

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

UNIT	Finding God	Theology of the Body	
Unit 1: One True Faith	Three Persons in One God	Created to Complement	
	Jesus Is the ANswer to a Promise		
	Jesus Reveals God to Us		
	Jesus Calls Us to Say Yes		
	Celebrating Ordinary Time		
Become Gleaners, Living Faith		The Mystery of Femininity and Masculinity	
Unit 2: The Early Life of Jesus	Jesus Became One of Us		
	Jesus Is God with Us		
	Jesus Is for All People	Masculine and Feminine Archetypes	
	Jesus Grew in Wisdom, Age, and Grace		
	Celebrating Advent and Christmas		
A Shelter from Violence, Toys Against Violence			Attraction and Love
Unit 3: The Public Life of Jesus	Jesus Prepares for His Ministry		
	Jesus Performs Signs		
	Jesus Is Our Teacher	The Heart as a Battlefield	
	Jesus Heals and Forgives		
	Celebrating Lent		
Behind the Scenes, A Labor of Love			
	Jesus Gives Us Himself		

Unit 4: Jesus the Christ	Jesus Makes a Choice	The Battleplan of the Heart
	Jesus Redeems Us	
	Jesus Brings Us New Life	Pledging Your Heart
	Celebrating Holy Week and Easter	
Faithful Citizenship, Public Forum		
Unit 5: Jesus Lives On	Jesus Opens Our Eyes	Entering the Battle
	Jesus Sends Us Forth with His Spirit	
	We Are Called and Sent	
	Jesus Calls Us to Eternal Life	
	Celebrating Pentecost	
Plant Seeds, Recycle-Bin Bonanza		

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.</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 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>

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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.</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.</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)	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

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		<p>(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>
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>
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>
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</p>

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		<p>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).</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 <i>Corinthians</i> 13:12). They live in a communion of love with the Most Blessed Trinity and they intercede for us.” (CCCC 209).</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).</p> <p>Scripture Reference - Rev. 14:13; 1 Thes. 4:13-14; John 11:25-26; 1 Cor. 15:42-44</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” (<i>Matthew</i> 25:41).</p> <p>God, while desiring “all to come to repentance” (2 <i>Peter</i> 3:9), nevertheless has created the human person to be free and responsible; and he respects our decisions. Therefore, it is the human person who freely excludes himself from communion with God if at the moment of death he persists in mortal sin and refuses the merciful love of God.” (CCCC 212-213)</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” (<i>Acts</i> 24:15) when he returns as the Judge of the living and the dead. After the last judgment, the resurrected body will share in the retribution which the soul received at</p>

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		<p>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 <i>Peter</i> 3:13). Thus, the fullness of the Kingdom of God will come about, that is to say, the definitive realization of the salvific plan of God to “unite all things in Christ, things in heaven and things on earth” (<i>Ephesians</i> 1:10). God will then be “all in all” (1 <i>Corinthians</i> 15:28) in eternal life.” (CCCC 214-216)</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"</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.
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.	<p>-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.</p> <p>-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.</p> <p>-John 3:5-6 - Jesus teaches that we must be born of the "water and spirit" to enter the Kingdom of God. Water is used today as a symbol of being "born in Spirit" through the</p>

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		<p>sacrament of Baptism.</p> <p>-Mark16:16 - After Jesus resurrected, he commissioned the Apostles to go out and spread the Good News. He said whoever believes and is baptized will be saved. By our baptism and belief, we are saved.</p> <p>-Luke 3: 3 - St. John the Baptist goes out and preaches about a "baptism of repentance for the forgiveness of sins." From this, we learn that baptism purifies us from our sins, which is a grace of the sacrament.</p>
CCM.7.3	<p>Explain the significance of the following Scripture passages in relation to Confirmation: Acts 8:14-17; Acts 19:3-6; Hebrews 6:2.</p>	<p>-Acts 8:14-17 - Peter and John were sent to Samaria so that disciples could receive the Holy Spirit and its gifts. They had already been baptized. We learn that Baptism comes first before Confirmation. Also, this scripture describes receiving the Spirit as a "laying of hands." The laying of hands is part of the essential rite of the sacrament of Confirmation today.</p> <p>-Acts 19:3-6 - Paul baptized and confirmed disciples in Ephesus. Paul gave them the sacrament of Confirmation by laying of hands. This is part of the essential rite in the Sacrament of Confirmation today.</p> <p>-Hebrews 6:1-2 - In Paul's Letter to the Hebrews, he writes that we are to "advance to maturity" in our faith, with a description that includes the "laying of hands." Today, Confirmation is given at an age of reason, when we are more mature.</p>
CCM.7.4	<p>Explain the significance of the following Scripture passages in relation to Eucharist: Exodus 12, Matthew 26:26-29; John 6:5-58; 1 Cor. 11:24-27.</p>	<p>-Exodus (Passover) - Jesus' saving death and its memorial in the Eucharist is associated with the Jewish feast of Passover (or Pasch). Passover commemorates the deliverance of the Jewish people from death by the blood of the lamb sprinkled on the doorposts in Egypt, which the angel of death saw and "passed over." Hence Jesus is acknowledged in the New Testament as the Lamb of God, who takes away the sins of the world; he is the Paschal Lamb, the symbol of Israel's redemption at the first Passover. The Eucharist celebrates the new Passover, in which Jesus "passes over" to his Father by his death and Resurrection, thus anticipating the final Passover of the Church in the glory of the Kingdom (CCC Glossary, 571, 608, 671, 1334-1340).</p> <p>-Matthew 26: 26-29 - The Last Supper takes place and Jesus institutes the sacrament of the Eucharist.</p> <p>-John 6:5-58 - A few miracles occur, including the multiplying of the loaves and Jesus walking on water. It is followed by "The Bread of Life Discourse." Jesus tells those listening, including the Jews, that "I am the Bread of Life." He continues by saying,</p>

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		<p>Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you." This Scripture reminds us that we need receive the sacrament of the Eucharist to have "life within us."</p> <p>1- Corinthians 11:24-27 - In his First Letter from St. Paul to the Corinthians, Paul retells the story of the Last Supper and why we need to receive the Bread and Blood of Christ.</p>
CCM.7.5	<p>Explain the significance of the following Scripture passages in relation to Reconciliation: Matthew 16:19; John 20:21-23.</p>	<p>-Matthew 16:19 - Jesus entrusts Peter with the keys to the "Kingdom of Heaven." Whatever he "binds" on earth will be bound in heaven. "Since Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors, and priests, the bishops' collaborators, continue to exercise this ministry. Indeed, bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins 'in the name of the Father, and of the Son, and of the Holy Spirit'"(CCC 1461). This Scripture passage essentially tells us who can be a minister of the sacrament and why.</p> <p>-John 20:21-23 - Jesus appears to the Apostles for the first time after the Resurrection. In His encounter with them, Jesus gives them the ability to be the ministers of forgiveness. This Scripture also explains how bishops and priests can be the minister for the sacrament of reconciliation today.</p>
CCM.7.6	<p>Explain the significance of the following Scripture passages in relation to Anointing of the Sick: James 5:14-15.</p>	<p>-James 5:14-15 - This scripture relates to the Anointing of the Sick by describing the Essential Rite, which includes praying over the sick and anointing him/her with oil in the name of the Lord. It also mentions that the sick one's sins will be forgiven, which is a grace of today's sacrament of the Anointing of the Sick.</p>
CCM.7.7	<p>Explain the significance of the following Scripture passages in relation to Holy Orders: Acts 6:3-6; Acts 13:2-3.</p>	<p>-Acts 6:3-6 - The Apostles selected the first disciples to be conferred with the Holy Spirit to be able to "devote their lives to prayer and the ministry of the Word." It also describes how the Church confers the priesthood through the laying of hands, which is part of the essential rite of the sacrament of Holy Orders today.</p> <p>-Acts 13:2-3 - "...the holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'" This refers to "consecrated" life. "Consecrated" means to be "set apart" to live a life that more closely follows the life of Christ. In this case, it refers to the ministerial priesthood. Also, this Scripture makes reference to the laying of hands that occurs during the essential rite in the sacrament of Holy Orders.</p>
CCM.7.8	<p>Explain the significance of the following Scripture passages in relation to</p>	<p>-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.</p>

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	Matrimony: Matthew 19:10-11; Eph. 5:31-32; Matthew 19:4-6.	<p>-Ephesians 5:31-32 - In St. Paul's letter to the Ephesians, he reminds them that man joins his wife and becomes "one flesh." This illustrates the unity that happens when we receive the sacrament of Matrimony.</p> <p>-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."</p>

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>

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</p>

		<p>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?"⁸Jesus 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."⁹The 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.¹⁰</p> <p>Scripture Reference – Matthew 22: 34-40; Mark 12:28-32; Luke 10:25-28</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).</p>
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</p>

		the icon of the person. It demands respect as a sign of the dignity of the one who bears it" (CCC 2158).
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"> - participate in the Mass - abstain from work that would prevent worship of God - abstain from making demands on others that would prevent their worship of God - cultivate our familial, cultural, social, and religious lives
LC.7.5	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:</p> <p><i>"What is the nature of the family in the plan of God?</i></p> <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>

		<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>LC.7.6</p>	<p>Explain the reciprocal responsibilities of children and parents. (CCC 2251, 2252, 2254)</p>	<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: <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 <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>

		<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>
LC.7.7	<p>Explain the reciprocal responsibilities of citizens and civil authority. (CCC 2211, 2255, 2256, 2257)</p>	<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:</p> <ul style="list-style-type: none"> - the freedom to establish a family, have children, and bring them up in keeping with the family's own moral and religious convictions; - the protection of the stability of the marriage bond and the institution of the family; - the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions; - the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate; - in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits; - the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.; - the freedom to form associations with other families and so to have representation before civil authority. <p>Scripture Reference – Romans 13:1-8</p>
LC.7.8	<p>Explain the implications of the Eighth Commandment for our lives. (CCC 2505, 2507, 2508, 2509)</p>	<p>The Eighth Commandment calls us to be true in deeds and words. Lying takes place when we say/do something false with the intention of deceiving others. Examples within the Catechism include duplicity (deceit), dissimulation (pretense), hypocrisy (claiming to have moral beliefs that are not aligned with one's actions), detraction (revealing another person's faults to a third person without a valid reason, thereby lessening the reputation of that person), and calumny (defamation/slander). An offense against the truth requires reparation.</p>

LC.7.9	Explain the implications of the Eighth Commandment for society. (CCC 2512)	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).
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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> <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.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>
CP.7.3	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.7.4	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). 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

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		"spiritual direction" [also] ensure assistance within the Church in the practice of prayer" (CCC 2695).
CP.7.5	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*