraments. (briefly) (Baptism CCC 1275–1284; Confirmation CCC 1316–1320; Eucharist CCC 1407–1417; Reconciliation CCC 1486–1498; Anointing of the Sick CCC 1527–1532; Holy Orders CCC 1591–1600; Matrimony CCC 1660–1666)	<ul style="list-style-type: none"> <li>- Baptism—Through Baptism, we are freed of Original Sin and become a child of God. Baptism welcomes us into the Church.</li> <li>- Confirmation—Confirmation completes Baptism. We freely commit to God and receive the gift of the Holy Spirit.</li> <li>- Eucharist—In the Eucharist, we are united with Christ by receiving His body and blood.</li> <li>- Reconciliation—The Sacrament of Reconciliation allows us to receive God's forgiveness for our sins and to be reconciled with the Church.</li> <li>- Anointing of the Sick—Anointing of the Sick helps us endure the difficulties of serious illness or old age.</li> <li>- Holy Orders—Holy Orders calls men to set themselves aside to serve the Church as ordained ministers through teaching, divine worship, and pastoral governance.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 4–9, 59, 63, 76, 93, 111, 142, 185, 188, 193, 246, 259–260, 266</b></p>
CCM.3.4	Categorize the 7 sacraments.	<ul style="list-style-type: none"> <li>- Sacraments of Initiation—Baptism, Confirmation, Eucharist</li> <li>- Sacraments of Healing—Reconciliation, Anointing of the Sick</li> <li>- Sacraments of Service—Matrimony, Holy Orders</li> </ul> <p><b>COL: pp. 259–260</b></p>
CCM.3.5	Identify who instituted the Sacraments. (CCC 1131)	<p>The sacraments were instituted by Christ.</p> <p><b>COL: pp. 259–260</b></p>
CCM.3.6	Explain the role of sacramentals. (CCC 1677)	<p>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.</p> <p><b>COL: pp. 30, 33</b></p>

**Celebration of the Christian Mystery—Liturgy**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.3.7	Explain why Sunday is the principal day for the celebration of the Eucharist. (CCC 1166, 1193, 2181)	<p>“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> <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>Scripture Reference—Acts 20:7; 1 Cor. 16:2  <a href="#">COL: 137, 142, 211, 262</a></p>

**Life in Christ—Morality**

Identifier	Standard	Explanation of Standard / Depth of Response
LC.3.1	Explain the impact of moral law on every person.	<p>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.</p> <p>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.  <a href="#">COL: pp. 190, 198, 201, 205, 263–266</a></p>
LC.3.2	Explain how God helps us to understand moral law. (CCC 2070, 2080, 2082)	<p>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) God's grace makes fulfilling the commandments possible.  <a href="#">COL: pp. 5, 60, 63, 263,</a></p>

Identifier	Standard	Explanation of Standard / Depth of Response
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 <b>COL: pp. 60, 63</b>
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). <b>COL: pp. 60, 63, 263–264</b>
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. <b>COL: pp. 66, 72–73, 98, 101, 187, 263</b>

#### Christian Prayer—Prayer

Identifier	Standard	Explanation of Standard / Depth of Response
CP.3.1	Describe the 5 basic forms of prayer. (CCC 2644)	The Holy Spirit inspires expressions of 5 basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise. <ul style="list-style-type: none"> <li>- blessing—a prayer that calls God's blessing upon us or others (Numbers 6:24–26)</li> <li>- petition—a prayer that asks God for what we need, including forgiveness (Numbers 12:13)</li> <li>- intercession—a prayer that asks God for what others need (Psalm 122:6)</li> <li>- thanksgiving—a prayer thanking God for what He has given and done (John 11:41–42)</li> <li>- praise—a prayer that glorifies and honors God (Psalm 113:1–3)</li> </ul> <b>COL: pp. 259–251</b>

Identifier	Standard	Explanation of Standard / Depth of Response
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  <b>COL: pp. 151, 220, 254</b></p>
CP.3.3	Describe the 7 petitions in the Lord's Prayer (CCC 2857)	<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"> <li>- the sanctification (holiness) of His name</li> <li>- the coming of the kingdom</li> <li>- the fulfillment of His will (we want what God wills).</li> </ul> <p>The other four petitions present our wants to God. They ask that our lives be:</p> <ul style="list-style-type: none"> <li>- nourished (materially and spiritually)</li> <li>- healed of sin</li> <li>- strong against temptation</li> <li>- made victorious in the struggle of good over evil.</li> </ul> <p><b>COL: p. 150</b></p>
CP.3.4	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross          Grace (before/after meals), Guardian Angel          Lord's Prayer, Hail Mary, Glory Be, Confiteor          Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit*, Gloria*,          St. Michael the Archangel*, Adoration of the Blessed Sacrament*</p> <p><b>COL: Inside front and back covers of the SE; pp. 55, 66, 81, 125, 209, 212, 241, 253–254, 258, 266</b></p>

**Grade-level Content Standards: Fourth Grade**

**Profession of Faith—Church Structure and History**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.1	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 or religious communities. 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 <b>COL: pp. 20, 126</b>
PF.4.2	Explain the role of religious communities in the Church. (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.  Note—It may be beneficial to reference specific religious orders that are relevant to the lives of the students, such as those sponsoring the school, parish, community services, or local universities. <b>COL: pp. 19–20, 246</b>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.3	Describe the canonization process. (CCC 828)	<p>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).</p> <ol style="list-style-type: none"> <li>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."</li> <li>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.</li> <li>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.</li> <li>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 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.</li> </ol> <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.  <b>COL: pp. 195, 219</b></p>
PF.4.4	Explain the contribution of the following saints to American Catholic schools: St. Elizabeth Ann Seton, St. Katharine Drexel.	<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.</p> <p>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.</p> <p>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.  <b>COL: pp. 18, 190, 198; Grade 5 SE pp. 144, 206</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.5	Explain why Our Lady of Guadalupe is named the patroness of the Americas.	<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.</p> <p>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> <p><b>COL: Refer to the student book/teacher guide for Grade 7</b></p>

#### Profession of Faith—Creed

Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.6	Identify Jesus by multiple titles, including the meaning of each. (CCC 452–455, 744)	<p>This standard includes the following titles/meanings:</p> <ul style="list-style-type: none"> <li>- Jesus—God saves</li> <li>- Christ/Messiah—Anointed One</li> <li>- 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)</li> <li>- Lord—indicates divine sovereignty (calling Jesus Lord expresses belief in his divinity)</li> <li>- Emmanuel—God with us</li> </ul> <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> <p><b>COL: pp. 5, 6, 11, 21, 23, 27, 89, 90, 95, 191, 195, 229, 230, 237</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.7	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  <b>COL: pp. 5, 37–39, 46, 45, 56, 83, 183–184, 225</b></p>
PF.4.8	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.</p> <p>Scripture Reference—John 1:14; 1 Tim 3:16  <b>COL: pp. 5, 9, 71, 77, 238</b></p>
PF.4.9	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.</p> <p>Scripture Reference—Gen. 3:15–16.  <b>COL: pp. 5, 69, 74–75</b></p>
PF.4.10	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> <p><b>COL: p. 69</b></p>
PF.4.11	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.</p> <p>Scripture Reference—Gal. 4:4–7, Luke 1: 26–38.  <b>COL: p. 69</b></p>
PF.4.12	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.</p> <p>Scripture Reference—Luke 1:38  <b>COL: pp. 60–71, 74–75, 77, 238</b></p>

**Celebration of the Christian Mystery—Sacraments**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.1	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 completes Baptism. We freely commit to God and receive the gift of the Holy Spirit. Eucharist unites us with the body and blood of Christ. <b>COL: pp. 25, 53–59, 76, 137, 245</b>
CCM.4.2	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: <ul style="list-style-type: none"> <li>- believe in God and love Him.</li> <li>- be guided by the Holy Spirit.</li> <li>- grow in goodness through the moral virtues.</li> </ul> Note—It may be beneficial to reference the standard on Theological Virtues (LC.4.7) <b>COL: pp.8, 25, 76, 137, 245</b>
CCM.4.3	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: <ul style="list-style-type: none"> <li>- unite more firmly and perfectly with Christ.</li> <li>- increase the gifts of the Holy Spirit in us.</li> <li>- 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.</li> </ul> <b>COL: p. 245</b>
CCM.4.4	Describe how the special graces of the sacrament of Eucharist help us live a life of faith. (CCC 1416)	The special graces of Eucharist help us to: <ul style="list-style-type: none"> <li>- increase our union with Christ.</li> <li>- forgive our venial sins.</li> <li>- preserve us from grave sins.</li> </ul> Note—Venial and grave (mortal) sins are addressed in greater detail in 5th grade. It may be helpful to provide a brief definition here. <b>COL: pp. 9, 31, 56, 59, 76, 100, 245</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.5	Explain why we baptize children. (CCC 1282)	Since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not need to be earned. <b>COL: pp. 6, 245</b>
CCM.4.6	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.4.7	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: <a href="https://www.usccb.org/beliefs-and-teachings/who-we-teach/christian-initiation-of-adults">https://www.usccb.org/beliefs-and-teachings/who-we-teach/christian-initiation-of-adults</a>
CCM.4.8	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 and the words: Be sealed with the Gift of the Holy Spirit. The entire rite of Confirmation is outlined in CCC 1297–1301. <b>COL: p. 245</b>
CCM.4.9	Identify the symbols of Confirmation (CCC 1293)	Sacred chrism, laying of hands <b>COL: p. 245</b>
CCM.4.10	Describe the role of the Confirmation sponsor. (CCC 1311)	The Confirmation sponsor provides spiritual help to the person preparing for and receiving Confirmation.
CCM.4.11	Explain how the indelible mark relates to Baptism and Confirmation. (CCC 1280, 1304, 1317)	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 His Spirit (marks the person as a Christian). <b>COL: p. 245</b>

**Celebration of the Christian Mystery—Liturgy**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.12	Identify the four parts of the Mass.	Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, Concluding Rites <b>COL: pp. 246–247</b>
CCM.4.13	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" ( <i>GIRM</i> , 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: <ul style="list-style-type: none"> <li>- Entrance</li> <li>- Greeting</li> <li>- Penitential Act</li> <li>- Glory to God</li> <li>- Collect.</li> </ul> ( <a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a> ) <b>COL: pp. 11, 246–247</b>
CCM.4.14	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: <ul style="list-style-type: none"> <li>- First Reading</li> <li>- Responsorial Psalm</li> <li>- Second Reading (on Sundays and solemnities)</li> <li>- Gospel Acclamation</li> <li>- Gospel</li> <li>- Homily</li> <li>- Profession of Faith (on Sundays, solemnities, and special occasions)</li> <li>- Universal Prayer (Prayers of the Faithful).</li> </ul> ( <a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a> ) <b>COL: pp. 12, 17, 68, 171, 188, 221, 256, 246–247</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.15	Explain the purpose of the Liturgy of the Eucharist. (CCC 1324, 1326)	<p>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.</p> <p>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:</p> <ul style="list-style-type: none"> <li>- Presentation of the Gifts and Preparation of the Altar, Prayer over the Offerings</li> <li>- Eucharistic Prayer, Preface, Holy, Holy, Holy</li> <li>- First half of prayer, including Consecration, Mystery of Faith</li> <li>- Second half of prayer ending with Doxology, The Lord's Prayer, Sign of Peace, Lamb of God, Communion</li> <li>- Prayer after Communion</li> </ul> <p>(<a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a>)  <b>COL: pp. 33, 100, 246–247</b></p>
CCM.4.16	Explain the purpose of the Concluding Rites.	<p>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.</p> <p>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:</p> <ul style="list-style-type: none"> <li>- Optional announcements</li> <li>- Greeting and Blessings</li> <li>- Dismissal.</li> </ul> <p>(<a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a>)  <b>COL: pp. 204, 246–247</b></p>

**Life in Christ—Morality**

Identifier	Standard	Explanation of Standard / Depth of Response
LC.4.1	Explain how God helps us to understand moral law. (CCC 1724)	<p>God helps us to understand moral law by teaching us how we should live. One way He does this is through revealed law.</p> <p>Note (for context purposes)—In 3rd grade, we learned how God revealed the Ten Commandments. Now in 4th grade, we address how God revealed teachings called the Beatitudes through the Sermon on the Mount.</p> <p>The New Law of the law of the Gospel, proclaimed and fulfilled by Christ, is the fullness and completion of the divine law, natural and revealed. It is summed up in the commandment to love God and neighbors and to love one another as Christ loved us (Beatitudes, Decalogue, and Virtues). The New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity. It finds expression above all in the Lord's Sermon on the Mount and uses the sacraments to communicate grace to us. The Law of the Gospel fulfills and surpasses the Old law and bring it to perfection: its promises, through the Beatitudes of the Kingdom of heaven; its commandments, by reforming the heart, the root of human acts. The New law is a law of love, a law of grace, a law of freedom. (CCCC 420; CCC 1983, 1984, 1985)</p> <p><b>COL: pp. 17, 48, 51, 174–181, 201, 249–250</b></p>
LC.4.2	Explain how God revealed the Beatitudes. (CCC 1716, 1724)	<p>God revealed the Beatitudes through Jesus' teaching in the Sermon on the Mount.</p> <p>Scripture Reference—Matthew 5:1–12; Luke 6:20–23.</p> <p><b>COL: pp. 174–181, 201, 250</b></p>
LC.4.3	Explain the purpose of the Beatitudes. (CCC 1716, 1718, 1725, 1726)	<p>The Beatitudes teach us the way to true happiness, which is unity with God in eternal life. "The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it" (CCC 1718). "God alone satisfies" (St. Thomas Aquinas).</p> <p><b>COL: pp. 17, 48, 51, 174–181, 201, 250</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.4.4	Describe the actions and attitudes characteristic of Christian life depicted in the Beatitudes. (CCC 1716, 1717)	<p>The following actions and attitudes characteristic of Christian life are depicted in the Beatitudes:</p> <ul style="list-style-type: none"> <li>- the poor in spirit (humility, dependence on God)</li> <li>- those who mourn</li> <li>- the meek</li> <li>- those who hunger and thirst for righteousness</li> <li>- the merciful</li> <li>- the pure in heart (pure intention, acting without agenda)</li> <li>- the peacemakers</li> <li>- those who are persecuted for righteousness' sake</li> </ul> <p>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.</p> <p><b>COL: pp. 174–181, 250</b></p>
LC.4.5	Explain the role of virtues in our life. (CCC 1803, 1833)	<p>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).</p> <p>Scripture Reference—Philippians 4:8.</p> <p><b>COL: pp. 121, 209, 252</b></p>
LC.4.6	Distinguish human virtues and theological virtues. (CCC 1812, 1813, 1840)	<p>"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).</p> <p><b>COL: pp. 20, 121, 249, 252</b></p>
LC.4.7	Explain the theological virtues. (CCC 1813–1829, 1840, 1841)	<p>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).</p> <p><b>COL: pp. 6, 121, 252</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
LC.4.8	Explain the 4 cardinal human virtues. (CCC 1806–1809, 1834)	There are 4 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. <a href="#">COL: 143–144, 197, 209, 250, 252</a>
LC.4.9	Explain why we are called to live in society. (CCC 1878–1879, 1890, 1892, 1895)	God is a Triune God (3 Divine Persons). Because of the Triune nature of God and the unity of the 3 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 part of our nature and helps up to develop the potential that God wills for us. Society's role is to focus on the dignity of human person and foster the exercise of virtue. <a href="#">COL: pp. 119, 124, 128, 147, 167, 170, 254–255</a>
LC.4.10	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. <a href="#">COL: pp. 254–255</a>

#### Christian Prayer—Prayer

Identifier	Standard	Explanation of Standard / Depth of Response
CP.4.1	Describe the 5 basic forms of prayer. (CCC 2644)	The Holy Spirit inspires expressions of 5 basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise. <ul style="list-style-type: none"> <li>- blessing—a prayer that calls God's blessing upon us or others (Numbers 6:24–26)</li> <li>- petition—a prayer that asks God for what we need, including forgiveness (Numbers 12:13)</li> <li>- intercession—a prayer that asks God for what others need (Psalm 122:6)</li> <li>- thanksgiving—a prayer thanking God for what He has given and done (John 11:41–42)</li> <li>- praise—a prayer that glorifies and honors God (Psalm 113:1–3)</li> </ul> <a href="#">COL: pp. 235–236</a>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.4.2	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  <b>COL: pp. 39–40, 90</b></p>
CP.4.3	Describe the 7 petitions in the Lord's Prayer (CCC 2857)	<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"> <li>- the sanctification (holiness) of His name</li> <li>- the coming of the kingdom</li> <li>- the fulfillment of His will (we want what God wills).</li> </ul> <p>The other four petitions present our wants to God. They ask that our lives be:</p> <ul style="list-style-type: none"> <li>- nourished (materially and spiritually)</li> <li>- healed of sin</li> <li>- strong against temptation</li> <li>- made victorious in the struggle of good over evil.</li> </ul> <p><b>COL: p. 40</b></p>
CP.4.4	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross                      Grace (before/after meals), Guardian Angel Lord's Prayer                      Hail Mary                      Glory Be, <i>Confiteor</i>                      Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, <i>Gloria</i>, St. Michael the Archangel, Adoration of the Blessed Sacrament, Nicene Creed*, <i>Angelus</i>*  <i>Magnificat</i>*  <b>COL: pp.10, 30, 47, 240–242, 246; inside front and back cover of the SE; Catholic Prayer for Catholic Families</b></p>

**Grade-level Content Standards: Fifth Grade**

**Profession of Faith—Church Structure and History**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.1	Explain the role of the Magisterium. (CCC 84, 85, 96, 97, 98, 888–892, 935)	<p>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. 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).</p> <p>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)—example: the Assumption of Mary. "tradition" (with a lower case t) are customs, expressions, and practices that are not essential to the Catholic faith—examples: Advent Wreath, abstaining from meat on Friday's during Lent.</p> <p><b>COL: The term "Magisterium" is defined in Grade 7 SE/TE. Grade 5 SE: pp. 27, 35, 69, 115, 160, 256</b></p>
PF.5.2	Identify the author of Sacred Scripture. (CCC 136, 137)	<p>God is the author of Sacred Scripture. He inspired its human authors (writers).</p> <p><b>COL: p. 256</b></p>
PF.5.3	Describe the structure of Sacred Scripture. (CCC 138, 139)	<p>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 Jesus.</p> <p><b>COL: p256</b></p>
PF.5.4	Identify who is part of the Magisterium. (CCC 888–892)	<p>The pope and the college of bishops together make up the Magisterium. The college of bishops includes all of the bishops throughout the world.</p> <p>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).</p> <p><b>COL: The term "Magisterium" defined in Grade 7 SE/TE. Grade 5 SE: p. 160</b></p>
PF.5.5	Describe the role of a cardinal.	<p>A cardinal is a bishop who can participate in the process for electing a pope. A cardinal is personally chosen by a pope.</p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.6	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.

#### Profession of Faith—Creed

Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.7	Explain the Paschal Mystery. (CCC 1067, 1069, 1070)	<p>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.</p> <p>Scripture Reference—Eph. 1:9; John 1:29; 1 Cor. 5:7–8  <b>COL: pp. 35, 55–56, 61, 72, 223</b></p>
PF.5.8	Explain why Jesus was crucified. (CCC 592, 620–21, 629)	<p>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.</p> <p>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.</p> <p>Scripture Reference—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  <b>COL: pp. 11, 13, 58, 87, 176, 183, 223</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.9	Explain why Jesus descended to hell after His Crucifixion. (CCC 637)	<p>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.</p> <p>Scripture Reference—Hebrews 2:14; 1 Peter 3:18–19; 1 Peter 4:6; Matthew 27:52–53  <b>COL: Inside front and back cover of the SE; Catholic Prayer for Catholic Families</b></p>
PF.5.10	Explain how the Resurrection is both a historical event and a mystery. (CCC 647, 656)	<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.</p> <p><b>COL: pp. 227–228, 239, 243</b></p>
PF.5.11	Explain the significance of the Ascension. (CCC 659, 665, 666, 667)	<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.</p> <p>Scripture Reference—Luke 24:50–53; Acts 1:1:11; Mark 16:19  <b>COL: Inside front and back cover of the SE; pp. 27, 32, 51</b></p>
PF.5.12	Explain what will happen when Christ comes again. (CCC 682, 1033, 1038, 1056, 1057, 1059, 1060)	<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).</p> <p>Scripture Reference—Matthew 25:31–46; Acts 1:6–12  <b>COL: Inside front and back cover of the SE; pp. 193, 220, 228, 239</b></p>

**Celebration of the Christian Mystery—Sacraments**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.1	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. <b>COL: pp. 13, 19, 44, 104–105, 108, 115–119, 125–126, 249, 253</b>
CCM.5.2	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: <ul style="list-style-type: none"> <li>- reconcile with God;</li> <li>- reconcile with the Church;</li> <li>- reduce of the eternal punishment incurred by mortal sins;</li> <li>- reduce, at least in part, of temporal punishments resulting from sin;</li> <li>- have peace and serenity of conscience, and spiritual consolation;</li> <li>- increase our spiritual strength for living a life in Christ.</li> </ul> <b>COL: pp. 106, 108, 111–116; Lesson Cutouts and Pullouts: The 7 Sacraments</b>
CCM.5.3	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: <ul style="list-style-type: none"> <li>- unite to the passion of Christ;</li> <li>- have strength, peace, and courage to endure the sufferings of illness or old age;</li> <li>- forgive our sins, if the sick person was not able to obtain it through the sacrament of Penance;</li> <li>- have restoration of health, if it is conducive to the salvation of our soul;</li> <li>- prepare for passing over to eternal life.</li> </ul> Scripture Reference—James 5:13–15 <b>COL: pp. 123–129, 131, 249; Lesson Cutouts and Pullouts: The 7 Sacraments</b>
CCM.5.4	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. <b>COL: pp. 123–129, 131, 249</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.5	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. <b>COL: pp. 123–129, 131, 249</b>
CCM.5.6	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. <b>COL: pp. 123–129, 131, 249</b>
CCM.5.7	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 3 essential actions of the penitent: <ol style="list-style-type: none"> <li>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."</li> <li>2. confession (disclosure of sin to the priest)</li> <li>3. penance—the intention to make reparation (repair the harm caused by the sin and have the firm purpose of not sinning again).</li> </ol> The priest then absolves us of the sins we confess. <b>COL: pp. 108, 116–121, 249, 253; Lesson Cutouts and Pullouts: My Reconciliation Booklet</b>

### Celebration of the Christian Mystery—Liturgy

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.8	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). <b>COL: pp. 55–56, 216–230</b>
CCM.5.9	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. <b>COL: pp. 55–56, 216–231, 251</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.10	Explain how the Sunday cycle for the Liturgy of the Word supports the purpose of the liturgical year.	<p>The Sunday cycle for the Liturgy of the Word is divided into three years, labeled 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 6 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 3-year cycle, we hear the unfolding of the mystery of Christ from all 4 Gospels. The readings for all 3 cycles are found in the Lectionary.</p> <p><a href="http://www.usccb.org/bible/liturgy/index.cfm?refresh=1">http://www.usccb.org/bible/liturgy/index.cfm?refresh=1</a>  <b>COL: pp. 55–58, 64, 67, 69</b></p>

### Life in Christ—Morality

Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.1	Explain the reality of sin. (CCC 386–387, 407, 1847–1848)	<p>“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)</p> <p>“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).” (CCCC 75)</p> <p><b>COL: pp. 19, 24–25, 108, 123</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.2	Explain Original Sin and its consequences for all humanity. (CCC 1714).	<p>“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.” (CCCC 76)</p> <p>In consequence of original sin human nature, without beings totally corrupted, is wounded in its natural powers. It is subject to ignorance, to sufferings, and to the dominion of death and is inclined toward sin. This inclination is called concupiscence.” (CCCC 77)</p> <p>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)</p> <p>Scripture Reference—Genesis 3:15–19  <b>COL: pp. 19, 24–25, 108, 123</b></p>
LC.5.3	Describe mortal sin. (CCC 1874)	<p>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:</p> <ul style="list-style-type: none"> <li>- grave matter (carnal and spiritual sins against God, neighbor and self)</li> <li>- full knowledge (complete awareness)</li> <li>- deliberate consent (freely made choice)</li> <li>- If not repented, it results in the loss of God’s grace and love and exclusion from the Kingdom of God.</li> </ul> <p>Scripture Reference—1 John 5:13–17  <b>COL: pp. 36, 43–44, 108–109, 111, 120, 132</b></p>
LC.5.4	Describe venial sin. (CCC 1875)	<p>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.</p> <p><b>COL: pp. 36, 108</b></p>
LC.5.5	Explain the impact of the repetition of sins. (CCC 1876)	<p>The repetition of sins can lead us to develop vices (a habit that inclines us towards sin) and commit more serious sins.</p> <p><b>COL: pp. 19, 108, 116</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.6	Explain how to determine if a human act is morally good. (CCC 1757, 1760)	<p>The 3 elements that determine the morality of human acts:</p> <ol style="list-style-type: none"> <li>1. the act itself (what we do)</li> <li>2. the intention or goal of the act (why we do the act)</li> <li>3. the concrete situation or circumstances surrounding the act (where, when, how, with whom, the consequences, etc.)</li> </ol> <p>All three elements must be good for the act to be morally 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 evil action cannot be justified by reference to a good intention. The end does not justify the means (St. Thomas Aquinas: CCC 1759).</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.” (CCCC 368)</p> <p>“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.” (CCCC 369)</p> <p><b>COL: pp. 106–107, 109, 252–253; Pullouts: My Reconciliation Booklet</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.7	Explain how the Church guides us in moral questions. (CCC 2050, 2051)	<p>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.</p> <p>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.</p> <p><b>COL: pp. 106–107, 109, 113–122, 252–253; Pullouts: My Reconciliation Booklet</b></p>
LC.5.8	Explain the five precepts of the Church. (CCC 2041–2043; 2047, 2048)	<p>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.</p> <ol style="list-style-type: none"> <li>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)</li> <li>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)</li> <li>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)</li> <li>4. You shall observe the days of fasting and abstinence established by the Church. This ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart. (CCC 2043)</li> <li>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)</li> </ol> <p><b>COL: pp. 6, 115, 224, 251</b></p>

**Christian Prayer—Prayer**

Identifier	Standard	Explanation of Standard / Depth of Response
CP.5.1	Describe the 5 basic forms of prayer. (CCC 2644)	<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"> <li>- blessing—a prayer that calls God's blessing upon us or others (Numbers 6:24–26)</li> <li>- petition—a prayer that asks God for what we need, including forgiveness (Numbers 12:13)</li> <li>- intercession—a prayer that asks God for what others need (Psalm 122:6)</li> <li>- thanksgiving—a prayer thanking God for what He has given and done (John 11:41–42)</li> <li>- praise—a prayer that glorifies and honors God (Psalm 113:1–3)</li> </ul> <p><b>COL: pp. 235–236</b></p>
CP.5.2	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><b>COL: pp. 169, 213, 240; inside front and back cover of the SE</b></p>
CP.5.3	Describe the 7 petitions in the Lord's Prayer (CCC 2857)	<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"> <li>- the sanctification (holiness) of His name</li> <li>- the coming of the kingdom</li> <li>- the fulfillment of His will (we want what God wills).</li> </ul> <p>The other four petitions present our wants to God. They ask that our lives be:</p> <ul style="list-style-type: none"> <li>- nourished (materially and spiritually)</li> <li>- healed of sin</li> <li>- strong against temptation</li> <li>- made victorious in the struggle of good over evil.</li> </ul> <p><b>COL: pp. 55, 81, 169, 240; inside front and back cover of the SE</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.5.4	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, Confiteor Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, Gloria St. Michael the Archangel, Adoration of the Blessed Sacrament, Nicene Creed, <i>Angelus</i> , <i>Magnificat</i> Apostles’ Creed*, Rosary* <b>COL: pp. 20, 66, 77, 181, 121,235, 239, 240–243, 244–245; inside front and back cover of the SE; Catholic Prayer for Catholic Families</b>

**Grade-level Content Standards: Sixth Grade**

**Profession of Faith—Church Structure and History**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.1	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. COL: pp. 159–160, 163, 194, 209, 239
PF.6.2	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.  Note—It may be helpful to reference Matthew 28:19–20 COL: pp. 9–10, 109, 182, 194, 268–270
PF.6.3	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). COL: pp. 109, 239–240

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.4	Summarize the story of the Saul's conversion. (Acts 9)	<p>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.</p> <p>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.</p> <p><b>COL: Grade 7 Student Book / Teacher Guide</b></p>
PF.6.5	Explain the impact of the Council of Jerusalem on the development of the Church. (Acts 15)	<p>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.</p> <p>This is a step in the formation of the Church as separate from Judaism.</p> <p><b>COL: Supplemental Grade 6 Lesson 1</b></p>
PF.6.6	Explain the impact of Paul on the spread of Christianity.	<p>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. Through his work, the Church became distinct from Judaism as a faith.</p> <p>Note—In teaching this, you may want to reference Acts of the Apostles and the Letters of Paul. Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7. Scripture Reference—Ephesians 13:7</p> <p><b>COL: Grade 7 Student Book / Teacher Guide</b></p>
PF.6.7	Describe the experience of early Christians during the Roman empire (until AD 313).	<p>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. 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 (Apologists) of the faith against accusations and misconceptions.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.</p> <p><b>COL: Supplemental Grade 6 Lesson 2</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.8	Describe the impact of the Edict of Milan on the Church.	<p>The Edict of Milan (313) began an era of religious tolerance for Christians and the intertwining of faith and politics.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <b>COL: Supplemental Grade 6 Lesson 3</b></p>
PF.6.9	Explain the purpose of an ecumenical council. (CCC 884)	<p>"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).</p> <p>Note -There have been 21 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 itself 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 enter into the 19th and 20th century, the councils sought to solidify the role of the pope and to bring the Church into the modern world.  <b>COL: Supplemental Grade 6 Lesson 4</b></p>
PF.6.10	Explain the role of the Church Fathers. (CCC 78, 688)	<p>Church Fathers are "teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church" (CCC Glossary). Church Fathers were instrumental in defending, expounding, and developing Catholic doctrines.</p> <p>Note—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.  <b>COL: pp. 10, 20, 146; LA Diocese Grade 6 Lesson 4</b></p>
PF.6.11	Describe the lasting significance of the First Council of Nicea (AD 325) on the Church.	<p>The First Council of Nicea resulted in the formulation of the Nicene Creed.</p> <p>Note—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.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <b>COL: Supplemental Grade 6 Lesson 4</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.12	Describe the lasting significance of the First Council of Constantinople (AD 381) on the Church.	<p>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.</p> <p>Note—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</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <a href="#">COL: Supplemental Grade 6 Lesson 5</a></p>
PF.6.13	Describe the lasting significance of the Council of Ephesus (AD 431) on the Church.	<p>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.</p> <p>Note—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 own merits without God’s grace.  <a href="#">COL: Supplemental Grade 6 Lesson 6</a></p>
PF.6.14	Describe the lasting significance of the Council of Chalcedon (AD 451) on the Church.	<p>The Council of Chalcedon affirmed that dogma of the two natures of Christ and the primacy of the Pope as the leader of the Church.</p> <p>Note—This Council was in response to a heresy by Eutyches (Monophysitism that falsely taught that Jesus was only divine). Saint: Pope Leo I</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <a href="#">COL: Supplemental Grade 6 Lesson 7</a></p>

**Profession of Faith—Creed**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6. 15	Explain the role of the Holy Spirit in the Church. (CCC 852)	<p>Jesus sent the Holy Spirit so that he could be continually present in the Church. The Holy Spirit guides the Church on its missionary path to preach the Gospel to all humanity. The Holy Spirit guides us by giving us his gifts. These gifts help us to open ourselves to understand and follow God's will.</p> <p>Scripture Reference—Matthew 28:19–2.</p> <p>Note—It may also be beneficial to reference the gifts of the Holy Spirit; although they do not need to be memorized (1 Cor. 12:8–10 (New Testament list) and Isaiah 11: 2–3 (Old Testament list)).</p> <p><b>COL: pp. 168, 194, 239, 260, 266</b></p>
PF.6.16	Identify the 4 marks of the Church. (CCC 868, 870)	<p>The four marks of the Church are one, holy, catholic, and apostolic.</p> <p><b>COL: pp. 3, 62, 201, 234, 251</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.17	Explain what is meant when we say that the Church is "one." (CCC 866)	<p>The Church is united as one in the same God, one in the same faith, one in the same Baptism, one in the same Spirit, and one in the same Body. The Church unites us in one hope—salvation.</p> <p>“The Church is one because she has as her source and exemplar the unity of the Trinity of Persons in one God. As her Founder and Head, Jesus Christ re-established the unity of all people in one body. As her soul, the Holy Spirit unites all the faithful in communion with Christ. The Church has but one faith, one sacramental life, one apostolic succession, one common hope, and one and the same charity.” (CCCC 161).</p> <p>Note—It may be beneficial to discuss Ecumenism. Important questions pertaining to Ecumenism:</p> <p><i>“Where does the one Church of Christ subsist?”</i>          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 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” (CCCC 162).</p> <p><i>“How are non-Catholic Christians to be considered?”</i>          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” (CCCC 163).</p> <p><i>“How does one commit oneself to work for the unity of Christians?”</i>          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” (CCCC 164).</p> <p>Scripture Reference—Eph. 4:3–5  <b>COL: pp. 66, 92, 220, 251</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.18	Explain what is meant when we say that the Church is "holy." (CCC 867)	<p>The Church is holy because: 1) God, the Creator, is holy, 2) Christ sacrificed Himself to make the Church holy, and 3) the Spirit of holiness gives the Church life.</p> <p>“The Church is holy insofar as the Most Holy God is her author. Christ has given himself for her to sanctify her and make her a source of sanctification. The Holy Spirit gives her life with charity. In the Church, one finds the fullness of the means of salvation. Holiness is the vocation of each of her members and the purpose of all her activities. The Church counts among her members the Virgin Mary and of the Church is the foundation of sanctification for her children who here on earth recognize themselves as sinners every in need of conversion and purification” (CCCC 165).</p> <p><b>COL: pp. 194, 251</b></p>
PF.6.19	Explain what is meant when we say that the Church is "catholic." (CCC 868)	<p>The Church is catholic because it is universal. The Church is missionary (sent out) to all people in all times to share the Good News to all. The universality of faith transcends all nations and cultures and therefore makes any form of racial prejudice or discrimination incompatible with Christianity. The Church will last for all time.</p> <p>“The Church is catholic; that is, universal, insofar as Christ is present in her: ‘Where there is Christ Jesus, there is the Catholic Church’ (Saint Ignatius of Antioch). The Church proclaims the fullness and the totality of the faith; she bears and administers the fullness of the means of salvation; she is sent out by Christ on a mission to the whole of the human race” (CCCC 166).</p> <p>Note—It may be beneficial to address additional questions pertaining to Ecumenism:</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)” (CCCC 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” (CCCC 168).</p>

	<p><i>“What is the relationship of the Catholic Church with the Jewish people?”</i>                  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” (CCCC 169).</p> <p><i>“What is the bond that exists between the Catholic Church and non-Christian religions?”</i>                  There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ” (CCCC 170).</p> <p><i>“What is the meaning of the affirmation “Outside the Church there is no salvation”?”</i>                  This means that all salvation comes from Christ, the Head, through the Church which is his body. Hence they cannot be saved who, knowing the Church as founded by Christ and necessary for salvation, would refuse to enter her or remain in her. At the same time, thanks to Christ and to his Church, those who through no fault of their own do not know the Gospel of Christ and his Church but sincerely seek God and, moved by grace, try to do his will as it is known through the dictates of conscience can attain eternal salvation” (CCCC 171).</p> <p><i>“Why must the Church proclaim the Gospel to the whole world?”</i>                  The Church must do so because Christ has given the command: ‘Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit’ (Matthew 28:19). This missionary mandate of the Lord has its origin in the eternal love of God who has sent his Son and the Holy Spirit because ‘he desires all men to be saved and to come to the knowledge of the truth’ (1 Timothy 2:4)” (CCCC 172).</p> <p><i>“In what sense is the Church missionary?”</i>                  The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ; and, following his path, they must be ready for self-sacrifice, even unto martyrdom” (CCCC 173).  <b>COL: pp. 3, 62, 137, 159, 201, 234, 251</b></p>
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Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.20	Explain what is meant when we say that the Church is "apostolic." (CCC 869)	<p>The Church's lasting foundation is built on Christ and the twelve apostles. Christ leads the Church through Peter and the other Apostles who are present in their successors, the Pope and the College of Bishops. The Church is indestructible and held safely in the truth.</p> <p>"The Church is apostolic in her origin because she has been built on 'the foundation of the apostles' (Ephesians 2:20). She is apostolic in her teaching which is the same as that of the Apostles. She is apostolic by reason of her structure insofar as she is taught, their successors who are the bishops in communion with the successor of Peter" (CCCC 174).</p> <p>Scripture Reference—Matthew 16:18  <b>COL: pp. 6, 12–13, 134, 239, 251</b></p>
PF.6.21	Explain the mission of the Apostles and apostolic succession (CCC 871–896)	<p>"The Word "Apostle" means "one who is sent". Jesus, the One sent by the Father, called to himself twelve of his disciples and appointed them as his Apostles, making them the chosen witnesses of his Resurrection and the foundation of his Church. He gave them the command to continue his own mission saying, "As the Father has sent me, so I also send you" (John 20:21); and he promised to remain with them until the end of the world (CCCC 175)</p> <p>Apostolic succession is the transmission by means of the sacrament of Holy Orders of the mission and power of the Apostles to their successors, the bishops. Thanks to this transmission the Church remains in communion of faith and life with her origin, while through the centuries she carries on her apostolate for the spread of the Kingdom of Christ on earth (CCCC 176)  <b>COL: pp. 6, 12–13, 132, 134, 160, 163, 211, 237, 261</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.22	Explain the mission of the Pope and the infallibility of the Magisterium (880–892)	<p>The Pope, Bishop of Rome and the Successor of Saint Peter, is the perpetual, visible source and foundation of the unity of the Church. He is the vicar of Christ, the head of the College of bishops and pastor of the universal Church over which he has by divine institution full, supreme, immediate, and universal power (CCCC 182)</p> <p>Infallibility is exercised when the Roman Pontiff, in virtue of his office as the Supreme Pastor of the Church, or the College of Bishops, in union with the Pope especially when joined together in an Ecumenical Council, proclaim by a definitive act a doctrine pertaining to faith or morals. Infallibility is also exercised when the Pope and Bishops in their ordinary Magisterium are in agreement in proposing a doctrine as definitive. Every one of the faithful must adhere to such teaching with the obedience of faith (CCCC 185).</p> <p><b>COL: The term "Magisterium" defined in Grade 7 SE/TE; Grade 6 SE: pp. 6, 12–13, 134</b></p>

### Celebration of the Christian Mystery—Sacraments

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.1	Explain why Holy Orders and Matrimony are identified as sacraments of service. (Holy Orders: CCC 1591, 1592; Matrimony: CCC 1660–1666)	<p>Both sacraments 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 workshop, 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.</p> <p><b>COL: pp. 71, 159–160, 163, 261</b>  <b>COL: Supplemental Grade 6 Lesson 8</b></p>
CCM.6.2	Describe how the special graces of the sacrament of Matrimony help us live a life of faith. (CCC 1661)	<p>The special graces of the sacrament of Matrimony help couples to:</p> <ul style="list-style-type: none"> <li>- love each other with Christ's love;</li> <li>- strengthen their unity.</li> </ul> <p>It also sanctifies them on the way to eternal life.</p> <p><b>COL: p. 261</b></p>
CCM.6.3	Describe the rite of Matrimony. (CCC 1621, 1623, 1628)	<p>The rite of Matrimony takes place publicly, typically during Mass. The man and women express their free consent to be joined together. They mutually administer the sacrament. The celebrant ratifies the marriage and administers a blessing.</p> <p><b>COL: p. 261</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.4	Describe the two purposes of marriage. (CCC 1601, 1660)	Marriage is for the good of the couple as well as having and educating children. <b>COL: p. 261</b>
CCM.6.5	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. <b>COL: pp. 159–160, 183</b>
CCM.6.6	Identify who can receive Holy Orders. (CCC 1598)	Baptized men called by the Church can receive Holy Orders. <b>COL: pp. 159–160, 163</b>
CCM.6.7	Identify the three degrees of Holy Orders. (CCC 1593)	The three degrees of Holy Orders are bishops, presbyters (priests), and deacons. <b>COL: pp. 159–160, 163, 261</b>
CCM.6.8	Distinguish between the three degrees of Holy Orders. (CCC 1594–1596).	<p>“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).</p> <p>“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).</p> <p>“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). <b>COL: pp. 134, 137, 159–160, 163, 261</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.9	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). <b>COL: pp. 159–160, 163, 261</b>
CCM.6.10	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 <b>COL: pp. 159–160, 163, 261</b>

#### Celebration of the Christian Mystery—Liturgy

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.11	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. <b>COL: pp. 92, 210</b>

**Life in Christ—Morality**

Identifier	Standard	Explanation of Standard / Depth of Response
LC.6.1	Explain the relationship between human dignity, equality, and solidarity. (CCC 1933, 1938, 1944, 1945, 1948)	<p>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, 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).</p> <p>Scripture Reference—Matthew 25:31–46  <b>COL: pp. 70, 75, 184, 268–270</b></p>
LC.6.2	Describe how we can help others through the Corporal Works of Mercy.	<p>The Corporal Works of Mercy are charitable actions by which we help the physical needs of others. They include:</p> <ul style="list-style-type: none"> <li>- feed the hungry</li> <li>- give drink to the thirsty</li> <li>- shelter the homeless</li> <li>- visit the sick</li> <li>- visit the prisoners</li> <li>- bury the dead</li> <li>- give alms to the poor</li> </ul> <p>Scripture Reference—Matthew 25:31–45</p> <p>Note—The following USCCB website provides practical suggestions for living each one:  <a href="https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy">https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy</a>  <b>COL: pp. 186, 189, 266, 268–270</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.6.3	Describe how we can help others through the Spiritual Works of Mercy.	<p>The Spiritual Works of Mercy guide us to help the spiritual needs of others. They include:</p> <ul style="list-style-type: none"> <li>- counseling the doubtful</li> <li>- instructing the ignorant</li> <li>- admonishing the sinner</li> <li>- comforting the sorrowful</li> <li>- forgiving injuries</li> <li>- bearing wrongs patiently</li> <li>- praying for the living and the dead</li> </ul> <p>Note—The following USCCB website provides practical suggestions for living each one:  <a href="https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy">https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy</a>  <b>COL: pp. 186, 266, 268–270</b></p>
LC.6.4	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"> <li>- respect the fundamental rights and dignity of each person and support the freedom for each person to fulfill his/her vocation</li> <li>- 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)</li> <li>- ensure peace (stability and security)</li> </ul> <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 Grade 7 and 8 Social Studies as well.</p> <p>Scripture Reference—Romans 13:1–7  <b>COL: pp. 24, 183–185, 201</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.6.5	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 as 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. “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.” (CCCC 368)</p> <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.” (CCCC 369)  <b>COL: pp. 125, 264</b></p>
CP.6.1	Describe the 3 expressions of prayer. (CCC 2721)	<p>The 3 main expressions of prayer are vocal prayer, meditation, and contemplative prayer. All 3 of these expressions require focus on God.</p> <ol style="list-style-type: none"> <li>1. Vocal prayer is spoken and sung prayers.</li> <li>2. In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</li> <li>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.</li> </ol> <p><b>COL: pp. 247–248</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.6.2	Explain the sources of prayer. (CCC 2662)	<p>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)</p> <p>Scripture Reference—Romans 8:26–27  <b>COL: pp. 167, 210, 247–248</b></p>
CP.6.3	Describe the 2 main difficulties in the practice of prayer. (CCC 2754)	<p>The 2 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.</p> <p><b>COL: p. 61</b></p>

**Christian Prayer—Prayer**

Identifier	Standard	Explanation of Standard / Depth of Response
CP.6.4	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	<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).</p> <p>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><b>COL: pp. 12–13, 247–248</b></p>
CP.6.5	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross</p> <p>Grace (before/after meals), Guardian Angel, Lord’s Prayer, Hail Mary, Glory Be, <i>Confiteor</i></p> <p>Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, Gloria, St. Michael the Archangel</p> <p>Adoration of the Blessed Sacrament, Nicene Creed, <i>Angelus</i>, <i>Magnificat</i></p> <p>Apostles’ Creed, Rosary, <i>Memorare*</i>, <i>Lectio Divina*</i></p> <p><b>COL: pp. 68, 72, 205, 215, 249–252, 253–255, 256–257; inside front cover of the SE; Pullouts: Reconciliation Booklet</b></p>

**Grade-level Content Standards: Seventh Grade**

**Profession of Faith—Church Structure and History**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.1	Describe the two components of the Church. (CCC 779, 770)	<p>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.</p> <p>Note—This concept provides a framework for the standards on the Medieval Church. During this time, the human Church experiences division, refinement, and renewal.  <b>COL: pp. 61, 67, 165, 182, 189, 203, 242</b></p>
PF.7.2	Describe the lasting significance of the Second Council of Nicaea (AD 787) on the Church.	<p>The Second Council of Nicaea 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.</p> <p>Note—This Council responded to Iconoclasts that claimed that it was sinful to make pictures and statues of Christ and the saints.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.1.1.</p>
PF.7.3	Explain the theological disagreement between the Roman Catholic and Eastern Orthodox churches that led to the East-West Schism in 1054.	<p>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).</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.1.3.</p>
PF.7.4	Describe the lasting significance of the Fourth Council of the Lateran (AD 1215) on the Church.	<p>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.</p> <p>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.  <b>COL: pp. 165–169, 245</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.5	Describe the lasting significance of the Council of Ferrara-Florence (AD 1431/1438–39) on the Church.	<p>The Council of Ferrara-Florence attempted to reunite the Catholic and Eastern Orthodox Churches (ultimately unsuccessful) and determined which books belonged in the Bible.</p> <p>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.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.6.4.  <b>COL: pp. 55, 59</b></p>
PF.7.6	Describe the lasting significance of the Council of Trent (AD 1545) on the Church.	<p>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).</p> <p>Note—Some of the dogmas and teachings reasserted included: Christ instituted 7 sacraments, justification was achieved by faith and good works, the deposit of faith includes both Sacred Scripture and Sacred Tradition, Communion of one kind for laypeople is sufficient to receive the Real Presence, teachings on transubstantiation and original sin are correct, purgatory exists, masses for the dead are appropriate about the Eucharist, authority of the Church, role of Scripture, and nature of the Sacraments.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.9.1–2,5.  <b>COL: pp. 11, 17, 61, 165, 173</b></p>



**Profession of Faith—Creed**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.7	Describe what happens in death. (CCC 1016, 1056, 1057)	<p>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) or Hell (eternal punishment eternally separated from God).</p> <p>Scripture Reference—1 Thes. 4:13–14; John 11:25–26; 1 Cor. 15:42–44</p> <p><b>COL: pp. 158, 173–177</b></p>
PF.7.8	Distinguish between Jesus' Resurrection and our resurrection. (CCC 1016, 1060)	<p>Jesus resurrected on the third day with body and soul 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.</p> <p>“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” (CCCC 205).</p> <p>“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)” (CCCC 204).</p> <p>Scripture Reference—Rev. 14:13; 1 Thes. 4:13–14; John 11:25–26; 1 Cor. 15:42–44</p> <p><b>COL: pp. 121, 158, 173–177</b></p>
PF.7.9	Describe what it means to die in Christ. (CCC 1054)	<p>“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)’ (CCCC 206).</p> <p><b>COL: pp. 46, 49, 173–177</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.10	Describe Eternal Life and the particular judgment immediately after death. (CCC 1051)	<p>“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.</p> <p>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.” (CCCC 207–208).  <b>COL: pp. 111, 174–177, 215, 245</b></p>
PF.7.11	Describe Heaven. (1023–25)	<p>“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 Corinthians 13:12). They live in a communion of love with the Most Blessed Trinity and they intercede for us.” (CCCC 209).  <b>COL: pp. 5, 113–117, 158, 166, 173, 245</b></p>
PF.7.12	Describe Purgatory. (1054) (1030–32)	<p>“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.” (CCCC 210–211).          Scripture Reference—Rev. 14:13; 1 Thes. 4:13–14; John 11:25–26; 1 Cor. 15:42–44  <b>COL: pp. 171–177</b></p>
PF.7.13	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)	<p>“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” (Matthew 25:41).</p> <p>God, while desiring “all to come to repentance” (2 Peter 3:9), nevertheless has created the human person to be free and responsible; and he respects our decisions.</p> <p>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.” (CCCC 212–213)  <b>COL: pp. 173, 177, 245</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.14	Describe the final judgment. (CCC 1059)	<p>“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” (Acts 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.</p> <p>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 Peter 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” (Ephesians 1:10). God will then be “all in all” (1 Corinthians 15:28) in eternal life.” (CCCC 214–216)  <b>COL: pp. 173–177, 245</b></p>
PF.7.15	Explain the Assumption. (CCC 974)	<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.</p> <p>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."  <b>COL: pp. 37–38, 236, 240</b></p>

**Celebration of the Christian Mystery—Sacraments**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.1	Articulate how sacraments help us live a life of 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. <b>COL: pp. 61, 239–240, 242–243</b>
CCM.7.2	Explain the significance of the following Scripture passages in relation to Baptism: Matthew 3:16; Matthew 28:19; John 3:5; Mark 16:16.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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 in the sacrament of baptism includes immersion in water in the name of the Holy Trinity.</li> <li>- 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.</li> <li>- Mark 16:16—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.</li> <li>- 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.</li> </ul> <b>COL: pp. 43–48, 63, 79, 159, 187, 206</b>
CCM.7.3	Explain the significance of the following Scripture passages in relation to Confirmation: Acts 8:14–17; Acts 19:3–6; Hebrews 6:2.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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.</li> <li>- 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.</li> </ul> <b>COL: pp. 61–67, 71, 193, 239, 242</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.4	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.	<ul style="list-style-type: none"> <li>- 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).</li> <li>- Matthew 26: 26–29—The Last Supper takes place and Jesus institutes the sacrament of the Eucharist.</li> <li>- 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 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."</li> <li>- 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 Bread and Blood of Christ.</li> </ul> <p><b>COL: pp. 20, 36–64, 163–164, 169, 171</b></p>
CCM.7.5	Explain the significance of the following Scripture passages in relation to Reconciliation: Matthew 16:19; John 20:21–23.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 22, 53, 55, 59, 94, 180, 182, 185</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.6	Explain the significance of the following Scripture passages in relation to Anointing of the Sick: James 5:14–15.	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 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. <b>COL: pp. 95, 97, 99, 101, 239</b>
CCM.7.7	Explain the significance of the following Scripture passages in relation to Holy Orders: Acts 6:3–6; Acts 13:2–3.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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.</li> </ul> <b>COL: pp. 195, 197–201, 240, 243</b>
CCM.7.8	Explain the significance of the following Scripture passages in relation to Matrimony: Matthew 19:9–11; Ephesians 5:31–32; Matthew 19:4–6.	<ul style="list-style-type: none"> <li>-Matthew 19:9–11—Jesus explicitly states that divorce is not allowed unless the marriage was invalid from the beginning. Jesus' teachings about matrimony and divorce hold true today when receiving the sacrament of Matrimony.</li> <li>-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.</li> <li>-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 women become "one flesh."</li> </ul> <b>COL: pp. 130–131, 135–136, 196, 240, 243</b>

**Celebration of the Christian Mystery—Liturgy**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.9	Explain the presence of the Trinity in the liturgy. (CCC 1110, 1111, 1112)	<p>"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).</p> <p>"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).</p> <p>"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).</p> <p><b>COL: pp. 165–166, 169, 181, 183, 185, 191, 239–243</b></p>

**Life in Christ—Morality**

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.1	Explain the connection between the Ten Commandments (Decalogue) and Jesus' Great Commandment. (CCC 2052, 2055)	<p>CCC 2052—"Teacher, what good deed must I do, to have eternal life?" To the young man who asked this question, Jesus answers first by invoking the necessity to recognize God as the "One there is who is good," as the supreme Good and the source of all good. Then Jesus tells him: "If you would enter life, keep the commandments." And he cites for his questioner the precepts that concern love of neighbor: "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother." Finally Jesus sums up these commandments positively: "You shall love your neighbor as yourself."</p> <p>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.</p> <p>Scripture Reference—Matthew 22: 34–40; Mark 12:28–32; Luke 10:25–28  <b>COL: pp. 46, 103–105, 111, 244</b></p>
LC.7.2	Explain the implications of the First Commandment for our lives. (CCC 2134, 2135, 2138, 2140, 2141)	<p>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).</p> <p>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).  <b>COL: pp. 103, 109</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.3	Explain the implications of the Second Commandment for our lives. (CCC 2161, 2162, 2163)	<p>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). "[F]alse 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).</p> <p>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).  <b>COL: pp. 11, 108–109, 201, 244</b></p>
LC.7.4	Explain the implications of the Third Commandment for our lives. (CCC 2191, 2192, 2193, 2194, 2195)	<p>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:</p> <ul style="list-style-type: none"> <li>- participate in the Mass</li> <li>- abstain from work that would prevent worship of God</li> <li>- abstain from making demands on others that would prevent their worship of God cultivate our familial, cultural, social, and religious lives</li> </ul> <p><b>COL: pp. 33, 240, 244–245</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.5	Explain the implications of the Fourth Commandment for our lives. (CCC 2199, 2248)	<p>"[A]ccording 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).</p> <p>"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 question 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 domestic church because it is a community of faith, of hope, and of charity." (CCCC 456)</p> <p><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." (CCCC 457).</p> <p><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 and the family, public morality, the rights of parents, and domestic prosperity." (CCCC 458)</p> <p><b>COL: pp. 130–131, 196, 201, 243–244, 251</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.6	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).</p> <p>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:</p> <p><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." (CCCC 459)</p> <p><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 persons and as children of God 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." (CCCC 460)</p> <p><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." (CCCC 461)</p> <p><b>COL: pp. 130, 195, 199, 243</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.7	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)</p> <p>Civic Authority—is obliged to "respect the fundamental rights of the human person and the conditions for the exercise of his freedom" (CCC 2254).</p> <p>CCC 2211 breaks this obligation down into 7 responsibilities to ensure:</p> <ul style="list-style-type: none"> <li>- 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;</li> <li>- the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions;</li> <li>- the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate;</li> <li>- in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits;</li> <li>- the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.;</li> <li>- the freedom to form associations with other families and so to have representation before civil authority.</li> </ul> <p>Scripture Reference—Romans 13:1–8</p> <p><b>COL: pp. 121–128</b></p>
LC.7.8	Explain the implications of the Eighth Commandment for our lives. (CCC 2505, 2507, 2508, 2509)	<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> <p><b>COL: pp. 121–128</b></p>
LC.7.9	Explain the implications of the Eighth Commandment for society. (CCC 2512)	<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> <p><b>COL: pp. 121–128</b></p>

**Christian Prayer—Prayer**

Identifier	Standard	Explanation of Standard / Depth of Response
CP.7.1	Describe the 3 expressions of prayer. (CCC 2721)	<p>The 3 main expressions of prayer are vocal prayer, meditation, and contemplative prayer. All 3 of these expressions require focus on God.</p> <ul style="list-style-type: none"> <li>- Vocal prayer is spoken and sung prayers.</li> <li>- In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 229–230</b></p>
CP.7.2	Explain the sources of prayer. (CCC 2662)	<p>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)</p> <p>Scripture Reference—Romans 8:26–27</p> <p><b>COL: pp. 14, 150–151, 153, 158, 246</b></p>
CP.7.3	Describe the 2 main difficulties in the practice of prayer. (CCC 2754)	<p>The 2 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.</p>
CP.7.4	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	<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).</p> <p>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><b>COL: pp. 197, 226, A Catholic to Know</b></p>

**Grade-level Content Standards: Eighth Grade**

**Profession of Faith—Church Structure and History**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.1	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 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. <b>COL: pp. 160–163, 167, 181; Lesson Pullouts: Journey of the Church Through Time</b>
PF.8.2	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. <b>COL: pp. 107, 140, 160, 167–171; Lesson Pullouts: Journey of the Church Through Time;</b>
PF.8.3	Describe the impact of the Second Vatican Council on the Church. (AD 1962)	The Second Vatican Council: <ul style="list-style-type: none"> <li>- defined the Church as a light for the world, source of salvation, and the people of God.</li> <li>- emphasized the Eucharist as the source and summit of the faith.</li> <li>- reformed the Liturgy to promote full and active participation.</li> <li>- emphasized that all Catholics are called to holiness and to be missionaries.</li> <li>- emphasized the importance of the family as a domestic church.</li> <li>- opened dialogue with other faith traditions.</li> <li>- promoted collaboration between bishops, priests, religious, and lay people.</li> </ul> <b>COL: pp. 140, 160, 167–171, 229</b>
PF.8.4	Explain the intention of the changes made to the Liturgy during the Second Vatican Council.	The intention of the changes were 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> ) <b>COL: Unit 1, COL: pp. 140, 160, 167–171</b>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.5	Explain the impact of the Second Vatican Council on the Mass we attend today.	<p>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 3-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. Any new Church construction should be designed with the liturgy in mind to promote active participation (i.e., altars facing the congregation). (<i>Sacrosanctum Concilium</i>)</p> <p>Note—The specific changes enacted to the Liturgy, as the result of the Second Vatican Council, were determined by the local diocese (and approved by the Holy See).  <b>COL: pp. 140, 168, 171, 285</b></p>
PF.8.6	Explain what it means that the Church is the Body of Christ. (CCC 796, 805–809)	<p>"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). The Church is also called the Temple of the Holy Spirit.</p> <p>Scripture Reference—Romans 12:4–5; 1 Cor. 12:12–27; Eph. 3:6 and 5:23; Col 1:18 and 1:24  <b>COL: pp. 4–5, 9, 23, 39, 46, 54, 95, 181, 189</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.7	Explain the purpose of ecumenism. (CCC 816, 820–822)	<p>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.</p> <p>Note—For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (CCC 816, 820–822).</p> <p>Scripture Reference—John 17:20–21; Ephesians 4:1–6 Important questions pertaining to Ecumenism:</p> <p><i>“Where does the one Church of Christ subsist?”</i></p> <p>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 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” (CCCC 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 so we recognize them as brothers” (CCCC 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” (CCCC 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)” (CCCC 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” (CCCC 168).</p>



	<p><i>“What is the relationship of the Catholic Church with the Jewish people?”</i>                  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” (CCCC 169).</p> <p><i>“What is the bond that exists between the Catholic Church and non-Christian religions?”</i>                  There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ” (CCCC 170).</p> <p><i>“What is the meaning of the affirmation “Outside the Church there is no salvation”?”</i>                  This means that all salvation comes from Christ, the Head, through the Church which is his body. Hence they cannot be saved who, knowing the Church as founded by Christ and necessary for salvation, would refuse to enter her or remain in her. At the same time, thanks to Christ and to his Church, those who through no fault of their own do not know the Gospel of Christ and his Church but sincerely seek God and, moved by grace, try to do his will as it is known through the dictates of conscience can attain eternal salvation” (CCCC 171).</p> <p><i>“Why must the Church proclaim the Gospel to the whole world?”</i>                  The Church must do so because Christ has given the command: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). This missionary mandate of the Lord has its origin in the eternal love of God who has sent his Son and the Holy Spirit because “he desires all men to be saved and to come to the knowledge of the truth” (1 Timothy 2:4)” (CCCC 172).</p> <p><i>“In what sense is the Church missionary?”</i>                  The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ; and, following his path, they must be ready for self-sacrifice, even unto martyrdom” (CCCC 173).  <b>COL: pp. 23, 55–58, 71, 74, 77, 79, 103–104, 107, 151, 167</b></p>
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**Profession of Faith—Creed**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.8	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  <b>COL: pp. 11, 15–17, 55, 150, 121, 125, 229, 298</b></p>
PF.8.9	Explain the relationship between Faith and morality.	<p>Jesus taught: 'Good Teacher, what must I do to inherit Eternal Life. If you would enter life, keep the commandments. (Matthew 19:16–17).</p> <p>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 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).  <b>COL: pp. 119–121, 190, 197, 216, 227, 299–300</b></p>
PF.8.10	Explain why the relationship between faith and the Church is vital and indispensable. (CCC 169, 181)	<p>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.</p> <p>Scripture Reference—Job 36:26  <b>COL: pp. 4–5, 54, 66</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.11	Explain the implications of our faith in one God. (CCC 223–227)	<p>Believing in God means:</p> <ul style="list-style-type: none"> <li>- to know God's greatness and majesty</li> <li>- to serve God first</li> <li>- to live in thanksgiving (all we are and have comes from God)</li> <li>- to know that humanity is made in the image and likeness of God, thereby deserving of dignity and uniting us all</li> <li>- to use created things to bring us closer to God and detach ourselves if it turns us away from him</li> <li>- to trust God in every circumstance, even in adversity</li> <li>- to strive to love like God loves (thinking, talking, and acting like Jesus)</li> </ul> <p>Scripture Reference—Mt. 5:29–30; Mt. 16:24–26  <b>COL: pp. 14, 54, 190, 192, 209, 217</b></p>
PF.8.12	Articulate common challenges and obstacles in remaining faithful to the teachings of the Church.	<p>Common challenges and obstacles:</p> <ul style="list-style-type: none"> <li>- A growing Secularism</li> <li>- An increase in Atheism and Agnosticism (CCC 2123–2128)</li> <li>- People placing more importance, time and energy towards power, pleasure, race, ancestors, the state, money, etc.—forms of modern day Idolatry (CCC 2112–2114).</li> <li>- The normalization of sins against Chastity: pornography, immodesty, masturbation, fornication/cohabitation, etc. (CCC 2351–2359)</li> <li>- The widespread increase of moral relativism; whereby morality is reduced to personal preferences and opinion and is divorced from the absolute and universal divine moral law.</li> <li>- An inconsistent practice of the Sacramental life of the Church</li> </ul> <p><b>COL: pp. 201, 109, 227–228, 230, 233</b></p>
PF.8.13	Discuss the ways we can preserve and grow our Faith.	<p>Growing and protecting our Faith          Prayer          Reading, studying and praying the Word in God found in Sacred Scripture          Celebrating every Sunday the Sacrament of the Holy Eucharist          Celebrating the Sacrament of Reconciliation/Penance as needed.  <b>COL: pp. 22, 29–37, 107, 202, 230</b></p>

**Celebration of the Christian Mystery—Sacraments**

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.1	Identify the characteristics of Catholic marriage. (CCC 1664)	The three characteristics of Catholic marriage are unity, indissolubility, and openness to fertility. <b>COL: pp. 226–227, 233, 292</b>
CCM.8.2	Explain the implications of the characteristics of Catholic marriage for married life. (CCC 1664)	Each characteristic has an implication for married life. In particular, they imply that polygamy, divorce, and refusal of fertility are incompatible with marriage. Polygamy is incompatible with the unity of marriage. Divorce separates what God has joined together. The refusal of fertility turns married life away from its "supreme gift," the child.  Same-sex "marriage" is used to describe a union between individuals of the same sex, which mimics marriage. 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. They lack the benefit of a nuptial or sacramental covenant and the ability to generate new human life. Because they are contrary to divine law and natural law, same-sex "unions" or "marriages" are intrinsically wrong and sinful. (Catechetical Formation in Chaste Living; USCCB 2008) <b>COL: pp. 226–227, 233, 292</b>
CCM.8.3	Describe the effects of remarriage on a person in the Church regarding the Eucharist. (CCC 1665)	The remarriage of persons divorced from a living, lawful spouse contradicts the indissoluble unity of the original marriage. Because of this contradiction, the person is in a state of sin without the intent to fully reconcile with God and the Church. As a result, the person cannot receive Eucharistic communion. It is important to note, however, that just like other sinners, the person is not separated from the Church and will continue to lead a Christian life, especially by educating his/her children in the faith.  Note—It may be beneficial to contrast divorce with annulment. <b>COL: pp. 144, 226</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.4	Describe the nature and role of the domestic church. (CCC 1666)	<p>“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 domestic church because it is a community of faith, of hope, and of charity” (CCCC 456)</p> <p>“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” (CCCC 457).</p> <p>Note—“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 and the family, public morality, the rights of parents, and domestic prosperity” (CCCC 458).</p> <p>“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” (CCCC 459).</p> <p>“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 persons and as children of God 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” (CCCC 460).</p> <p><b>COL: pp. 24, 27, 201, 208, 223, 226–227, 295</b></p>
CCM.8.5	Explain the purpose of Confirmation. (CCC 1316)	<p>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.</p> <p><b>COL: pp. 67, 109, 258, 291, 294</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.6	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. <a href="#">COL: pp. 67, 294</a>

### Celebration of the Christian Mystery—Liturgy

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.7	Explain the purpose of the diverse liturgical traditions or rites. (CCC 1208)	"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). <a href="#">COL: pp. 23, 52–59, 73, 92</a>
CCM.8.8	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). <a href="#">COL: pp. 23, 52–59, 73–74, 92</a>

### Life in Christ—Morality

Identifier	Standard	Explanation of Standard / Depth of Response
LC.8.1	Explain the implications of the Fifth Commandment for human life. (CCC 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326)	"[E]very 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). <a href="#">COL: pp. 171, 218–220, 303–304</a>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.8.2	Explain the implications of the Fifth Commandment for war. (CCC 2315, 2327, 2329)	<p>"[B]ecause 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).</p> <p>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.</p> <p><b>COL: pp. 167, 171, 219–220</b></p>
LC.8.3	Explain the implications of the Sixth Commandment for our lives. (CCC 2393, 2394, 2396, 2399)	<p>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).</p> <p><b>COL: pp. 193, 226–229, 229, 242</b></p>
LC.8.4	Explain the implications of the Seventh Commandment for our lives. (CCC 2452–2456, 2459, 2462).	<p>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.</p> <p><b>COL: pp. 193, 235–237, 303–304</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.8.5	Explain the implications of the Ninth Commandment for our lives. (CCC 2529, 2530, 2533)	<p>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).</p> <p>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; 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." (CCCC 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." (CCCC 530)</p> <p><b>COL: pp. 192, 226–228, 230</b></p>
LC.8.6	Explain the implications of the Tenth Commandment for our lives. (CCC 2552, 2553, 2554, 2556)	<p>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.</p> <p><b>COL: pp. 192–193, 235–237, 303–304</b></p>



**Christian Prayer—Prayer**

Identifier	Standard	Explanation of Standard / Depth of Response
CP.8.1	Describe the 3 expressions of prayer. (CCC 2721)	<p>The 3 main expressions of prayer are vocal prayer, meditation, and contemplative prayer. All 3 of these expressions require focus on God.</p> <ol style="list-style-type: none"> <li>1. Vocal prayer is spoken and sung prayers.</li> <li>2. In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</li> <li>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.</li> </ol> <p><b>COL: pp. 29–37, 152, 281–282</b></p>
CP.8.2	Explain the sources of prayer. (CCC 2662)	<p>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)</p> <p>Scripture Reference—Romans 8:26–27</p> <p><b>COL: pp. 29–37, 55, 121, 125, 193, 281–282, 298</b></p>
CP.8.3	Describe the 2 main difficulties in the practice of prayer. (CCC 2754)	<p>The 2 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.</p> <p><b>COL: p. 34</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.8.4	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	<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><b>COL: pp. 15, 29, 130, 281</b></p>
CP.8.5	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross            Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, <i>Confiteor</i>            Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, <i>Gloria</i>, St. Michael the Archangel            Adoration of the Blessed Sacrament, Nicene Creed, <i>Angelus</i>, <i>Magnificat</i>            Apostles' Creed; Rosary; <i>Memorare</i>; <i>Lectio Divina</i>; Hail, Holy Queen; The Examen; Rite of Eucharistic Exposition and Benediction; Liturgy of the Hours*</p> <p><b>COL: pp. 19, 54, 283–290; inside front and back covers of the SE; Catholic Prayer for Catholic Families</b></p>

## Grade-level Standards by Pillar

### *Pillar 1: Profession of Faith*

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### *Pillar 2: Celebration of the Christian Mystery*

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### *Pillar 3: Life in Christ*

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### *Pillar 4: Christian Prayer*

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CCC = *Catechism of the Catholic Church*

CCCC = *Compendium of the Catechism of the Catholic Church*

**Pillar 1: 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. <a href="#">COL GMW, age 4: Unit 1, Chapter 5</a>
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. <a href="#">COL GMM, age 3: Special Seasons and Days: Feast of All Saints</a> <a href="#">COL GMW, age 4: Special Seasons and Days: Feast of All Saints</a>
PF.TK.3	Describe the role of angels. (CCC 329, 350)	Angels are spirits who serve as messengers and servants for God. <a href="#">COL GMM, age 3: Unit 3, Chapter 13; Special Seasons and Days: Advent, Christmas</a> <a href="#">COL GMW, age 4: Special Seasons and Days: Advent, Christmas</a>
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 <a href="#">COL GMM, age 3: Special Seasons and Days: Advent, Christmas, Mother’s Day, Father’s Day</a> <a href="#">COL GMW, age 4: Unit 1, Chapter 2; Special Seasons and Lessons: Advent, Christmas</a>

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. <a href="#">COL: Unit 1, Chapter 5; Glossary</a>
PF.K.2	Describe the role of the parish. (CCC 2179)	The parish is where people go to worship as a local community. <a href="#">COL: Unit 3, Chapter 17</a>
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. <a href="#">COL: Unit 2, Chapter 7</a>

Identifier	Standard	Explanation of Standard / Depth of Response
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 TK as a foundation to the following standard) <b>COL: Each section of the Gather and Go Forth pages have a section called A Catholic to Know, focusing on a saint and their life so the children can imitate their lives of holiness; Special Seasons and Days</b>
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.

Identifier	Standard	Explanation of Standard / Depth of Response
PF.1.1	Define (arch)diocese.	The entire Church around the world is divided into geographic regions (areas) called dioceses. The diocese is called an archdiocese when the region includes a large number of believers. 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.
PF.1.2	Describe the role of the (arch)bishop. (CCC 939)	The (arch)bishop is the priest who leads the (arch)diocese. <b>COL: p. 117</b>
PF.1.3	Name and recognize the current archbishop of the Archdiocese of Los Angeles.	The current Archbishop is Jose Gomez. 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. <b>COL: pp. 37–44, 178</b>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.2.1	Define the word "Church". (CCC 751, 777)	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. <b>COL: pp. 2, 13, 18–25, 29–30, 112, 172–180</b>

PF.2.2	Explain the organization of the Church.	Students should explain the 3 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.) <b>COL: 22, 174–175</b>
PF.2.3	Identify the Church leader within each level of organization.	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. <b>COL: pp. 22, 174–175</b>

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 with 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.
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)	The apostles were sent forth by the Holy Spirit to preach the Gospel to all people.  Scripture Reference—Matthew 28:16–20; Acts 1:8 <b>COL: pp. 35, 41–43, 130, 141, 147, 149, 157–163</b>
PF.3.6	Identify the successors of the apostles. (CCC 938, 1594)	The successors of the apostles are the bishops. <b>COL: pp. 161, 211, 260</b>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.1	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 or religious communities. 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 COL: pp. 20, 126
PF.4.2	Explain the role of religious communities in the Church. (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.  Note—It may be beneficial to reference specific religious orders that are relevant to the lives of the students, such as those sponsoring the school, parish, community services, or local universities. COL: pp. 19–20, 246
PF.4.3	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 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.  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. COL: pp. 195, 219

Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.4	Explain the contribution of the following saints to American Catholic schools: St. Elizabeth Ann Seton, St. Katharine Drexel.	<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.</p> <p>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.</p> <p>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> <p><b>COL: pp. 18, 190, 198; Grade 5 SE pp. 144, 206</b></p>
PF.4.5	Explain why Our Lady of Guadalupe is named the patroness of the Americas.	<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.</p> <p>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> <p><b>COL: Refer to the student book/teacher guide for Grade 7</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.1	Explain the role of the Magisterium. (CCC 84, 85, 96, 97, 98, 888–892, 935)	<p>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. 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).</p> <p>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)—example: the Assumption of Mary. "tradition" (with a lower case "t") are customs, expressions, and practices that are not essential to the Catholic faith—examples: Advent Wreath, abstaining from meat on Friday's during Lent.</p> <p><b>COL: The term "Magisterium" is defined in Grade 7 SE/TE. Grade 5 SE: pp. 27, 35, 69, 115, 160, 256</b></p>
PF.5.2	Identify the author of Sacred Scripture. (CCC 136, 137)	<p>God is the author of Sacred Scripture. He inspired its human authors (writers).</p> <p><b>COL: p. 256</b></p>
PF.5.3	Describe the structure of Sacred Scripture. (CCC 138, 139)	<p>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 Jesus.</p> <p><b>COL: p. 256</b></p>
PF.5.4	Identify who is part of the Magisterium. (CCC 888–892)	<p>The pope and the college of bishops together make up the Magisterium. The college of bishops includes all of the bishops throughout the world.</p> <p>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).</p> <p><b>COL: The term "Magisterium" defined in Grade 7 SE/TE. Grade 5 SE: p. 160</b></p>
PF.5.5	Describe the role of a cardinal.	<p>A cardinal is a bishop who can participate in the process for electing a pope. A cardinal is personally chosen by a pope.</p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.6	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.

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.1	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. <b>COL: pp. 159–160, 163, 194, 209, 239</b>
PF.6.2	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 <b>COL: pp. 9–10, 109, 182, 194, 268–270</b>
PF.6.3	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). <b>COL: pp. 109, 239–240</b>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.4	Summarize the story of the Saul's conversion. (Acts 9)	<p>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.</p> <p><b>COL: See Grade 7 Student Book/Teacher Guide</b></p>
PF.6.5	Explain the impact of the Council of Jerusalem on the development of the Church. (Acts 15)	<p>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.</p> <p>This is a step in the formation of the Church as separate from Judaism.</p> <p><b>COL: LA Diocese Grade 6 Lesson 1</b></p>
PF.6.6	Explain the impact of Paul on the spread of Christianity.	<p>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. Through his work, the Church became distinct from Judaism as a faith.</p> <p>Note—In teaching this, you may want to reference Acts of the Apostles and the Letters of Paul. Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7. Scripture Reference—Ephesians 13:7</p> <p><b>COL: Grade 7 Student Book / Teacher Guide</b></p>
PF.6.7	Describe the experience of early Christians during the Roman empire (until AD 313).	<p>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. 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 (Apologists) of the faith against accusations and misconceptions.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.</p> <p><b>COL: LA Diocese Grade 6 Lesson 2</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.8	Describe the impact of the Edict of Milan on the Church.	<p>The Edict of Milan (313) began an era of religious tolerance for Christians and the intertwining of faith and politics.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <a href="#">COL: LA Diocese Grade 6 Lesson 3</a></p>
PF.6.9	Explain the purpose of an ecumenical council. (CCC 884)	<p>"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).</p> <p>Note—There have been 21 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 itself 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 enter into the 19th and 20th century, the councils sought to solidify the role of the pope and to bring the Church into the modern world.  <a href="#">COL: LA Diocese Grade 6 Lesson 4</a></p>
PF.6.10	Explain the role of the Church Fathers. (CCC 78, 688)	<p>Church Fathers are "teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church" (CCC Glossary). Church Fathers were instrumental in defending, expounding, and developing Catholic doctrines.</p> <p>Note—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.  <a href="#">COL: pp. 10, 20, 146; LA Diocese Grade 6 Lesson 4</a></p>
PF.6.11	Describe the lasting significance of the First Council of Nicea (AD 325) on the Church.	<p>The First Council of Nicea resulted in the formulation of the Nicene Creed.</p> <p>Note—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.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <a href="#">COL: LA Diocese Grade 6 Lesson 4</a></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.12	Describe the lasting significance of the First Council of Constantinople (AD 381) on the Church.	<p>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.</p> <p>Note—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</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <a href="#">COL: LA Diocese Grade 6 Lesson 5</a></p>
PF.6.13	Describe the lasting significance of the Council of Ephesus (AD 431) on the Church.	<p>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.</p> <p>Note—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 own merits without God’s grace.  <a href="#">COL: LA Diocese Grade 6 Lesson</a></p>
PF.6.14	Describe the lasting significance of the Council of Chalcedon (AD 451) on the Church.	<p>The Council of Chalcedon affirmed that dogma of the two natures of Christ and the primacy of the Pope as the leader of the Church.</p> <p>Note—This Council was in response to a heresy by Eutyches (Monophysitism that falsely taught that Jesus was only divine). Saint: Pope Leo I</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6–7.  <a href="#">COL: LA Diocese Grade 6 Lesson 7</a></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.1	Describe the two components of the Church. (CCC 779, 770)	<p>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.</p> <p>Note—This concept provides a framework for the standards on the Medieval Church. During this time, the human Church experiences division, refinement, and renewal.</p> <p><b>COL: pp. 61, 67, 165, 182, 189, 203, 242</b></p>
PF.7.2	Describe the lasting significance of the Second Council of Nicea (AD 787) on the Church.	<p>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.</p> <p>Note—This Council responded to Iconoclasts that claimed that it was sinful to make pictures and statues of Christ and the saints.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.1.1.</p>
PF.7.3	Explain the theological disagreement between the Roman Catholic and Eastern Orthodox churches that led to the East-West Schism in 1054.	<p>The Eastern Orthodox church did not agree that the Holy Spirit proceeds from both the Father and Son (instead the Eastern Orthodox church believed that the Holy Spirit only comes from the Father).</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.1.3.</p>
PF.7.4	Describe the lasting significance of the Fourth Council of the Lateran (AD 1215) on the Church.	<p>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.</p> <p>Note—This Council also launched a new Crusade and was attended by St. Dominic and St. Francis of Assisi.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.6.6.</p> <p><b>COL: pp. 165–169, 245</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.5	Describe the lasting significance of the Council of Ferrara-Florence (AD 1431/1438–39) on the Church.	<p>The Council of Ferrara-Florence attempted to reunite the Catholic and Eastern Orthodox Churches (ultimately unsuccessful) and determined which books belonged in the Bible.</p> <p>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.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.6.4.  <b>COL: pp. 55, 59</b></p>
PF.7.6	Describe the lasting significance of the Council of Trent (AD 1545) on the Church.	<p>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).</p> <p>Note—Some of the dogmas and teachings reasserted included: Christ instituted 7 sacraments, justification was achieved by faith and good works, the deposit of faith includes both Sacred Scripture and Sacred Tradition, Communion of one kind for laypeople is sufficient to receive the Real Presence, teachings on transubstantiation and original sin are correct, purgatory exists, masses for the dead are appropriate about the Eucharist, authority of the Church, role of Scripture, and nature of the Sacraments.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 7.9.1–2,5.  <b>COL: pp. 11, 17, 61, 165, 173</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.1	Describe the lasting significance of the First Vatican Council (AD 1869) on the Church. (CCC 889–891)	<p>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 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.</p> <p><b>COL: pp. 160–163, 167, 181; Lesson Pullouts: Journey of the Church Through Time</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.2	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. <b>COL: pp. 160–163, 167, 181; Lesson Pullouts: Journey of the Church Through Time</b>
PF.8.3	Describe the impact of the Second Vatican Council on the Church. (AD 1962)	The Second Vatican Council <ul style="list-style-type: none"> <li>- Defined the Church as a light for the world, source of salvation, and the people of God</li> <li>- Emphasized the Eucharist as the source and summit of the faith</li> <li>- Reformed the Liturgy to promote full and active participation</li> <li>- Emphasized that all Catholics are called to holiness and to be missionaries</li> <li>- Emphasized the importance of the family as a domestic church</li> <li>- Opened dialogue with other faith traditions</li> <li>- Promoted collaboration between bishops, priests, religious, and lay people</li> </ul> <b>COL: pp. 140, 160, 167–171, 229</b>
PF.8.4	Explain the intention of the changes made to the Liturgy during the Second Vatican Council.	The intention of the changes were 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> ) <b>COL: Unit 1, Chapter 1; Unit 3, Chapter 11; Unit 4, Chapter 18; Gather and Go Forth; Glossary; Lesson Pullouts: Journey of the Church Through Time</b> <b>COL: pp. 140, 160, 167–171</b>
PF.8.5	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 3-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. Any new Church construction should be designed with the liturgy in mind to promote active participation (i.e., altars facing the congregation). ( <i>Sacrosanctum Concilium</i> )  Note—The specific changes enacted to the Liturgy, as the result of the Second Vatican Council, were determined by the local diocese (and approved by the Holy See). <b>COL: pp. 140, 168, 171, 285</b>



Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.6	Explain what it means that the Church is the Body of Christ. (CCC 805–809, 796)	<p>"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). The Church is also called the Temple of the Holy Spirit.</p> <p>Scripture Reference—Romans 12:4–5; 1 Cor. 12:12–27; Eph. 3:6 and 5:23; Col 1:18 and 1:24  <b>COL: pp. 4–5, 9, 23, 39, 46, 54, 95, 181, 189</b></p>
PF.8.7	Explain the purpose of ecumenism. (CCC 816, 820–822)	<p>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.</p> <p>Note—For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts (CCC 816, 820–822).</p> <p>Scripture Reference—John 17:20–21; Ephesians 4:1–6 Important questions pertaining to Ecumenism:</p> <p><i>“Where does the one Church of Christ subsist?</i>              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 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” (CCCC 162).</p> <p><i>“How are non-Catholic Christians to be considered?</i>              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” (CCCC 163).</p> <p><i>“How does one commit oneself to work for the unity of Christians?</i>              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” (CCCC 164).</p>

	<p><i>“Is the particular Church catholic?”</i>                  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)” (CCCC 167).</p> <p><i>“Who belongs to the Catholic Church?”</i>                  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” (CCCC 168).</p> <p><i>“What is the relationship of the Catholic Church with the Jewish people?”</i>                  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” (CCCC 169).</p> <p><i>“What is the bond that exists between the Catholic Church and non-Christian religions?”</i>                  There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ” (CCCC 170).</p> <p><i>“What is the meaning of the affirmation “Outside the Church there is no salvation”?”</i>                  This means that all salvation comes from Christ, the Head, through the Church which is his body. Hence they cannot be saved who, knowing the Church as founded by Christ and necessary for salvation, would refuse to enter her or remain in her. At the same time, thanks to Christ and to his Church, those who through no fault of their own do not know the Gospel of Christ and his Church but sincerely seek God and, moved by grace, try to do his will as it is known through the dictates of conscience can attain eternal salvation” (CCCC 171).</p> <p><i>“Why must the Church proclaim the Gospel to the whole world?”</i>                  The Church must do so because Christ has given the command: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). This missionary mandate of the Lord has its origin in the eternal love of God who has sent his Son and the Holy</p>
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		<p>Spirit because “he desires all men to be saved and to come to the knowledge of the truth” (1 Timothy 2:4)” (CCCC 172).</p> <p><i>“In what sense is the Church missionary?</i></p> <p>The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ; and, following his path, they must be ready for self-sacrifice, even unto martyrdom” (CCCC 173).</p> <p><b>COL: pp. 23, 55–58, 71, 74, 77, 79, 103–104, 107, 151, 167</b></p>
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## Creed

Identifier	Standard	Explanation of Standard / Depth of Response
PF.TK.5	Name the three Divine Persons. (CCC 261, 316, 320)	<p>The 3 Divine Persons are the Father, Son (Jesus), and Holy Spirit. Students should be able to associate the Sign of the Cross with the 3 Divine Persons and its central use in the Church sacramental liturgy.</p> <p>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.</p> <p>Scripture Reference—Matthew 28:19 <b>GMW, Age 4: Unit 3, Chapter 12</b></p>
PF.K.10	Name the three Divine Persons. (CCC 261, 316, 320)	<p>The 3 Divine Persons are the Father, Son (Jesus), and Holy Spirit. Students should be able to associate the Sign of the Cross with the 3 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 TK due to its foundational nature.) <b>COL: Unit 1, Chapter 5; Unit 4, Chapter 19; Glossary</b></p>
PF.K.11	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 1 or more sequential lessons). Their understanding of this standard will then be enriched by experiencing these events during the liturgical year. <b>COL: Unit 2, Chapter 11; Unit 4, Chapter 19, Chapter 20, Chapter 25; Seasons and Days</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.1.5	Define Trinity. (CCC 261, 267)	<p>The Trinity is the mystery of one God in three Persons. It is the central mystery of our Christian faith.</p> <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> <p><b>COL: pp. 220, 225, 229</b></p>
PF.1.6	Connect the Trinity to the idea of community. (CCC 221)	<p>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.</p> <p><b>COL: pp. 220, 225, 229</b></p>
PF.1.7	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><b>COL: pp. 76, 85–91</b></p>
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.</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 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> <p><b>COL: pp. 28, 233</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.2.6	Explain the stages of Revelation. (CCC 70, 71, 72, 73, 315)	<p>God revealed Himself to Adam and Eve and offered them the promise of salvation.</p> <ul style="list-style-type: none"> <li>- 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.</li> <li>- God chose Abraham to be the father of all nations and made a covenant that all of his descendants would be blessed.</li> <li>- God revealed His law through Moses. Then, through the prophets, God prepared His people to accept salvation.</li> <li>- 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).</li> </ul> <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> <p><b>COL: pp. 19, 28, 37, 43, 65, 201</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.3.7	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 2 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).</p> <p>"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> <p><b>COL: pp. 46–47, 55, 86, 161, 181, 251</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.3.8	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  <b>COL: pp. 47–48, 55, 251</b></p>
PF 3.9	Explain the meaning of God as Love and Truth. (CCC 231)	<p>“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> <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) (CCCC 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” (CCCC 42).  <b>COL: 66, 68, 82, 180</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.3.10	Explain the meaning of "Father almighty." (CCC 229)	<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  <b>COL: pp. 48, 52, 68, 79</b></p>
PF.3.11	Explain the meaning of "maker of heaven and earth, of all things visible and invisible." (CCC 316, 317)	<p>God created everything.</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  <b>COL: pp. 49, 68, 87, 93</b></p>
PF.3.12	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  <b>COL: pp. 49, 87, 123</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.6	Identify Jesus by multiple titles, including the meaning of each. (CCC 452–455, 744)	<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)            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)  <b>COL: pp. 5, 6, 11, 21, 23, 27, 89, 90, 95, 191, 195, 229, 230, 237</b></p>
PF.4.7	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  <b>COL: pp. 5, 37–39, 46, 45, 56, 83, 183–184, 225</b></p>
PF.4.8	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.</p> <p>Scripture Reference—John 1:14; 1 Tim 3:16  <b>COL: pp. 5, 9, 71, 77, 238</b></p>
PF.4.9	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.</p> <p>Scripture Reference—Gen. 3:15–16.  <b>COL: pp. 5, 69, 74–75</b></p>
PF.4.10	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> <p><b>COL: p. 69</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
PF.4.11	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.</p> <p>Scripture Reference—Gal. 4:4–7, Luke 1: 26–38.  <b>COL: p. 69</b></p>
PF.4.12	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.</p> <p>Scripture Reference—Luke 1:38  <b>COL: pp. 60–71, 74–75, 77, 238</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.7	Explain the Paschal Mystery. (CCC 1067, 1069, 1070)	<p>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.</p> <p>Scripture Reference—Eph. 1:9; John 1:29; 1 Cor. 5:7–8  <b>COL: pp. 35, 55–56, 61, 72, 223</b></p>
PF.5.8	Explain why Jesus was crucified. (CCC 592, 620–21, 629)	<p>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.</p> <p>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.</p> <p>Scripture Reference—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  <b>COL: pp. 11, 13, 58, 87, 176, 183, 223</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.5.9	Explain why Jesus descended to hell after His Crucifixion. (CCC 637)	<p>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.</p> <p>Scripture Reference—Hebrews 2:14; 1 Peter 3:18–19; 1 Peter 4:6; Matthew 27:52–53</p> <p><b>COL: Inside front and back cover of the SE; Catholic Prayer for Catholic Families</b></p>
PF.5.10	Explain how the Resurrection is both a historical event and a mystery. (CCC 647, 656)	<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.</p> <p><b>COL: pp. 227–228, 239, 243</b></p>
PF.5.11	Explain the significance of the Ascension. (CCC 659, 665, 666, 667)	<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.</p> <p>Scripture Reference—Luke 24:50–53; Acts 1:1:11; Mark 16:19</p> <p><b>COL: Inside front and back cover of the SE; pp. 27, 32, 51</b></p>
PF.5.12	Explain what will happen when Christ comes again. (CCC 682, 1033, 1038, 1056, 1057, 1059, 1060)	<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).</p> <p>Scripture Reference—Matthew 25:31–46; Acts 1:6–12</p> <p><b>COL: Inside front and back cover of the SE; pp. 193, 220, 228, 239</b></p>
PF.6.15	Explain the role of the Holy Spirit in the Church. (CCC 852)	<p>Jesus sent the Holy Spirit so that he could be continually present in the Church. The Holy Spirit guides the Church on its missionary path to preach the Gospel to all humanity. The Holy Spirit guides us by giving us his gifts. These gifts help us to open ourselves to understand and follow God's will.</p> <p>Scripture Reference—Matthew 28:19–2.</p> <p>Note—It may also be beneficial to reference the gifts of the Holy Spirit; although they do not need to be memorized (1 Cor. 12:8–10 (New Testament list) and Isaiah 11: 2–3 (Old Testament list)).</p> <p><b>COL: pp. 168, 194, 239, 260, 266</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.16	Identify the 4 marks of the Church. (CCC 868, 870)	The four marks of the Church are one, holy, catholic, and apostolic. <b>COL: pp. 3, 62, 201, 234, 251</b>
PF.6.17	Explain what is meant when we say that the Church is "one." (CCC 866)	<p>The Church is united as one in the same God, one in the same faith, one in the same Baptism, one in the same Spirit, and one in the same Body. The Church unites us in one hope—salvation.</p> <p>“The Church is one because she has as her source and exemplar the unity of the Trinity of Persons in one God. As her Founder and Head, Jesus Christ re-established the unity of all people in one body. As her soul, the Holy Spirit unites all the faithful in communion with Christ. The Church has but one faith, one sacramental life, one apostolic succession, one common hope, and one and the same charity.” (CCCC 161).</p> <p>Note—It may be beneficial to discuss Ecumenism. 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 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” (CCCC 162).</p> <p>“How are non-Catholic Christians to be considered?              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” (CCCC 163).</p> <p>“How does one commit oneself to work for the unity of Christians?              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” (CCCC 164).</p> <p>Scripture Reference—Eph. 4:3–5  <b>COL: pp. 66, 92, 220, 251</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.18	Explain what is meant when we say that the Church is "holy." (CCC 867)	<p>The Church is holy because: 1) God, the Creator, is holy, 2) Christ sacrificed Himself to make the Church holy, and 3) the Spirit of holiness gives the Church life.</p> <p>“The Church is holy insofar as the Most Holy God is her author. Christ has given himself for her to sanctify her and make her a source of sanctification. The Holy Spirit gives her life with charity. In the Church, one finds the fullness of the means of salvation.</p> <p>Holiness is the vocation of each of her members and the purpose of all her activities. The Church counts among her members the Virgin Mary and of the Church is the foundation of sanctification for her children who here on earth recognize themselves as sinners every in need of conversion and purification” (CCCC 165).</p> <p><b>COL: pp. 194, 251</b></p>
PF.6.19	Explain what is meant when we say that the Church is "catholic." (CCC 868)	<p>The Church is catholic because it is universal. The Church is missionary (sent out) to all people in all times to share the Good News to all. The universality of faith transcends all nations and cultures and therefore makes any form of racial prejudice or discrimination incompatible with Christianity. The Church will last for all time.</p> <p>“The Church is catholic; that is, universal, insofar as Christ is present in her: ‘Where there is Christ Jesus, there is the Catholic Church’ (Saint Ignatius of Antioch). The Church proclaims the fullness and the totality of the faith; she bears and administers the fullness of the means of salvation; she is sent out by Christ on a mission to the whole of the human race” (CCCC 166).</p> <p>Note—It may be beneficial to address additional questions pertaining to Ecumenism:</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)” (CCCC 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” (CCCC 168).</p>

	<p><i>“What is the relationship of the Catholic Church with the Jewish people?”</i>                  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” (CCCC 169).</p> <p><i>“What is the bond that exists between the Catholic Church and non-Christian religions?”</i>                  There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ” (CCCC 170).</p> <p><i>“What is the meaning of the affirmation “Outside the Church there is no salvation”?”</i>                  This means that all salvation comes from Christ, the Head, through the Church which is his body. Hence they cannot be saved who, knowing the Church as founded by Christ and necessary for salvation, would refuse to enter her or remain in her. At the same time, thanks to Christ and to his Church, those who through no fault of their own do not know the Gospel of Christ and his Church but sincerely seek God and, moved by grace, try to do his will as it is known through the dictates of conscience can attain eternal salvation” (CCCC 171).</p> <p><i>“Why must the Church proclaim the Gospel to the whole world?”</i>                  The Church must do so because Christ has given the command: ‘Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit’ (Matthew 28:19). This missionary mandate of the Lord has its origin in the eternal love of God who has sent his Son and the Holy Spirit because ‘he desires all men to be saved and to come to the knowledge of the truth’ (1 Timothy 2:4)” (CCCC 172).</p> <p><i>“In what sense is the Church missionary?”</i>                  The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ; and, following his path, they must be ready for self- sacrifice, even unto martyrdom” (CCCC 173).  <b>COL: pp. 3, 62, 137, 159, 201, 234, 251</b></p>
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Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.20	Explain what is meant when we say that the Church is "apostolic." (CCC 869)	<p>The Church's lasting foundation is built on Christ and the twelve apostles. Christ leads the Church through Peter and the other Apostles who are present in their successors, the Pope and the College of Bishops. The Church is indestructible and held safely in the truth.</p> <p>"The Church is apostolic in her origin because she has been built on 'the foundation of the apostles' (Ephesians 2:20). She is apostolic in her teaching which is the same as that of the Apostles. She is apostolic by reason of her structure insofar as she is taught, their successors who are the bishops in communion with the successor of Peter" (CCCC 174).</p> <p>Scripture Reference—Matthew 16:18  <b>COL: pp. 6, 12–13, 134, 239, 251</b></p>
PF.6.21	Explain the mission of the Apostles and apostolic succession (CCC 871–896)	<p>"The Word "Apostle" means "one who is sent". Jesus, the One sent by the Father, called to himself twelve of his disciples and appointed them as his Apostles, making them the chosen witnesses of his Resurrection and the foundation of his Church. He gave them the command to continue his own mission saying, "As the Father has sent me, so I also send you" (John 20:21); and he promised to remain with them until the end of the world (CCCC 175)</p> <p>Apostolic succession is the transmission by means of the sacrament of Holy Orders of the mission and power of the Apostles to their successors, the bishops. Thanks to this transmission the Church remains in communion of faith and life with her origin, while through the centuries she carries on her apostolate for the spread of the Kingdom of Christ on earth (CCCC 176)</p> <p><b>COL: pp. 6, 12–13, 132, 134, 160, 163, 211, 237, 261</b></p>
PF.6.22	Explain the mission of the Pope and the infallibility of the Magisterium (880–892)	<p>The Pope, Bishop of Rome and the Successor of Saint Peter, is the perpetual, visible source and foundation of the unity of the Church. He is the vicar of Christ, the head of the College of bishops and pastor of the universal Church over which he has by divine institution full, supreme, immediate, and universal power (CCCC 182)</p> <p>Infallibility is exercised when the Roman Pontiff, in virtue of his office as the Supreme Pastor of the Church, or the College of Bishops, in union with the Pope especially when joined together in an Ecumenical Council, proclaim by a definitive act a doctrine pertaining to faith or morals. Infallibility is also exercised when the Pope and Bishops in their ordinary Magisterium are in agreement in proposing a doctrine as definitive. Every one of the faithful must adhere to such teaching with the obedience of faith (CCCC 185).</p> <p><b>COL: The term "Magisterium" defined in Grade 7 SE/TE; Grade 6 SE: pp. 6, 12–13, 134</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.7	Describe what happens in death. (CCC 1016, 1056, 1057)	<p>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) or Hell (eternal punishment, eternally separated from God).</p> <p>Scripture Reference—1 Thes. 4:13–14; John 11:25–26; 1 Cor. 15:42–44  <b>COL: pp. 158, 173–177</b></p>
PF.7.8	Distinguish between Jesus' Resurrection and our resurrection. (CCC 1016, 1060)	<p>Jesus resurrected on the third day with body and soul 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.</p> <p>“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” (CCCC 205).</p> <p>“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)” (CCCC 204).</p> <p>Scripture Reference—Rev. 14:13; 1 Thes. 4:13–14; John 11:25–26; 1 Cor. 15:42–44  <b>COL: pp. 121, 158, 173–177</b></p>
PF.7.9	Describe what it means to die in Christ. (CCC 1054)	<p>“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)” (CCCC 206).</p> <p><b>COL: pp. 46, 49, 173–177</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.10	Describe Eternal Life and the particular judgment immediately after death. (CCC 1051)	<p>“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.</p> <p>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.” (CCCC 207–208).  <b>COL: pp. 111, 174–177, 215, 245</b></p>
PF.7.11	Describe Heaven. (CCC 1023–25)	<p>“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 Corinthians 13:12). They live in a communion of love with the Most Blessed Trinity and they intercede for us.” (CCCC 209).  <b>COL: pp. 5, 113–117, 158, 166, 173, 245</b></p>
PF.7.12	Describe Purgatory. (CCC 1030–32, 1054)	<p>“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.” (CCCC 210–211).</p> <p>Scripture Reference—Rev. 14:13; 1 Thes. 4:13–14; John 11:25–26; 1 Cor. 15:42–44  <b>COL: pp. 173, 177, 245</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
PF.7.13	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)	<p>“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” (Matthew 25:41).</p> <p>God, while desiring “all to come to repentance” (2 Peter 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.” (CCCC 212–213)</p> <p><b>COL: pp. 173, 177, 245</b></p>
PF.7.14	Describe the final judgment. (1059)	<p>“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” (Acts 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.</p> <p>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 Peter 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” (Ephesians 1:10). God will then be “all in all” (1 Corinthians 15:28) in eternal life.” (CCCC 214–216)</p> <p><b>COL: pp. 173–177, 245</b></p>
PF.7.15	Explain the Assumption. (CCC 974)	<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.</p> <p>Note—It may be helpful to reference Ch. 8 of Lumen Gentium that refers to Mary's presence in heaven as a "sign of sure hope"</p> <p><b>COL: pp. 37–38, 236, 240</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.8	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  <b>COL: pp. 11, 15–17, 55, 150, 121, 125, 229, 298</b></p>
PF.8.9	Explain the relationship between Faith and morality.	<p>Jesus taught: 'Good Teacher, what must I do to inherit Eternal Life. If you would enter life, keep the commandments. (Matthew 19:16–17).</p> <p>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 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).  <b>COL: pp. 119–121, 190, 197, 216, 227, 299–300</b></p>
PF.8.10	Explain why the relationship between faith and the Church is vital and indispensable (CCC 169, 181)	<p>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.</p> <p>Scripture Reference—Job 36:26  <b>COL: pp. 4–5, 54, 66</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
PF.8.11	Explain the implications of our faith in one God. (CCC 223–227)	<p>Believing in God means:</p> <ul style="list-style-type: none"> <li>- to know God's greatness and majesty</li> <li>- to serve God first</li> <li>- to live in thanksgiving (all we are and have comes from God)</li> <li>- to know that humanity is made in the image and likeness of God, thereby deserving of dignity and uniting us all</li> <li>- to use created things to bring us closer to God and detach ourselves if it turns us away from him</li> <li>- to trust God in every circumstance, even in adversity</li> <li>- to strive to love like God loves (thinking, talking, and acting like Jesus)</li> </ul> <p>Scripture Reference—Mt. 5:29–30; Mt. 16:24–26  <b>COL: pp. 14, 54, 190, 192, 209, 217</b></p>
PF.8.12	Articulate common challenges and obstacles in remaining faithful to the teachings of the Church.	<p>Common challenges and obstacles:</p> <ul style="list-style-type: none"> <li>- A growing Secularism</li> <li>- An increase in Atheism and Agnosticism (CCC 2123–2128)</li> <li>- People placing more importance, time and energy towards power, pleasure, race, ancestors, the state, money, etc.—forms of modern-day Idolatry (CCC 2112–2114).</li> <li>- The normalization of sins against Chastity: pornography, immodesty, masturbation, fornication/cohabitation, etc. (CCC 2351–2359)</li> <li>- The widespread increase of moral relativism; whereby morality is reduced to personal preferences and opinion and is divorced from the absolute and universal divine moral law. An inconsistent practice of the Sacramental life of the Church</li> </ul> <p><b>COL: pp. 201, 109, 227–228, 230, 233</b></p>
PF.8.13	Discuss the ways we can preserve and grow our Faith.	<ul style="list-style-type: none"> <li>- Growing and protecting our faith</li> <li>- Prayer</li> <li>- Reading, studying and praying the Word in God found in Sacred Scripture</li> <li>- Celebrating every Sunday the Sacrament of the Holy Eucharist</li> <li>- Celebrating the Sacrament of Reconciliation/Penance as needed.</li> </ul> <p><b>COL: pp. 22, 29–37, 107, 202, 230</b></p>

**Pillar 2: 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.) <a href="#">COL GMM, age 3: Unit 2, Chapter 8</a> <a href="#">COL GMW, age 4: Unit 2, Chapter 9</a>

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. <a href="#">COL: Unit 3, Chapter 16</a>
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. <a href="#">COL: Unit 3, Chapter 16</a>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.1.1	Explain the purpose of sacraments. (CCC 1131)	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).  Note—The teacher may also want to clarify that each sacrament is celebrated through a visible rite. The sacraments were instituted by Christ.  “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)  “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) <a href="#">COL: pp. 260–263</a>

Identifier	Standard	Explanation of Standard / Depth of Response
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.) <b>COL: pp. 260–263</b>
CCM.1.3	Explain the relationship between Baptism and the other sacraments. (CCC 1213, 1280)	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.  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) <b>COL: pp. 260–263</b>
CCM.1.4	Explain the purpose of Baptism. (CCC 1279)	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.  “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)  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. <b>COL: pp. 37–44, 190, 260–263</b>
CCM.1.5	Describe the essential rite of Baptism. (CCC 1278)	The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head three times, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit. 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) <b>COL: pp. 37–44, 198, 260–263</b>
CCM.1.6	Identify the symbols of Baptism. (CCC 1241, 1243, 1262)	The symbols of Baptism include a white garment, candle, water, and sacred chrism (oil). <b>COL: pp. 37–44, 260</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.1.7	Explain what each symbol of Baptism represents. (CCC 1241, 1243, 1262)	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. The anointing with the sacred chrism symbolizes that we are "anointed" and strengthened by the Holy Spirit. <b>COL: pp. 37–44, 260</b>
CCM.1.8	Explain the role of the godparent. (CCC 1255)	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.  "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." (CCC 259) <b>COL: pp. 37–44</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.2.1	Explain the purpose of sacraments. (CCC 1131)	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).  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. "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)  "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) <b>COL: pp. 19, 197, 226–228</b>
CCM.2.2	Explain the purpose of the Sacrament of Reconciliation. (CCC 1440, 1486)	While baptism cleanses of 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. It is recommended that the Sacrament of Reconciliation is received frequently, but once a year at minimum. <b>COL: pp. 68, 75, 79, 83, 91–95, 98–101, 150, 180–109, 191, 227</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.2.3	Associate the Sacrament of Reconciliation with several names. (CCC 1486, 1423–1442)	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. <b>COL: pp. 68, 75, 79, 92, 227</b>
CCM.2.4	Name the actions in the Sacrament of Reconciliation. (CCC 1491, 1494)	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. <b>COL: pp. 92, 98–99, 227</b>
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) <b>COL: pp. 86, 92, 99, 101, 105</b>
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. <b>COL: pp. 91–95, 98</b>
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. <b>COL: pp. 122–125, 133, 158, 173, 227</b>
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) <b>COL: pp. 143–147, 149–153, 158, 164</b>

Identifier	Standard	Explanation of Standard / Depth of Response
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.) <b>COL: pp. 149–153, 164, 227</b>
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. <b>COL: pp. 112, 123, 128, 164, 143, 146, 149, 153, 227</b>
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. <b>COL: pp. 122, 143–147, 149–153</b>
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. <b>COL: 114, 117, 157, 159, 161</b>
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. <b>COL: pp. 65, 114</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.3.1	Explain the purpose of sacraments. (CCC 1131)	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). 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. <b>COL: pp. 25, 178, 181, 183, 185, 259–260</b>
CCM.3.2	List the 7 sacraments. (CCC 1113)	Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Holy Orders, Matrimony <b>COL: pp. 259–260</b>



Identifier	Standard	Explanation of Standard / Depth of Response
CCM.3.3	Explain the 7 Sacraments. (briefly) (Baptism CCC 1275–1284; Confirmation CCC 1316–1320; Eucharist CCC 1407–1417; Reconciliation CCC 1486–1498; Anointing of the Sick CCC 1527–1532; Holy Orders CCC 1591–1600; Matrimony CCC 1660–1666)	<ul style="list-style-type: none"> <li>- Baptism—Through Baptism, we are freed of Original Sin and become a child of God. Baptism welcomes us into the Church.</li> <li>- Confirmation—Confirmation completes Baptism. We freely commit to God and receive the gift of the Holy Spirit. Eucharist—In the Eucharist, we are united with Christ by receiving His body and blood. Reconciliation—The Sacrament of Reconciliation allows us to receive God's forgiveness for our sins and to be reconciled with the Church.</li> <li>- Anointing of the Sick—Anointing of the Sick helps us endure the difficulties of serious illness or old age.</li> <li>- Holy Orders—Holy Orders calls men to set themselves aside to serve the Church as ordained ministers through teaching, divine worship, and pastoral governance.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 4–9, 59, 63, 76, 93, 111, 142, 185, 188, 193, 246, 259–260, 266</b></p>
CCM.3.4	Categorize the 7 sacraments.	<ul style="list-style-type: none"> <li>- Sacraments of Initiation—Baptism, Confirmation, Eucharist</li> <li>- Sacraments of Healing—Reconciliation, Anointing of the Sick</li> <li>- Sacraments of Service—Matrimony, Holy Orders</li> </ul> <p><b>COL: pp. 259–260</b></p>
CCM.3.5	Identify who instituted the Sacraments. (CCC 1131)	<p>The sacraments were instituted by Christ.</p> <p><b>COL: pp. 259–260</b></p>
CCM.3.6	Explain the role of sacramentals. (CCC 1677)	<p>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.</p> <p><b>COL: pp. 30, 33</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.1	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 completes Baptism. We freely commit to God and receive the gift of the Holy Spirit. Eucharist unites us with the body and blood of Christ. <b>COL: p. 25, 53–59, 76, 137, 245</b>
CCM.4.2	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 <ul style="list-style-type: none"> <li>- believe in God and love Him</li> <li>- be guided by the Holy Spirit</li> <li>- grow in goodness through the moral virtues</li> </ul> Note—It may be beneficial to reference the standard on Theological Virtues (LC.4.7) <b>COL: pp.8, 25, 76, 137, 245</b>
CCM.4.3	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 <ul style="list-style-type: none"> <li>- unite more firmly and perfectly with Christ</li> <li>- increase the gifts of the Holy Spirit in us</li> <li>- 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</li> </ul> <b>COL: p. 245</b>
CCM.4.4	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 <ul style="list-style-type: none"> <li>- increase our union with Christ</li> <li>- forgive our venial sins</li> <li>- preserve us from grave sins</li> </ul> Note—Venial and grave (mortal) sins are addressed in greater detail in 5th grade. It may be helpful to provide a brief definition here. <b>COL: pp. 9, 31, 56, 59, 76, 100, 245</b>
CCM.4.5	Explain why we baptize children. (CCC 1282)	Since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not need to be earned. <b>COL: pp. 6, 245</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.6	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.4.7	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: <a href="https://www.usccb.org/beliefs-and-teachings/who-we-teach/christian-initiation-of-adults">https://www.usccb.org/beliefs-and-teachings/who-we-teach/christian-initiation-of-adults</a>
CCM.4.8	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 and the words: Be sealed with the Gift of the Holy Spirit. The entire rite of Confirmation is outlined in CCC 1297–1301. <a href="#">COL: p. 245</a>
CCM.4.9	Identify the symbols of Confirmation (CCC 1293)	Sacred chrism, laying of hands <a href="#">COL: p. 245</a>
CCM.4.10	Describe the role of the Confirmation sponsor. (CCC1311)	The Confirmation sponsor provides spiritual help to the person preparing for and receiving Confirmation.
CCM.4.11	Explain how the indelible mark relates to Baptism and Confirmation. (CCC 1280, 1304, 1317)	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 His Spirit (marks the person as a Christian). <a href="#">COL: p. 245</a>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.1	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. <a href="#">COL: pp. 13, 19, 44, 104–105, 108, 115–119, 125–126, 249, 253</a>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.2	Describe how the special graces of the sacrament of Reconciliation help us live a life of faith. (CCC 1496)	<p>The special graces of the sacrament of Reconciliation help us to:</p> <ul style="list-style-type: none"> <li>- reconcile with God;</li> <li>- reconcile with the Church;</li> <li>- reduce of the eternal punishment incurred by mortal sins;</li> <li>- reduce, at least in part, of temporal punishments resulting from sin;</li> <li>- have peace and serenity of conscience, and spiritual consolation;</li> <li>- increase our spiritual strength for living a life in Christ.</li> </ul> <p><b>COL: pp. 106, 108, 111–116; Lesson Cutouts and Pullouts: The 7 Sacraments</b></p>
CCM.5.3	Describe how the special graces of the sacrament of Anointing of the Sick help us live a life of faith. (CCC 1134)	<p>The special graces of the sacrament of the Anointing of the Sick help us to:</p> <ul style="list-style-type: none"> <li>- unite to the passion of Christ;</li> <li>- have strength, peace, and courage to endure the sufferings of illness or old age;</li> <li>- forgive our sins, if the sick person was not able to obtain it through the sacrament of Penance;</li> </ul> <p>have restoration of health, if it is conducive to the salvation of our soul; prepare for passing over to eternal life.</p> <p>Scripture Reference—James 5:13–15</p> <p><b>COL: pp. 123–129, 131, 249; Lesson Cutouts and Pullouts: The 7 Sacraments</b></p>
CCM.5.4	Identify proper times for Anointing of the Sick. (CCC 1528, 1529)	<p>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.</p> <p><b>COL: pp. 123–129, 131, 249</b></p>
CCM.5.5	Identify who can give the sacrament of Anointing of the Sick. (CCC 1530)	<p>Only priests (which includes the bishops) can give the sacrament of the Anointing of the Sick.</p> <p><b>COL: pp. 123–129, 131, 249</b></p>
CCM.5.6	Describe the rite of Anointing of the Sick. (CCC 1531)	<p>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.</p> <p><b>COL: pp. 123–129, 131, 249</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.7	Describe how we repair our relationship with God and the Church when we have sinned. (CCC 1490, 1491, 1492)	<p>We repair our relationship with God and the Church through the Sacrament of Reconciliation. This involves 3 essential actions of the penitent:</p> <ol style="list-style-type: none"> <li>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."</li> <li>2. confession (disclosure of sin to the priest)</li> <li>3. penance—the intention to make reparation (repair the harm caused by the sin and have the firm purpose of not sinning again).</li> </ol> <p>The priest then absolves us of the sins we confess.</p> <p><b>COL: pp. 108, 116–121, 249, 253; Lesson Cutouts and Pullouts: My Reconciliation Booklet</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.1	Explain why Holy Orders and Matrimony are identified as sacraments of service. (Holy Orders: CCC 1591, 1592; Matrimony: CCC 1660–1666)	<p>Both sacraments 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 workshop, 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.</p> <p><b>COL: pp. 71, 159–160, 163, 261</b></p>
CCM.6.2	Describe how the special graces of the sacrament of Matrimony help us live a life of faith. (CCC 1661)	<p>The special graces of the sacrament of Matrimony help couples to</p> <ul style="list-style-type: none"> <li>- love each other with Christ's love;</li> <li>- strengthen their unity.</li> </ul> <p>It also sanctifies them on the way to eternal life.</p> <p><b>COL: p. 261</b></p>
CCM.6.3	Describe the rite of Matrimony. (CCC 1621, 1623, 1628)	<p>The rite of Matrimony takes place publicly, typically during Mass. The man and women express their free consent to be joined together. They mutually administer the sacrament. The celebrant ratifies the marriage and administers a blessing.</p> <p><b>COL: p. 261</b></p>
CCM.6.4	Describe the two purposes of marriage. (CCC 1601, 1660)	<p>Marriage is for the good of the couple as well as having and educating children.</p> <p><b>COL: p. 261</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.5	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. <b>COL: pp. 159–160, 183</b>
CCM.6.6	Identify who can receive Holy Orders. (CCC 1598)	Baptized men called by the Church can receive Holy Orders. <b>COL: pp. 159–160, 183</b>
CCM.6.7	Identify the three degrees of Holy Orders. (CCC 1593)	The three degrees of Holy Orders are bishops, presbyters (priests), and deacons. <b>COL: pp. 159–160, 163, 261</b>
CCM.6.8	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). <b>COL: pp. 134, 137, 159–160, 163, 261</b>
CCM.6.9	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 ordained the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible (permanent) sacramental character” (CCC 1597). <b>COL: pp. 159–160, 163, 261</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.10	Identify who can administer each sacrament. (Canon Law 861, 882, 900, 965, 1001, 1012, 1055)	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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</li> </ul> <p><b>COL: pp. 159–160, 163, 26</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.1	Articulate how sacraments help us live a life of faith. (CCC 1134)	<p>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.</p> <p><b>COL: pp. 61, 239–240, 242–243</b></p>
CCM.7.2	Explain the significance of the following Scripture passages in relation to Baptism: Matthew 3:16; Matthew 28:19; John 3:5; Mark 16:16.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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 in the sacrament of baptism includes immersion in water in the name of the Holy Trinity.</li> <li>- 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.</li> <li>- Mark 16:16—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.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 43–48, 63, 79, 159, 187, 206</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.3	Explain the significance of the following Scripture passages in relation to Confirmation: Acts 8:14–17; Acts 19:3–6; Hebrews 6:2.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 61–67, 71, 193, 239, 242</b></p>
CCM.7.4	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.	<ul style="list-style-type: none"> <li>- 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).</li> <li>- Matthew 26: 26–29—The Last Supper takes place and Jesus institutes the sacrament of the Eucharist. of Christ.</li> <li>- 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 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."</li> <li>- 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 Bread and Blood</li> </ul> <p><b>COL: pp. 20, 36–64, 163–164, 169, 171</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.5	Explain the significance of the following Scripture passages in relation to Reconciliation: Matthew 16:19; John 20:21–23.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 22, 53, 55, 59, 94, 180, 182, 185s</b></p>
CCM.7.6	Explain the significance of the following Scripture passages in relation to Anointing of the Sick: James 5:14–15.	<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 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> <p><b>COL: pp. 95, 97, 99, 101, 239</b></p>
CCM.7.7	Explain the significance of the following Scripture passages in relation to Holy Orders: Acts 6:3–6; Acts 13:2–3.	<ul style="list-style-type: none"> <li>- 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.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 195, 197–201, 240, 243</b></p>
CCM.7.8	Explain the significance of the following Scripture passages in relation to Matrimony: Matthew 19:10–11; Eph. 5:31–32; Matthew 19:4–6.	<ul style="list-style-type: none"> <li>-Matthew 19:9–11—Jesus explicitly states that divorce is not allowed unless the marriage was invalid from the beginning. Jesus' teachings about matrimony and divorce hold true today when receiving the sacrament of Matrimony.</li> <li>-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.</li> <li>-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 women become "one flesh."</li> </ul> <p><b>COL: pp. 130–131, 135–136, 196, 240, 243</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.1	Identify the characteristics of Catholic marriage. (CCC 1664)	The three characteristics of Catholic marriage are unity, indissolubility, and openness to fertility. <b>COL: pp. 226–227, 233, 292</b>
CCM.8.2	Explain the implications of the characteristics of Catholic marriage for married life. (CCC 1664)	Each characteristic has an implication for married life. In particular, they imply that polygamy, divorce, and refusal of fertility are incompatible with marriage. Polygamy is incompatible with the unity of marriage. Divorce separates what God has joined together. The refusal of fertility turns married life away from its "supreme gift," the child.  Same-Sex "marriage" is used to describe a union between individuals of the same sex, which mimics marriage. 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. They lack the benefit of a nuptial or sacramental covenant and the ability to generate new human life. Because they are contrary to divine law and natural law, same sex "unions" or "marriages" are intrinsically wrong and sinful (Catechetical Formation in Chaste Living; USCCB 2008) <b>COL: pp. 226–227, 233, 292</b>
CCM.8.3	Describe the effects of remarriage on a person in the Church regarding the Eucharist. (CCC 1665)	The remarriage of persons divorced from a living, lawful spouse contradicts the indissoluble unity of the original marriage. Because of this contradiction, the person is in a state of sin without the intent to fully reconcile with God and the Church. As a result, the person cannot receive Eucharistic communion. It is important to note, however, that just like other sinners, the person is not separated from the Church and will continue to lead a Christian life, especially by educating his/her children in the faith.  Note—It may be beneficial to contrast divorce with annulment. <b>COL: pp. 144, 226</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.4	Describe the nature and role of the domestic church. (CCC 1666)	<p>“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 domestic church because it is a community of faith, of hope, and of charity” (CCCC 456)</p> <p>“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” (CCCC 457).</p> <p>Note—“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 and the family, public morality, the rights of parents, and domestic prosperity” (CCCC 458).</p> <p>“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” (CCCC 459).</p> <p>“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 persons and as children of God 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” (CCCC 460).</p> <p><b>COL: pp. 24, 27, 201, 208, 223, 226–227, 295</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.5	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. <a href="#">COL: pp. 67, 109, 258, 291, 294</a>
CCM.8.6	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. <a href="#">COL: pp. 67, 294</a>

### 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. <a href="#">COL GME, age 3: Unit 3, Chapter 12</a> <a href="#">COL GMW, age 4: Unit 2, Chapter 6</a>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.K.3	Explain why we go to Mass.	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. <a href="#">COL: Unit 4, Chapter 22</a>
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)	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 center of the church. The lectern (ambo) is where the Word of God is read during the Mass. The tabernacle is where the consecrated bread that has not been used during Mass is kept. The sanctuary light is a red light near the tabernacle. When it is lit, it means that Jesus is present in the consecrated bread. 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. The kneeler helps us to kneel during important parts of the Mass as we prepare for the coming of Jesus in the Eucharist. <a href="#">COL: Unit 4, Chapter 22</a>

Identifier	Standard	Explanation of Standard / Depth of Response
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 Eucharist takes place. COL: Unit 1, Chapter 2
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. COL: Unit 1, Chapter 2

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.1.9	Explain why we use a liturgical calendar. (CCC 1194)	The liturgical calendar tells us when to celebrate important events in the life of Jesus. We celebrate these events each year.  Note—It also tells us when to celebrate the lives of saints, who are role models for how to grow closer to Jesus. COL: pp. 168, 232, 235–246
CCM.1.10	Connect each liturgical season to the life of Jesus. (CCC 1194)	The liturgical year is made up of six seasons: 1. Advent—preparation for Jesus' birth and second coming 2. Christmas—celebration of Jesus' birth (Nativity) 3. Lent—preparation for Jesus' resurrection 4. Sacred Paschal Triduum—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 COL: pp. 168, 232, 235–246
CCM.1.11	Connect each liturgical season to the color of the priest's vestments.	<ul style="list-style-type: none"> <li>- Advent and Lent—purple</li> <li>- Christmas and Easter—white</li> <li>- Triduum—red on Good Friday</li> <li>- Ordinary Time—green</li> </ul>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.2.14	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. 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 Pascal 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> <p><b>COL: pp. 196–210</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.3.7	Explain why Sunday is the principal day for the celebration of the Eucharist. (CCC 1166, 1193, 2181)	<p>"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> <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>Scripture Reference—Acts 20:7; 1 Cor. 16:2</p> <p><b>COL: 137, 142, 211, 262</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.12	Identify the four parts of the Mass.	Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, Concluding Rites <b>COL: pp. 246–247</b>
CCM.4.13	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" ( <i>GIRM</i> , 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: <ul style="list-style-type: none"> <li>- Entrance</li> <li>- Greeting</li> <li>- Penitential Act</li> <li>- Glory to God</li> <li>- Collect.</li> </ul> ( <a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a> ) <b>COL: pp. 11, 246–247</b>
CCM.4.14	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: <ul style="list-style-type: none"> <li>- First Reading</li> <li>- Responsorial Psalm</li> <li>- Second Reading (on Sundays and solemnities)</li> <li>- Gospel Acclamation</li> <li>- Gospel</li> <li>- Homily</li> <li>- Profession of Faith (on Sundays, solemnities, and special occasions)</li> <li>- Universal Prayer (Prayers of the Faithful).</li> </ul> ( <a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a> ) <b>COL: pp. 12, 17, 68, 171, 188, 221, 256, 246–247</b>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.4.15	Explain the purpose of the Liturgy of the Eucharist. (CCC 1324, 1326)	<p>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.</p> <p>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:</p> <ul style="list-style-type: none"> <li>- Presentation of the Gifts and Preparation of the Altar, Prayer over the Offerings</li> <li>- Eucharistic Prayer, Preface, Holy, Holy, Holy</li> <li>- First half of prayer, including Consecration, Mystery of Faith</li> <li>- Second half of prayer ending with Doxology, The Lord's Prayer, Sign of Peace, Lamb of God, Communion</li> <li>- Prayer after Communion</li> </ul> <p>(<a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a>)  <b>COL: pp. 33, 100, 246–247</b></p>
CCM.4.16	Explain the purpose of the Concluding Rites.	<p>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.</p> <p>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:</p> <ul style="list-style-type: none"> <li>- Optional announcements</li> <li>- Greeting and Blessings</li> <li>- Dismissal.</li> </ul> <p>(<a href="https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass">https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass</a>)  <b>COL: pp. 204, 246–247</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.8	Explain the purpose of the Liturgical year. (CCC 1194)	<p>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).</p> <p><b>COL: pp. 55–56, 216–230</b></p>
CCM.5.9	Explain how celebrating the memorials of the saints supports the purpose of the liturgical year. (CCC 1173, 1195)	<p>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.</p> <p><b>COL: pp. 55–56, 216–231, 251</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
CCM.5.10	Explain how the Sunday cycle for the Liturgy of the Word supports the purpose of the liturgical year.	<p>The Sunday cycle for the Liturgy of the Word is divided into three years, labeled 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 6 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 3-year cycle, we hear the unfolding of the mystery of Christ from all 4 Gospels. The readings for all 3 cycles are found in the Lectionary.</p> <p><a href="http://www.usccb.org/bible/liturgy/index.cfm?refresh=1">http://www.usccb.org/bible/liturgy/index.cfm?refresh=1</a>  <b>COL: pp. 55–58, 64, 67, 69</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.11	Explain the connection between the liturgy in heaven and the liturgy on earth. (CCC 1140, 1187)	<p>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).</p> <p>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).</p> <p>Note—The central liturgy on earth is the Eucharist (Mass). It is the basis for most other liturgical celebrations. <b>COL: pp. 92, 210</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.7.9	Explain the presence of the Trinity in the liturgy. (CCC 1110, 1111, 1112)	<p>"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).</p> <p>"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).</p> <p>"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).</p> <p><b>COL: pp. 165–166, 169, 181, 183, 185, 191, 239–243</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.8.7	Explain the purpose of the diverse liturgical traditions or rites. (CCC 1208)	<p>"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).</p> <p><b>COL: pp. 23, 52–59, 73, 92</b></p>
CCM.8.8	Explain how the Church maintains unity despite diverse liturgical traditions. (CCC 1209)	<p>"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).</p> <p><b>COL: pp. 23, 52–59, 73–74, 92</b></p>

**Pillar 3: Life in Christ**

**Morality**

Identifier	Standard	Explanation of Standard / Depth of Response
LC.TK.1	Explain why we should show love (charity) by being respecting and be 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) <a href="#">COL GMM, age 3: Unit 5, Chapter 25</a> <a href="#">COL GMW, age 4: Unit 5, Chapter 24</a>
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. <a href="#">COL GMM, age 3: Unit 2, Chapter 9</a>

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.  Scripture Reference—1 Corinthians 13  Note—It may be beneficial to reference the Gospel story of the Good Samaritan (Luke 10:29–37) <a href="#">COL: Unit 3, Chapter 14, Chapter 15</a>
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. <a href="#">COL: Unit 2, Chapter 12</a>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.1.1	Explain why all human life is sacred. (CCC 2319)	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.  Scripture Reference—Genesis 1:27 <b>COL: pp. 21–28, 268</b>
LC.1.2	Explain sin. (CCC 1871)	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). Scripture Reference—1 John 3:4 <b>COL: pp. 147–164; Glossary</b>
LC.1.3	Explain the consequences of sin. (CCC 1872)	Sin can harm us, other people, our relationship with God, and our relationship with the Church. Scripture Reference—Romans 6:23 <b>COL: pp. 147–164; Glossary</b>

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 <b>COL: pp. 4–5, 8, 53, 234</b>
LC.2.2	Explain the role of our conscience. (CCC 1176, 1784, 1796, 1798, 1799)	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. <b>COL: pp. 55, 86, 92</b>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.2.3	Describe how we can form our moral conscience. (CCC 1784, 1785, 1788, 1802)	<p>We can form our conscience by 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.</p> <p>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)</p> <p><b>COL: pp. 86, 92, 105, 232</b></p>
LC.2.4	Describe the criteria for a morally good choice. (CCC 1789)	<p>According to the Catechism, 3 criteria apply in every case:</p> <ul style="list-style-type: none"> <li>- a person can never do evil so that good may result from it</li> <li>- follow the Golden Rule—Whatever you wish that people would do to you, do so to them. respect others and respect their conscience</li> </ul> <p><b>COL: pp. 86, 92, 232</b></p>
LC.2.5	Explain when we are responsible for our choices. (CCC 1745–1746)	<p>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).</p> <p><b>COL: pp. 72, 75, 86</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.3.1	Explain the impact of moral law on every person.	<p>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.</p> <p>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.</p> <p><b>COL: pp. 190, 198, 201, 205, 263–266</b></p>
LC.3.2	Explain how God helps us to understand moral law. (CCC 2070, 2080, 2082)	<p>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) God's grace makes fulfilling the commandments possible.</p> <p><b>COL: pp. 5, 60, 63, 263</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.3.3	Explain how God revealed the Ten Commandments. (CCC 2056)	<p>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."</p> <p>Scripture Reference—Exodus 20:1–17; Deuteronomy 5:6–21  <b>COL: pp. 60, 63</b></p>
LC.3.4	Explain the purpose of the Ten Commandments. (CCC 2067, 2070, 2081)	<p>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).  <b>COL: pp. 60, 63, 263–264</b></p>
LC.3.5	Explain the meaning of each commandment.	<p>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.  <b>COL: pp. 66, 72–73, 98, 101, 187, 263</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.4.1	Explain how God helps us to understand moral law. (CCC 1724)	<p>God helps us to understand moral law by teaching us how we should live. One way He does this is through revealed law.</p> <p>Note—For context purposes—In 3rd grade, we learned how God revealed the Ten Commandments. Now in 4th grade, we address how God revealed teachings called the Beatitudes through the Sermon on the Mount.</p> <p>The New Law of the law of the Gospel, proclaimed and fulfilled by Christ, is the fullness and completion of the divine law, natural and revealed. It is summed up in the commandment to love God and neighbors and to love one another as Christ loved us (Beatitudes, Decalogue, and Virtues). The New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity. It finds expression above all in the Lord's Sermon on the Mount and uses the sacraments to communicate grace to us. The Law of the Gospel fulfills and surpasses the Old law and bring it to perfection: its promises, through the Beatitudes of the Kingdom of heaven; its commandments, by reforming the heart, the root of human acts. The New law is a law of love, a law of grace, a law of freedom. (CCCC 420; CCC 1983, 1984, 1985)  <b>COL: pp. 17, 48, 51, 174–181, 201, 249–250</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.4.2	Explain how God revealed the Beatitudes. (CCC 1716, 1724)	God revealed the Beatitudes through Jesus' teaching in the Sermon on the Mount.  Scripture Reference—Matthew 5:1–12; Luke 6:20–23. <b>COL: pp. 174–181, 201, 250</b>
LC.4.3	Explain the purpose of the Beatitudes. (CCC 1716, 1718, 1725, 1726)	The Beatitudes teach us the way to true happiness, which is unity with God in eternal life. "The Beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it" (CCC 1718). "God alone satisfies" (St. Thomas Aquinas). <b>COL: pp. 17, 48, 51, 174–181, 201, 250</b>
LC.4.4	Describe the actions and attitudes characteristic of Christian life depicted in the Beatitudes. (CCC 1716, 1717)	The following actions and attitudes characteristic of Christian life are depicted in the Beatitudes: <ul style="list-style-type: none"> <li>- the poor in spirit (humility, dependence on God)</li> <li>- those who mourn</li> <li>- the meek</li> <li>- those who hunger and thirst for righteousness</li> <li>- the merciful</li> <li>- the pure in heart (pure intention, acting without agenda)</li> <li>- the peacemakers</li> <li>- those who are persecuted for righteousness' sake</li> </ul> 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. <b>COL: COL: pp. 174–181, 250</b>
LC.4.5	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. <b>COL: pp. 121, 209, 252</b>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.4.6	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). <b>COL: pp. 20, 121, 249, 252</b>
LC.4.7	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). <b>COL: pp. 6, 121, 252</b>
LC.4.8	Explain the 4 cardinal human virtues. (CCC 1806–1809, 1834)	There are 4 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. <b>COL: 143–144, 197, 209, 250, 252</b>
LC.4.9	Explain why we are called to live in society. (CCC 1878–79, 1890, 1892, 1895)	God is a Triune God (3 Divine Persons). Because of the Triune nature of God and the unity of the 3 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 part of our nature and helps up to develop the potential that God wills for us. Society's role is to focus on the dignity of human person and foster the exercise of virtue. <b>COL: pp. 119, 124, 128, 147, 167, 170, 254–255</b>
LC.4.10	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. <b>COL: pp. 254–255</b>



Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.1	Explain the reality of sin. (CCC 386–387, 407, 1847–1848)	<p>“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)</p> <p>“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).” (CCCC 75)</p> <p><b>COL: pp. 19, 24–25, 108, 123</b></p>
LC.5.2	Explain Original Sin and its consequences for all humanity. (CCC 1714).	<p>“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.” (CCCC 76)</p> <p>In consequence of original sin human nature, without beings totally corrupted, is wounded in its natural powers. It is subject to ignorance, to sufferings, and to the dominion of death and is inclined toward sin. This inclination is called concupiscence.” (CCCC 77)</p> <p>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)</p> <p>Scripture Reference—Genesis 3:15–19</p> <p><b>COL: pp. 19, 24–25, 108, 123</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.3	Describe mortal sin. (CCC 1874)	<p>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:</p> <ul style="list-style-type: none"> <li>- grave matter (carnal and spiritual sins against God, neighbor and self)</li> <li>- full knowledge (complete awareness)</li> <li>- deliberate consent (freely made choice)</li> </ul> <p>If not repented, it results in the loss of God's grace and love and exclusion from the Kingdom of God.</p> <p>Scripture Reference—1 John 5:13–17  <b>COL: pp. 36, 43–44, 108–109, 111, 120, 132</b></p>
LC.5.4	Describe venial sin. (CCC 1875)	<p>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.</p> <p><b>COL: pp. 36, 108</b></p>
LC.5.5	Explain the impact of the repetition of sins. (CCC 1876)	<p>The repetition of sins can lead us to develop vices (a habit that inclines us towards sin) and commit more serious sins.</p> <p><b>COL: pp. 19, 108, 116</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.6	Explain how to determine if a human act is morally good. (CCC 1757, 1760)	<p>The 3 elements that determine the morality of human acts:</p> <ol style="list-style-type: none"> <li>1. the act itself (what we do)</li> <li>2. the intention or goal of the act (why we do the act)</li> <li>3. the concrete situation or circumstances surrounding the act (where, when, how, with whom, the consequences, etc.)</li> </ol> <p>All three elements must be good for the act to be morally 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 evil action cannot be justified by reference to a good intention. The end does not justify the means (St. Thomas Aquinas: CCC 1759).</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.” (CCCC 368)</p> <p>“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.” (CCCC 369)</p> <p><b>COL: pp. 106–107, 109, 252–253; Pullouts: My Reconciliation Booklet</b></p>
LC.5.7	Explain how the Church guides us in moral questions. (CCC 2050, 2051)	<p>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.</p> <p><b>COL: pp. 106–107, 109, 113–122, 252–253; Pullouts: My Reconciliation Booklet</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.5.8	Explain the five precepts of the Church. (CCC 2041–2043;2047, 2048)	<p>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.</p> <ol style="list-style-type: none"> <li>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)</li> <li>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)</li> <li>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)</li> <li>4. You shall observe the days of fasting and abstinence established by the Church. This ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart. (CCC 2043)</li> <li>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)</li> </ol> <p><b>COL: pp. 6, 115, 224, 251</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.6.1	Explain the relationship between human dignity, equality, and solidarity. (CCC 1933, 1938, 1944, 1945, 1948)	<p>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, 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).</p> <p>Scripture Reference—Matthew 25:31–46</p> <p><b>COL: pp. 70, 75, 184, 268–270</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.6.2	Describe how we can help others through the Corporal Works of Mercy.	<p>The Corporal Works of Mercy are charitable actions by which we help the physical needs of others. They include:</p> <ul style="list-style-type: none"> <li>- feed the hungry</li> <li>- give drink to the thirsty</li> <li>- shelter the homeless</li> <li>- visit the sick</li> <li>- visit the prisoners</li> <li>- bury the dead</li> <li>- give alms to the poor</li> </ul> <p>Scripture Reference—Matthew 25:31–45</p> <p>Note—The following USCCB website provides practical suggestions for living each one:  <a href="https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy">https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy</a>  <b>COL: pp. 186, 189, 266, 268–270</b></p>
LC.6.3	Describe how we can help others through the Spiritual Works of Mercy.	<p>The Spiritual Works of Mercy guide us to help the spiritual needs of others. They include:</p> <ul style="list-style-type: none"> <li>- counseling the doubtful</li> <li>- instructing the ignorant</li> <li>- admonishing the sinner</li> <li>- comforting the sorrowful</li> <li>- forgiving injuries</li> <li>- bearing wrongs patiently</li> <li>- praying for the living and the dead</li> </ul> <p>Note—The following USCCB website provides practical suggestions for living each one:  <a href="https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy">https://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy</a>  <b>COL: pp. 186, 266, 268–270</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.6.4	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> <ol style="list-style-type: none"> <li>1. respect the fundamental rights and dignity of each person and support the freedom for each person to fulfill his/her vocation</li> <li>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)</li> <li>3. ensure peace (stability and security)</li> </ol> <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 Grade 7 and 8 Social Studies as well.</p> <p>Scripture Reference—Romans 13:1–7  <b>COL: pp. 24, 183–185, 201</b></p>
LC.6.5	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.” (CCCC 368)</p> <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.” (CCCC 369)  <b>COL: pp. 125, 264</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.1	Explain the connection between the Ten Commandments (Decalogue) and Jesus' Great Commandment. (CCC 2052, 2055)	<p>CCC 2052—"Teacher, what good deed must I do, to have eternal life?" To the young man who asked this question, Jesus answers first by invoking the necessity to recognize God as the "One there is who is good," as the supreme Good and the source of all good. Then Jesus tells him: "If you would enter life, keep the commandments." And he cites for his questioner the precepts that concern love of neighbor: "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother." Finally Jesus sums up these commandments positively: "You shall love your neighbor as yourself."</p> <p>CCC 2055—When someone asks him, "Which commandment in the Law is the greatest?"<sup>8</sup> 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."<sup>9</sup> 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.<sup>10</sup></p> <p>Scripture Reference—Matthew 22: 34–40; Mark 12:28–32; Luke 10:25–28  <b>COL: pp. 46, 103–105, 111, 244</b></p>
LC.7.2	Explain the implications of the First Commandment for our lives. (CCC 2134, 2135, 2138, 2140, 2141)	<p>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).</p> <p>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).  <b>COL: pp. 103, 109</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.3	Explain the implications of the Second Commandment for our lives. (CCC 2161, 2162, 2163)	<p>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). "[F]alse 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).</p> <p>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).  <b>COL: pp. 11, 108–109, 201, 244</b></p>
LC.7.4	Explain the implications of the Third Commandment for our lives. (CCC 2191, 2192, 2193, 2194, 2195)	<p>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:</p> <ul style="list-style-type: none"> <li>- participate in the Mass.</li> <li>- abstain from work that would prevent worship of God.</li> <li>- abstain from making demands on others that would prevent their worship of God.</li> <li>- cultivate our familial, cultural, social, and religious lives.</li> </ul> <p><b>COL: pp. 33, 240, 244–245</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.5	Explain the implications of the Fourth Commandment for our lives. (CCC 2199, 2248)	<p>"[A]ccording 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).</p> <p>"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 question 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 domestic church because it is a community of faith, of hope, and of charity." (CCCC 456)</p> <p><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." (CCCC 457).</p> <p><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 and the family, public morality, the rights of parents, and domestic prosperity." (CCCC 458)</p> <p><b>COL: pp. 130–131, 196, 201, 243–244, 251</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.6	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).</p> <p>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:                      "What are the duties of children toward their parents?                      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." (CCCC 459)</p> <p><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 persons and as children of God 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." (CCCC 460)</p> <p><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." (CCCC 461)  <b>COL: pp. 130, 195, 199, 243</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.7.7	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)</p> <p>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 7 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;</p> <ul style="list-style-type: none"> <li>- the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions;</li> <li>- the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate;</li> <li>- in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits;</li> <li>- the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.;</li> <li>- the freedom to form associations with other families and so to have representation before civil authority.</li> </ul> <p>Scripture Reference—Romans 13:1–8  <b>COL: pp. 121–128</b></p>
LC.7.8	Explain the implications of the Eighth Commandment for our lives. (CCC 2505, 2507, 2508, 2509)	<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> <p><b>COL: pp. 121–128</b></p>
LC.7.9	Explain the implications of the Eighth Commandment for society. (CCC 2512)	<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> <p><b>COL: pp. 121–128</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.8.1	Explain the implications of the Fifth Commandment for human life. (CCC 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326)	<p>"[E]very 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).</p> <p><b>COL: pp. 171, 218–220, 303–304</b></p>
LC.8.2	Explain the implications of the Fifth Commandment for war. (CCC 2315, 2327, 2329)	<p>"[B]ecause 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).</p> <p>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.</p> <p><b>COL: pp. 167, 171, 219–220</b></p>
LC.8.3	Explain the implications of the Sixth Commandment for our lives. (CCC 2393, 2394, 2396, 2399)	<p>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).</p> <p>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).</p> <p><b>COL: pp. 193, 226–229, 229, 242</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
LC.8.4	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. <b>COL: pp. 193, 235–237, 303–304</b>
LC.8.5	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; love of truth and orthodoxy of faith. There is a connection between purity of heart, of body, and of faith." (CCC 2518)  "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." (CCCC 529)  "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." (CCCC 530) <b>COL: pp. 192, 226–228, 230</b>
LC.8.6	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. <b>COL: pp. 192–193, 235–237, 303–304</b>

**Pillar 4: 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> <p><a href="#">COL GMM, age 3: Unit 3, Chapter 12</a>  <a href="#">COL GMW, age 4: Unit 2, Chapter 6</a></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> <p><a href="#">COL GMM, age 3: Unit 3, Chapter 12;</a>  <a href="#">COL GMW, age 4: Unit 2, Chapter 6; Catholic Prayers for Catholic Families</a></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> <p><a href="#">Catholic Prayers for Catholic Families</a></p>

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> <p><b>COL: Unit 1, Chapter 6; What Catholics Should Know: Prayer and How We Pray, Catholic Prayers for Catholic Families.</b></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> <p><b>COL: Unit 1, Chapter 6; What Catholics Should Know: Prayer and How We Pray, Catholic Prayers for Catholic Families.</b></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</p> <p><b>COL: The prayers mentioned above are located on the inside front and back covers of the Kindergarten student book.</b></p>

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. 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><b>COL: pp. 2, 7, 31, 55–63, 67, 249</b></p>
CP.1.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<ul style="list-style-type: none"> <li>- 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.</li> <li>- Where—The Church is a special place to pray, but we are called to pray everywhere.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 2, 31, 47, 55–63, 67, 249–255</b></p>
CP.1.3	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer*, Hail Mary*, Glory Be*</p> <p><b>COL: pp. 7–8, 66, 73, 87, 92, 253–255; Inside front and back cover of the SE</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
CP.2.1	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> <p><b>COL: pp. 38, 109, 138, 155, 215</b></p>
CP.2.2	Describe when, where, and how we pray. (CCC 2591, 2680, 2720, 2757)	<ul style="list-style-type: none"> <li>- 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.</li> <li>- Where—The Church is a special place to pray, but we are called to pray everywhere.</li> <li>- 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.</li> </ul> <p><b>COL: pp. 40, 109, 215</b></p>
CP.2.3	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, Confiteor*, Act of Contrition*, Prayers of the Faithful*, Stations of the Cross*</p> <p><b>COL: pp. 9, 15, 155, 183, 219–221; inside front and back cover of the SE; Catholic Prayers for Catholic Families</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.3.1	Describe the 5 basic forms of prayer. (CCC 2644)	<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"> <li>- blessing—a prayer that calls God's blessing upon us or others (Numbers 6:24–26)</li> <li>- petition—a prayer that asks God for what we need, including forgiveness (Numbers 12:13)</li> <li>- intercession—a prayer that asks God for what others need (Psalm 122:6)</li> <li>- thanksgiving—a prayer thanking God for what He has given and done (John 11:41–42)</li> <li>- praise—a prayer that glorifies and honors God (Psalm 113:1–3)</li> </ul> <p><b>COL: pp. 259–251</b></p>
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><b>COL: pp. 151, 220, 254</b></p>
CP.3.3	Describe the 7 petitions in the Lord's Prayer (CCC 2857)	<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"> <li>- the sanctification (holiness) of His name</li> <li>- the coming of the kingdom</li> <li>- the fulfillment of His will (we want what God wills).</li> </ul> <p>The other four petitions present our wants to God. They ask that our lives be:</p> <ul style="list-style-type: none"> <li>- nourished (materially and spiritually)</li> <li>- healed of sin</li> <li>- strong against temptation</li> <li>- made victorious in the struggle of good over evil.</li> </ul> <p>- <b>COL: p. 150</b></p>
CP.3.4	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, Confiteor, Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit*, Gloria*, St. Michael the Archangel*, Adoration of the Blessed Sacrament*</p> <p><b>COL: pp. 55, 66, 81, 125, 209, 212, 241, 253–254, 258, 266; inside front and back covers of the SE</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.4.1	Describe the 5 basic forms of prayer. (CCC 2644)	<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"> <li>- blessing—a prayer that calls God's blessing upon us or others (Numbers 6:24–26)</li> <li>- petition—a prayer that asks God for what we need, including forgiveness (Numbers 12:13)</li> <li>- intercession—a prayer that asks God for what others need (Psalm 122:6)</li> <li>- thanksgiving—a prayer thanking God for what He has given and done (John 11:41–42)</li> <li>- praise—a prayer that glorifies and honors God (Psalm 113:1–3)</li> </ul> <p><b>COL: pp. 235–236</b></p>
CP.4.2	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><b>COL: pp. 39–40, 90</b></p>
CP.4.3	Describe the 7 petitions in the Lord's Prayer. (CCC 2857)	<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"> <li>- the sanctification (holiness) of His name</li> <li>- the coming of the kingdom</li> <li>- the fulfillment of His will (we want what God wills).</li> </ul> <p>The other four petitions present our wants to God. They ask that our lives be:</p> <ul style="list-style-type: none"> <li>- nourished (materially and spiritually)</li> <li>- healed of sin</li> <li>- strong against temptation</li> <li>- made victorious in the struggle of good over evil.</li> </ul> <p><b>COL: p. 40</b></p>
CP.4.4	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, Confiteor, Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, Gloria, St. Michael the Archangel, Adoration of the Blessed Sacrament, Nicene Creed*, Angelus*, Magnificat*</p> <p><b>COL: pp.10, 30, 47, 240–242, 246; inside front and back cover of the SE; Glossary Catholic Prayer for Catholic Families</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.5.1	Describe the 5 basic forms of prayer. (CCC 2644)	<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"> <li>- blessing—a prayer that calls God's blessing upon us or others (Numbers 6:24–26)</li> <li>- petition—a prayer that asks God for what we need, including forgiveness (Numbers 12:13)</li> <li>- intercession—a prayer that asks God for what others need (Psalm 122:6)</li> <li>- thanksgiving—a prayer thanking God for what He has given and done (John 11:41–42)</li> <li>- praise—a prayer that glorifies and honors God (Psalm 113:1–3)</li> </ul> <p><b>COL: pp. 235–236</b></p>
CP.5.2	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><b>COL: pp. 169, 213, 240; inside front and back cover of the SE</b></p>
CP.5.3	Describe the 7 petitions in the Lord's Prayer (CCC 2857)	<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"> <li>- the sanctification (holiness) of His name</li> <li>- the coming of the kingdom</li> <li>- the fulfillment of His will (we want what God wills).</li> </ul> <p>The other four petitions present our wants to God. They ask that our lives be:</p> <ul style="list-style-type: none"> <li>- nourished (materially and spiritually)</li> <li>- healed of sin</li> <li>- strong against temptation</li> <li>- made victorious in the struggle of good over evil.</li> </ul> <p><b>COL: pp. 55, 81, 169, 240; inside front and back cover of the SE</b></p>
CP.5.4	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, Confiteor, Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, Gloria, St. Michael the Archangel, Adoration of the Blessed Sacrament, Nicene Creed, Angelus, Magnificat, Apostles' Creed*, Rosary*</p> <p><b>COL: pp. 20, 66, 77, 181, 121, 235, 239, 240–243, 244–245; inside front and back cover of the SE; Catholic Prayer for Catholic Families</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.6.1	Describe the 3 expressions of prayer. (CCC 2721)	<p>The 3 main expressions of prayer are vocal prayer, meditation, and contemplative prayer. All 3 of these expressions require focus on God.</p> <ol style="list-style-type: none"> <li>1. Vocal prayer is spoken and sung prayers.</li> <li>2. In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</li> <li>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.</li> </ol> <p><b>COL: pp. 247–248</b></p>
CP.6.2	Explain the sources of prayer. (CCC 2662)	<p>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)</p> <p>Scripture Reference—Romans 8:26–27  <b>COL: pp. 167, 210, 247–248</b></p>
CP.6.3	Describe the 2 main difficulties in the practice of prayer. (CCC 2754)	<p>The 2 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.</p> <p>COL: Unit 1, Chapter 1, Chapter 5; Unit 4, Chapter 19; What Catholics Should Know, Prayer and How We Pray  <b>COL: p. 61</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.6.4	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	<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).</p> <p>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).  <b>COL: pp. 12–13, 247–248</b></p>
CP.6.5	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, <i>Confiteor</i>, Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, <i>Gloria</i>, St. Michael the Archangel, Adoration of the Blessed Sacrament, Nicene Creed, Angelus, Magnificat, Apostles' Creed, Rosary, <i>Memorare*</i>, <i>Lectio Divina*</i>  <b>COL: pp. 68, 72, 205, 215, 249–252, 253–255, 256–257; inside front cover of the SE; Pullouts: Reconciliation Booklet</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.7.1	Describe the 3 expressions of prayer. (CCC 2721)	<p>The 3 main expressions of prayer are vocal prayer, meditation, and contemplative prayer. All 3 of these expressions require focus on God.</p> <ol style="list-style-type: none"> <li>1. Vocal prayer is spoken and sung prayers.</li> <li>2. In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</li> <li>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.</li> </ol> <p><b>COL: pp. 229–230</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.7.2	Explain the sources of prayer. (CCC 2662)	<p>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)</p> <p>Scripture Reference—Romans 8:26–27  <b>COL: pp. 14, 150–151, 153, 158, 246</b></p>
CP.7.3	Describe the 2 main difficulties in the practice of prayer. (CCC 2754)	<p>The 2 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.</p>
CP.7.4	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	<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).</p> <p>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).  <b>COL: pp. 197, 226, A Catholic to Know</b></p>
CP.7.5	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, <i>Confiteor</i>, Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, <i>Gloria</i>, St. Michael the Archangel, Adoration of the Blessed Sacrament, Nicene Creed, <i>Angelus</i>, <i>Magnificat</i>, Apostles' Creed, Rosary, <i>Memorare</i>, <i>Lectio Divina</i>, Hail, Holy Queen*, The Examen*, Rite of Eucharistic Exposition and Benediction*</p> <p><b>COL: pp. 2, 9–10, 17, 46, 49, 75, 101–102, 150, 166, 179, 224, 23–238 ;inside front and back cover of the SE; Catholic Prayer for Catholic Families</b></p>

Identifier	Standard	Explanation of Standard / Depth of Response
CP.8.1	Describe the 3 expressions of prayer. (CCC 2721)	<p>The 3 main expressions of prayer are vocal prayer, meditation, and contemplative prayer. All 3 of these expressions require focus on God.</p> <ol style="list-style-type: none"> <li>1. Vocal prayer is spoken and sung prayers.</li> <li>2. In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</li> <li>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.</li> </ol> <p><b>COL: pp. 29–37, 152, 281–282</b></p>
CP.8.2	Explain the sources of prayer. (CCC 2662)	<p>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)</p> <p>Scripture Reference—Romans 8:26–27</p> <p><b>COL: pp. 29–37, 55, 121, 125, 193, 281–282, 298</b></p>
CP.8.3	Describe the 2 main difficulties in the practice of prayer. (CCC 2754)	<p>The 2 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.</p> <p><b>COL: p. 34</b></p>



Identifier	Standard	Explanation of Standard / Depth of Response
CP.8.4	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	<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).</p> <p>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).  <b>COL: pp. 15, 29, 130, 281</b></p>
CP.8.5	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<p>Sign of the Cross, Grace (before/after meals), Guardian Angel, Lord's Prayer, Hail Mary, Glory Be, <i>Confiteor</i>, Act of Contrition, Prayers of the Faithful, Stations of the Cross, Come Holy Spirit, Gloria, St. Michael the Archangel, Adoration of the Blessed Sacrament, Nicene Creed, <i>Angelus</i>, <i>Magnificat</i>, Apostles' Creed, Rosary, <i>Memorare</i>, <i>Lectio Divina</i>, Hail, Holy Queen, The Examen, Rite of Eucharistic Exposition and Benediction, Liturgy of the Hours*</p> <p><b>COL: pp. 19, 30, 54, 152, 178, 182, 274, 278, 283–290; Lesson Pullouts: Reconciliation Booklet, Scripture Prayer Booklet; inside front and back covers of the SE; Catholic Prayer for Catholic Families</b></p>