

**Saint Anthony of Padua School  
Religion Curriculum  
Grade 5**

UNIT	Finding God	Theology of the Body
Unit 1: God, Our Creator and Father	God Creates Us	The Sacraments
	God Saves Us	
	God's Revelation	
	God Directs Our Lives	
	Celebrating Ordinary Time	
Unit 2: Jesus, Our Lord and Savior	God the Father Sends Jesus	The Body As Sacrament
	Meeting Jesus	
	Baptized into Christ	
	Growing in the Spirit	
	Celebrating Advent	
Unit 3: The Church, Our Community in the Spirit	The Church Is One	The Only Response is Love
	Called to Holy Orders	
	The Domestic Church	
	God Calls Us	
	Celebrating Christmas	
Unit 4: Sacraments, Our Way of Life	The New Passover	How Does This Fit in Holy Writ?
	Celebrating the Eucharist	
	Celebrating Reconciliation	
	Jesus Heals Us	
		The Body Speaks a Language
		Telling the Truth with the Body
		Manners and Truth

	Celebrating Lent and Holy Week	
Unit 5: Morality, Our Lived Faith	Making Moral Decisions	
	Living a Moral Life	The Body Speaks in Scripture
	Growing in Holiness	
	The Way to Jesus	
	Celebrating Easter	

**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>
PF.5.2	Identify the author of Sacred Scripture. (CCC 136, 137)	God is the author of Sacred Scripture. He inspired its human authors (writers).
PF.5.3	Describe the structure of Sacred Scripture. (CCC 138, 139)	Sacred Scripture includes the 46 books of the Old Testament and the 27 books of the New Testament. The four Gospels hold a central place in Sacred Scripture because they center on Jesus.
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>
PF.5.5	Describe the role of a cardinal.	A cardinal is a bishop who can participate in the process for electing a pope. A cardinal is personally chosen by a pope.
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

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		<p>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.</p>

**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</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</p>

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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>
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>
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>
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>

### 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)	<p>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.</p>

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>
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> <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> <p>Scripture Reference – James 5:13-15</p>
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.
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.
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.
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> </ol>

Identifier	Standard	Explanation of Standard / Depth of Response
		<p>3 - penance - the intention to make reparation (repair the harm caused by the sin and have the firm purpose of not sinning again).</p> <p>The priest then absolves us of the sins we confess.</p>

### 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).
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.
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></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>
LC.5.2	<p>Explain Original Sin and its consequences for all humanity. (CCC 1714).</p>	<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>
LC.5.3	<p>Describe mortal sin. (CCC 1874)</p>	<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</p>
LC.5.4	<p>Describe venial sin. (CCC 1875)</p>	<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</p>



		repaired through charity, reception of the Eucharist, and participation in Reconciliation.
LC.5.5	Explain the impact of the repetition of sins. (CCC 1876)	The repetition of sins can lead us to develop vices (a habit that inclines us towards sin) and commit more serious sins.
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> <ul style="list-style-type: none"> <li>- the act itself (what we do)</li> <li>- the intention or goal of the act (why we do the act)</li> <li>- the concrete situation or circumstances surrounding the act (where, when, how, with whom, the consequences, etc.)</li> </ul> <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>
LC.5.7	Explain how the Church guides us in moral questions. (CCC 2050, 2051)	As teachers of the Church, it is the responsibility of the Magisterium (pope and bishops) to help us apply our faith in matters of morality. In order to sustain the truths of the faith, Jesus transferred his infallibility on St. Peter, the apostles, and their successors (the living Magisterium) when teaching on matters of faith and morals.

		Through the gift of infallibility, the Holy Spirit guides the Church and ensures that the pope and bishops (when in communion with the pope) can definitively proclaim a doctrine of faith or morals which is divinely revealed as representing the truth of God without error. It is important to note that infallibility refers only to definitive statements on truths of the faith or morals for the belief of the faithful.
LC.5.8	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> <p>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)</p> <p>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)</p> <p>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)</p> <p>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)</p> <p>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)</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> </ul>

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		<ul style="list-style-type: none"> <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>
CP.5.2	<p>Explain the purpose of the Lord's Prayer. (CCC 2774, 2775, 2776, 2798, 2799, 2800)</p>	<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>
CP.5.3	<p>Describe the 7 petitions in the Lord's Prayer (CCC 2857)</p>	<p>In the Lord's Prayer, the object of the first three petitions is the glory of God the Father:</p> <ul style="list-style-type: none"> <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>
CP.5.4	<p>Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)</p>	<ul style="list-style-type: none"> <li>Sign of the Cross</li> <li>Grace (before/after meals)</li> <li>Guardian Angel</li> <li>Lord's Prayer</li> <li>Hail Mary</li> <li>Glory Be</li> <li>Confiteor</li> <li>Act of Contrition</li> <li>Prayers of the Faithful</li> <li>Stations of the Cross</li> <li>Come Holy Spirit</li> <li>Gloria</li> </ul>

Identifier	Standard	Explanation of Standard / Depth of Response
		St. Michael the Archangel Adoration of the Blessed Sacrament Nicene Creed Angelus Magnificat Apostles' Creed* Rosary*