

**Saint Anthony of Padua School
Religion Curriculum
Grade 7**

| UNIT | Finding God | Theology of the Body |
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| Unit 1: The Early Church | Jesus' Message | Real vs Counterfeit |
| | The Church Grows | |
| | Witness to the Faith | Chemistry and Love |
| | The Catechumenate in the Early Church | |
| | Celebrating Ordinary Time | |
| Defend Life, Called to Community | | The Sacred, One-Flesh |
| Unit 2: We Belong | We Believe | |
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| | Monasteries and Community | |
| | Sent on a Mission | |
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| | The Great Cathedrals and Worship | |
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| | Serving Physical and Spiritual Needs | |
| | Celebrating Lent | |
| A Thousand Paper Cranes, The Peacemaker | | |
| | The Protestant Reformation | |

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| Unit 4: We Are Called | Renewal in the Church | Sacraments Embody Covenant |
| | The Church Reaches Out | |
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| Unit 5: We Are Sent | Truth Revealed by God | Entering the Battle |
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Grade-level Content Standards: Eighth Grade

Profession of Faith – Church Structure and History

| Identifier | Standard | Explanation of Standard / Depth of Response |
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| 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. |
| 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. |
| PF.8.3 | Describe the impact of the Second Vatican Council on the Church. (AD 1962) | <p>The Second Vatican Council</p> <ul style="list-style-type: none"> - Defined the Church as a light for the world, source of salvation, and the people of God - Emphasized the Eucharist as the source and summit of the faith - Reformed the Liturgy to promote full and active participation - Emphasized that all Catholics are called to holiness and to be missionaries - Emphasized the importance of the family as a domestic church - Opened dialogue with other faith traditions - Promoted collaboration between bishops, priests, religious, and lay people |
| PF.8.4 | 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. (Sacrosanctum Concilium) |
| 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 |

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| | | <p>facing the congregation). (Sacrosanctum Concilium)</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).</p> |
| PF.8.6 | <p>Explain what it means that the Church is the Body of Christ. (CCC 805-809, 796)</p> | <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</p> |
| PF.8.7 | <p>Explain the purpose of ecumenism. (CCC 816, 820-822)</p> | <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</p> <p>Important questions pertaining to Ecumenism: <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></p> |

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| | | <p>In the churches and ecclesial communities which are separated from full communion with the Catholic Church, many elements of sanctification and truth can be found. All of these blessings come from Christ and lead to Catholic unity. Members of these churches and communities are incorporated into Christ by Baptism and we so we recognize them as brothers” (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> |

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| | | <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).</p> |

Profession of Faith – Creed

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| 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</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).</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</p> |
| 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"> -to know God's greatness and majesty -to serve God first -to live in thanksgiving (all we are and have comes from God) |

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| | | -to know that humanity is made in the image and likeness of God, thereby deserving of dignity and uniting us all -to use created things to bring us closer to God and detach ourselves if it turns us away from him -to trust God in every circumstance, even in adversity -to strive to love like God loves (thinking, talking, and acting like Jesus) Scripture Reference – Mt. 5:29-30; Mt. 16:24-26 |
| PF.8.12 | Articulate common challenges and obstacles in remaining faithful to the teachings of the Church. | Common challenges and obstacles: <ul style="list-style-type: none"> - A growing Secularism - An increase in Atheism and Agnosticism (CCC 2123-2128) - People placing more importance, time and energy towards power, pleasure, race, ancestors, the state, money, etc. - forms of modern day Idolatry (CCC 2112-2114). - The normalization of sins against Chastity: pornography, immodesty, masturbation, fornication/cohabitation, etc. (CCC 2351-2359) - 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 |
| PF.8.13 | Discuss the ways we can preserve and grow our Faith. | Growing and protecting our Faith <ul style="list-style-type: none"> - 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. |

Celebration of the Christian Mystery – Sacraments

| Identifier | Standard | Explanation of Standard / Depth of Response |
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| CCM.8.1 | Identify the characteristics of Catholic marriage. (CCC 1664) | The three characteristics of Catholic marriage are unity, indissolubility, and openness to fertility. |

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| CCM.8.2 | Explain the implications of the characteristics of Catholic marriage for married life. (CCC 1664) | <p>Each characteristic has an implication for married life. In particular, they imply that polygamy, 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.</p> <p>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)</p> |
| CCM.8.3 | Describe the effects of remarriage on a person in the Church regarding the Eucharist. (CCC 1665) | <p>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.</p> <p>Note - It may be beneficial to contrast divorce with annulment.</p> |
| 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 <i>domestic church</i> because it is a community of faith, of hope, and of charity" (CCCC 456)</p> |

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| | | <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 <i>persons</i> and as <i>children of God</i> and to provide, as far as is possible, for their physical and spiritual needs. They should select for them a suitable school and help them with prudent counsel in the choice of their profession and their state of life. In particular they have the mission of educating their children in the Christian faith” (CCCC 460).</p> |
| 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. |
| 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. |

Celebration of the Christian Mystery – Liturgy

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| 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). |
| 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). |

Life in Christ – Morality

| Identifier | Standard | Explanation of Standard / Depth of Response |
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| 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). |
| LC.8.2 | Explain the implications of the Fifth Commandment for war. (CCC 2315, 2327, 2329) | "[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). Note – The conditions for legitimate defense by military force are outlined in CCC 2309. To support relevance and implementation of this standard, it may be beneficial to use this lens to evaluate wars addressed within the Social Studies standards as well as current events. |
| LC.8.3 | Explain the implications of the Sixth Commandment for our lives. (CCC 2393, 2394, 2396, 2399) | The Sixth Commandment addresses the importance of the virtue of chastity. Due to the unity of body and soul, sexuality affects the whole person. Following Jesus' model, we are all called to chastity according to one's state in life (Holy Orders, married or single). Married spouses are called to permanent and exclusive fidelity to each other. |

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| | | <p>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> |
| LC.8.4 | <p>Explain the implications of the Seventh Commandment for our lives. (CCC 2452, 2453, 2454, 2455, 2456, 2459, 2462).</p> | <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> |
| LC.8.5 | <p>Explain the implications of the Ninth Commandment for our lives. (CCC 2529, 2530, 2533)</p> | <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." (CCC 529)</p> <p>"Purity requires modesty, which, while protecting the intimate center of the person, expresses the sensitivity of chastity. It guides how one looks at others and behaves toward them in conformity with the dignity of persons and their communion. Purity frees one from widespread eroticism and avoids those things, which foster morbid curiosity. Purity also requires a purification of the social climate by means of a constant struggle against moral permissiveness, which is founded on an erroneous conception of human freedom." (CCC 530)</p> |

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| 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. |
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Christian Prayer – Prayer

| Identifier | Standard | Explanation of Standard / Depth of Response |
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| 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> <p>1 - Vocal prayer is spoken and sung prayers.</p> <p>2 - In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</p> <p>3 - Contemplative prayer is interior prayer in which we rest attentively before Christ. It involves hearing and obeying God's Word. It is a time of silent listening and love.</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> |
| CP.8.3 | Describe the 2 main difficulties in the practice of prayer. (CCC 2754) | 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. |
| CP.8.4 | Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695) | The Holy Spirit guides our prayer directly and through the support of others. The Christian family is the first place that children learn how to pray. Children witness and learn from the practice of daily family prayer. As we grow older, we also learn from others. The saints give us examples of prayers through the witness of their lives and their writings. We ask saints to pray with us and for us. Many saints have also established spiritualities or charisms (ex: Jesuit, Dominican, Vincentian, Ignatian). |

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| | | These spiritualities integrate prayer into daily life in order to help us to grow closer to God. "Ordained ministers, the consecrated life, catechesis, prayer groups, and "spiritual direction" [also] ensure assistance within the Church in the practice of prayer" (CCC 2695). |
| CP.8.5 | 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 Angelus Magnificat Apostles' Creed Rosary Memorare Lectio Divina Hail, Holy Queen The Examen Rite of Eucharistic Exposition and Benediction Liturgy of the Hours* |