

Profile of a Seventh Grade Student

Characteristics

One characteristic of the twelve year old is rapid growth: physical, mental, and emotional. As these changes occur pre-teens feel awkward, uncertain, and self-conscious. Their interior turmoil and self-doubt are often expressed in symptoms associated with adolescence: boredom, frustration, sharp changes in mood, withdrawal, and apathy toward many things.

Twelve year olds may experience sudden, unexpected, sharp and short-lived pains in various parts of the body, localized most often in the head or in the abdomen; these probably indicate puberty. While children develop at their own rate, girls generally advance more rapidly than boys do. Middle school students begin to experiment, question all authority, and sometimes are rebellious, antagonistic, and negative toward adults.

At this age girls and boys consider peer prestige more important than adult approval. They are curious as to how their peers think and feel about them. Such thinking greatly influences their behavior.

Faith Development Needs

Young people need to understand sexuality as a treasured gift from God for which they have responsibility. They need to be shown how to value their unique capacity for developing responsible relationships with others. Friendships should be fostered, especially with a group of people who share the same love for God and the desire to be faithful to Him. There will be an interest in and awareness of the opposite sex which is part of normal development, but this is not to be encouraged except through appropriate supervised group activities.

Twelve year olds need to come to terms with the influence of peers on responsible decision-making. They are to cultivate attitudes and habits that help them deal with such influences. It is essential to realize that actions sometimes have serious consequences and that choices involve responsibility for the consequences. They need to learn to deal positively with mistakes and failures in their lives, realizing and appreciating God's constant, unconditional, and unfailing love for them while asking for forgiveness from Him and those offended.

Pre-teens need help and guidance to develop self-discipline and a spirit of sacrifice, to express sensitivity to the needs of others, and respect for each person. This exercise of self-control and self-mastery is called the virtue of temperance. From the virtue of temperance flows the virtue of chastity, which is self-control of sexual desires that begin developing in the teen years.

Young adolescents need to experience love, discipline, belonging, trust, support, acceptance and appropriate freedom. Further, they need to be respected as persons. This speaks to them of their dignity, created in the image of God and baptized as Christians who are sons and daughters of the Father. If they do not feel needed and loved by their family, young people will search and find these essentials of life elsewhere.

Implications

At this age level a deeper explanation of the dignity of the human person in conjunction with a Catholic philosophy of life needs to be presented. The foundation of our dignity is being created in the image of God. The way that we view life, treat others with respect and make decisions can flow from three essential elements of the truth about our world: 1) Everything is created by God and therefore is good. 2) The goodness of the world has been marred by the Original Sin of Adam and Eve and our personal sins that we commit. 3) We receive sanctifying grace, a share in God's life, through the Sacraments in the Church which strengthens us to overcome the evil of sin in our lives. The Sacraments also help us prepare day by day for the Final Coming of Christ when all things will be restored to the original goodness as created by God.

Parents provide invaluable experience in helping their children develop decision-making skills. Pre-teens need help to properly distinguish between all the different types of information that they hear and see, with clear recognition of objective truth as given to us by Christ and handed on through the Catholic Church. It is primarily the task of the parents along with all adults to assist them in proper conscience formation and the process of making decisions through prayerful consideration. It is essential that parents provide strong and effective support groups, involving the youth in home, parish, and community activities. Furthermore, an ongoing conversation of the proper disciplining of the senses is most helpful, pointing out that life is not about pleasing the senses but instead the senses are God-given tools for discovering His glory. Watching DVDs or listening to music that degrade the human person can have long-lasting consequences and are to be avoided.

Students need to understand that the interior turmoil and questioning that they are experiencing are typical of most maturing persons. Praying and seeking God's grace will help them acquire skills that enable them to deal with life's challenges, which bring about peace and confidence into their lives. Both parents and teachers are charged with the task of helping to teach how the Catholic Faith gives meaning and purpose to their changing and often confused lives. Young people need help to train themselves not to ask "why me" but rather "what is God up to" in the circumstances that they will face.

Parents share their faith with their children through example, by praying and worshipping with their family, and by fostering in them a sense of reverence for the Sacred, especially the True Presence of Jesus Christ in the Holy Eucharist. Parents have the responsibility to help their children grow in faith through the knowledge of the teachings of the Catholic Church, through the development of a daily routine of prayer that becomes habit, and through showing respect and compassion for all people.

Pre-teens and teens want to know how to apply the teachings of the Church to their life. They need parents and other faith-filled adults who will encourage their faith development, answer their questions, provide opportunities for prayer, and suggest and guide service projects.

Parental Support

The home is the most important place to hand on the Faith to the children God has entrusted to us. We must pass on the Story of the Bible given to us through the Scriptures and Tradition of the Church. God will provide His grace to help us with this responsibility. Through Baptism, we become children of God and our family Story allows us to know where we have come from, our purpose in life and the direction to our ultimate destiny of union with God in Heaven. Jesus is the center of this Story.

As responsible parents, we want to raise our children to be healthy, respectful, joyful and holy so that they may one day be united with Our Father in Heaven. It is essential to grow in your own faith as an adult in order to pass the truth on to your children. The Catholic Church is here to guide and support you in this most noble task. The key is to be faithful to God through living the Faith as a family. Remaining part of the Church community is essential. This is achieved through:

- **Prayer:** receiving Jesus at Mass every weekend as a family; going to the Sacrament of Reconciliation on a regular basis; making time for family and individual prayer, such as: Reading the Bible, praying a decade of the Rosary, prayer at meal times, reading the life of a saint
- **Faith Knowledge:** teaching the Creed, Sacraments, Morality, Prayer and Scripture; having faith conversations with your son/daughter. The following pages provide key points for this work.
- **Community:** being supported by the Church family; sharing your talents and gifts; living out the Christian life; participating in parish activities
- **Service:** taking the time as a family to serve those in need

Regarding ongoing formation of your child in the Faith, please read the condensed version of the enclosed Seventh Grade Curriculum from the Office of Catechesis and Evangelization. For a complete Curriculum, the Virtue Program and other resources, please visit the Diocesan website at www.dioceseoflacrosse.com, click on Office & Ministries, click on Catechesis and you will find the links located on the left side. The Office of Family Life offer parent & family seminars called *Teaching the Way of Love*. The first presentation, *Embrace Parenthood*, is designed for parents with children in grades K-2. The second presentation, *Growing in Love*, is designed for parents and the children who are entering puberty (typically grades 4-6). The final presentation, *Bodies and Boundaries*, is designed for parents and youth who are in middle or high school (grades 8-10). To learn more about this series click on [The Parent's Place](#) at the Diocesan website.

Faith Formation Curriculum Guidelines

“The definitive aim of catechesis (teaching the Faith) is to put people not only in touch but in communion, in intimacy, with Jesus Christ; only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity” (*On Catechesis in Our Time*, Pope John Paul II, n. 5). The primary goal for the seventh grade year is formation in discipleship by developing a deeper relationship with the Holy Spirit, with a focus on preliminary preparation for the Sacrament of Confirmation. Families should participate in Mass each Sunday and all Holy Days of Obligation and receive the Sacrament of Reconciliation regularly in order that the teaching of the Faith and the practice of the Faith go hand in hand.

Please read below part of the 7th Grade Religion Curriculum from the Office of Catechesis. The full Curriculum can be viewed online at the Diocesan website: www.dioceseoflacrosse.com / click on Office and Ministries / Catechesis.

I. Creed - Profession of Faith

Section one on the Creed pertains to what God, Our Heavenly Father, has revealed about Himself and His Plan for our salvation (saving us from sin) and sanctification (making us holy) through Jesus Christ His Son by the power of the Holy Spirit. God acts first; He continually calls out to us in love, inviting us into an intimate personal relationship. My response to His call is faith.

1. There is only one God. There are three Persons in one God: God the Father, God the Son, and God the Holy Spirit. We call the three Persons in one God the Blessed Trinity. God has no beginning and no end. Each of the three Divine Persons of the Blessed Trinity gives Himself totally to the others; because they perfectly love each other. They form a communion of Persons. (CCC 234, 232, 237)
2. God reveals to us in Sacred Scripture that there is only one God and He is a Trinity of Persons. Mt 3:13-17
3. The Blessed Trinity is a mystery of Faith. A mystery of Faith is a truth revealed by God that we cannot fully understand because of the limits of our minds and the greatness of God. A mystery of faith is reasonable. We can come to know the mysteries of Faith by studying creation, the Bible and what the Church teaches.
4. God is our Father Who loves us and cares for us. The Blessed Trinity created each person to be in communion with Himself. Only we, as human persons, are able to know and love our Creator. We are called to share by knowledge and love, in God’s own life. It was for this end that we were created, and this is the fundamental reason for our dignity. We are brought into the family of God through the Sacrament of Baptism. (We respect animals because they are God’s creatures but they do not have dignity – they do not have an immortal soul in which to know and love God.) (CCC 426, 356, 301, 759, 375)
Jeremiah 1:4-10 “Before I formed you in the womb I knew you...”
5. God created Adam and Eve in His image and likeness. He created Adam and Eve and the whole human race to know, love and serve Him so that we can be united with Him both here and forever in Heaven. Adam and Eve were united with God through sanctifying grace within their souls – a participation in God’s Divine Life. (CCC, 362-366, 356-357, 374-376, 1934) Genesis 1:26-27
6. God created everything to share in His wisdom, power and love. Consequently, God made all of creation with perfect order. In creation, we see rocks, plants, and animals that are part of the physical world. Angels are part of the spiritual world and human persons are part of both the physical and spiritual worlds, having a body and an immortal (spiritual) soul. (CCC 295, 299, 362-365)
1 Corinthians 6:19-20 “Do you not know that your body is a temple of the Holy Spirit?”
7. God the Father, God the Holy Spirit and angels are persons without bodies while human beings are persons with bodies. God the Son, Jesus Christ became a man, and therefore had a human body. (This is called the hypostatic union in which Jesus, a Divine Person with a divine nature took on a human nature). For the human person, it is the body through which we come to express our love and our feelings.

8. God gave Adam and Eve everything they needed to live with Him forever. But they disobeyed God. (Original Sin) God still loved them and promised that He would send a Savior to reunite us with God. God showed His love by entering into covenants with His people. A covenant is a sacred family bond.
9. Jesus is God. Jesus was born as man on the first Christmas as our Savior. (CCC 464, 233, 461, 463, 443)
10. Mary's "yes" to God to be the Mother of Jesus made our salvation possible. Since Mary is the Mother of Jesus and Jesus is God, we rightly call Mary the Mother of God. (CCC 494-495, 497, 509, 485, 723)
11. Jesus came to establish the New Covenant, not setting aside the Ten Commandments but calling us to perfection through living the Beatitudes. We may not think we are literally breaking any of the Commandments, but the Beatitudes help us to recognize sinful attitudes that may persist in our heart. In cooperating with God's grace, we are able to change sinful attitudes in order to live charity towards all.
12. Jesus suffered, died on the cross and rose on Easter Sunday for our redemption. Jesus did this to save us from the power of sin and death and to re-unite us with Himself. (CCC 612, 616, 619, 629)

The focus of the devotion to the Sacred Heart of Jesus is the immeasurable and all-merciful love of God expressed most perfectly in the outpouring of Christ's life on the Cross.

1 John 4:8 "God is love." A symbol of God's love is the Sacred Heart of Jesus. It is good to have an image of the Sacred Heart at home to remind us of Jesus' infinite love for us (CCC 478).

13. Jesus inaugurated the Church, the family of God, by preaching the Good News, instituting the seven Sacraments and establishing the Church with a structure. The structure consisted of the Twelve Apostles with Peter as the head. (CCC 763-766, 759, 1114) Mark 3:1-19 Jesus "appointed twelve" Matthew 16:13-20 Jesus said, "You are Peter, and upon this rock I will build My Church.
14. Forty days after the Resurrection, Jesus ascended to His Father, which we celebrate on the Ascension. Ten days later, Jesus sent God the Holy Spirit on Pentecost to remain with us until the end of time. Acts 1:6-12
15. At Pentecost the Holy Spirit strengthened the Apostles to imitate Christ. The Holy Spirit empowered them to administer the Sacraments, to teach what Jesus had taught them and to lead the Church. The Holy Spirit continues to be present in the Church today. (CCC 767, 747, 771-773, 1585, 780, 1076)
16. Jesus gave to the Apostles the power to bring God's mercy and forgiveness to all Christians. This power has been passed on to the priests and bishops, whom God has called and will continue to call, to carry on Christ's work of bringing people closer to God. (CCC 890-892) John 20:19-23
17. The Holy Spirit guides the shepherds of the Church so that they teach the truth as given to the Apostles by Jesus Christ. In addition, the Holy Spirit protects the Pope from error when teaching on faith and morals. The Holy Spirit protects the teachings of all the bishops when they are teaching in union with the Pope.
18. The teachings of Jesus are summarized in the Apostles' Creed. The Church that Jesus founded has four marks or defining characteristics: the Church is one, holy, catholic, and apostolic. (CCC 811-812)
19. We will all die someday. Therefore, we need to think about the Four Last Things: Death, Judgment, Heaven and Hell. At death, our souls leave our bodies. If a person has not loved God in this life and dies with mortal sin on his soul, he will not want to be with God. A soul in this state is in a place called Hell, which lasts forever.
20. If we have loved God in this life, we will be ready to love God forever. God will welcome us into Heaven, where we will be in complete communion with Him. Some will die in God's friendship but with their souls not yet ready to be with God because of the need for final cleansing of venial sins. Before they go to Heaven, they first go to Purgatory to be purified of any unconfessed venial sins and its effects.

II. Sacraments – Celebration of the Christian Mystery

Sacraments communicate God’s sanctifying grace, giving us a share in His Divine Life. The Sacraments unite us with Jesus Christ and strengthen us to remain in communion with Him. We are to approach the Sacraments with expectant faith and proper dispositions so as to receive the grace that Christ intends to give. Sanctifying grace transforms our hearts and should lead to a way of life that is lived in imitation of Christ.

1. The seven sacraments are efficacious signs instituted by Christ and entrusted to the Church, by which divine life is given to us. The Sacraments are our deepest encounters with Jesus on earth.

Sacraments of Initiation – New life in Christ

2. Through **the Sacrament of Baptism**, we are freed from sin and reborn as a Child of God, a member of the Church, the Family of God and sharers in her mission. (CCC 1213-1284, 1655)
John 3:1-5 Jesus speaks of the necessity for Baptism.
3. Through **the Sacrament of Confirmation**, we deepen our relationship with the Holy Spirit and He strengthens us to be a true witness of Jesus Christ. Confirmation is necessary for the completion of Baptismal grace. As a disciple of Our Lord, we are obliged to share the Faith by word and deed. (CCC 683-686, 1285-1321) Acts 2:1-8 Coming of the Holy Spirit at Pentecost
4. Through **the Sacrament of the Eucharist** we receive the Body and Blood of Christ, with His soul and His Divinity. Holy Communion increases the communicant’s union with the Lord, forgives his venial sins, and preserves him from grave sin. Jesus Christ is to be honored with the worship of adoration. (CCC 1413, 1416, 1418)
Mathew 26:26-30 The Last Supper
1 Corinthians 11:27-29 Reception of the Eucharist in the state of grace

Sacrament of Healing – Jesus, Physician of our Souls and Bodies

5. Through **the Sacrament of Reconciliation**, God forgives our sins and increases our spiritual strength. Our peace is restored in relationship with God, the Christian community, and one’s self. (CCC 1420-1498) Mathew 16:16-20 Jesus gives the apostles the power to forgive sins.
6. Through **the Anointing of the Sick**, the conferral of a special grace is given to those who are seriously ill, old, and/or close to death through Reconciliation, Anointing and Eucharist.

Sacraments in the Service of Communion– Directed towards the salvation of others

7. Through **the Sacrament of Holy Orders**, bishops, priests, and deacons continue the mission entrusted by Jesus Christ to His Apostles until the end of time. “The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching, by divine worship and pastoral governance.” (CCC 1592). Luke 22:14-20 The Last Supper

The bishop receives the fullness of the Sacrament of Holy Orders, which makes him the visible head of the particular Church entrusted to him. The Pope and the bishops who are in communion with him make up the Magisterium. The Magisterium is the living, teaching office of the Church, whose task it is to give an authentic interpretation of the word of God. The Magisterium ensures the Church’s fidelity to the teaching of the Apostles in matters of faith and morals. (CCC 85, 890, 2033, 888, 892)

8. **The Sacrament of Matrimony** is a covenant between one man and one woman for a lifetime, to show their love for one another, to have children, and to be a witness of the union of Christ and the Church. (CCC 1533-1535, 1601-1666) Mathew 19:6 What God has joined together

The dedicated single life is the vocation by which God calls some people to serve others by being single and/or living in community. Living out the unfolding of baptismal grace, people called to this life may choose to be a sister, nun, brother, monk, hermit, consecrated virgin, or a single person.

III. Life In Christ

Section three is about how we should respond to God by the way we live. As His children, we should live as God has asked. The moral life is not an arbitrary list of rules but God’s laws of love for our own good.

1. God is love. Since we are created in the image and likeness of God and He loves us, He wills that we love ourselves. We show love for our soul by striving for holiness through loving God and our neighbor. We show love for our body by proper hygiene, by protecting it from harm and through modesty. Modesty is decency in thoughts, words, deeds, and in dress. Immodesty in dress unveils that which should remain hidden, and draws consideration away from the person to the body through focusing attention on one part of the body. Due to the effects of original sin, immodesty can result in tempting another to lust, to view the person as a sexual object.
2. Jesus’ two-fold Law of Love is a command to love God and to love others as Jesus has loved us. When we love others and ourselves we are doing what God wants us to do. God asks us to love our neighbor even as He loves us, and forgive others as Jesus forgives us.
3. God gave Moses the Ten Commandments (Exodus 20:1 -17). The Ten Commandments are God’s laws of love that guide us to love God and our neighbor. The Holy Spirit strengthens us to be faithful to God’s love by living according to the Commandments. Jesus’ two-fold Law of Love sums up the Ten Commandments. Students should memorize each commandment and understand their meaning in a manner that applies to their life.
4. God created us with an internal guide to help us determine which actions are good and which actions are bad. This is known as our conscience. The voice of conscience calls us “to love and to do what is good and avoid what is evil.” Our conscience must be properly formed or taught. To form our conscience we must look to the Bible, to Church Teaching based upon Scripture, and to the reason for each of the Ten Commandments. (CCC 1776, 37, 1783-1785) It is important to examine our conscience and pray a sincere Act of Contrition every night.
In examining our conscience, we ask ourselves:
 - What did I do today that pleased God?
 - Did I pray to God today?
 - Did I listen to and obey my parents and teachers?
 - Was I kind to everyone or how was I selfish?
 - Focus on one area of weakness and ask Jesus to help you avoid the near occasion of sin.
5. Sexuality affects all aspects of the human person. God gave us the Sixth Commandment to guide us in our actions and the Ninth Commandment to guide us in our thoughts and desires. We need to protect our mind by guarding the five senses to prevent images that could lead to sin. The pleasures and joys of human sexuality are reserved for marriage because, in this Sacrament, the spouses are united before God in a life-long commitment of self-giving love. God provides the spouses with the graces they need to be faithful to this commitment.
6. The proper integration of sexuality within the person is called chastity, which is a virtue or good habit. The virtue of chastity is about saying “yes” to God. We desire to follow His plan for authentic love and personal dignity by treating each person as a child of God with complete respect. Chastity requires that we practice self-denial and self-control by submitting any sexual desires to love and respect towards another person. (CCC 2331-2347)
7. Jesus wants us to love one another – to will what is good for another. Outside of marriage, passionate kissing and petting is harmful and risky behavior because it leads to greater sin. It puts our relationship with God, one another, and our parents at risk. It also risks our emotional health and physical health. It is not loving to put someone at risk. It is loving to do what is best for someone even if you desire something that might not be best for them.

8. Temptations are the enticement to sin. Temptations are not sin unless we give into these desires. When we experience temptations of any kind, we should pray to God to help us overcome them. He will give us the grace that we need to practice self-control, to be faithful to daily prayer, to use the Sacrament of Confession regularly, to enjoy friendships, to develop hobbies, and to turn to parents or other wise adults for advice.
9. There are two kinds of sin: *venial* sins and *mortal* sins. Venial sins are less serious sins but they wound our friendship with Jesus. Most sins are venial sins. However, all sin is serious because sin offends God. Mortal sins are deadly. They destroy our relationship with Jesus by saying no to Him. We lose the life of God (sanctifying grace within our soul) if we commit a mortal sin. If we die with mortal sin on our soul, we cannot go to Heaven because, through our choices, we have desired to separate ourselves from Him.
Examples of mortally sinful actions: Serious offenses against God include blasphemy (saying hateful things against God) and failing to attend Sunday Mass due to your own fault. Serious offenses against neighbor include stealing and lying.
Examples of less sinful actions: Less sinful actions against neighbor include being unkind to someone, not obeying parents immediately, being lazy with homework.
10. In Baptism God has given us the Theological Virtues (faith, hope, charity) and the Gifts of the Holy Spirit (wisdom, fortitude, knowledge, fear of the Lord, right counsel, understanding, piety) to live our dignity as children of God. The Theological Virtues dispose us to live in a relationship with the Blessed Trinity. The moral life in living and making choices as a Catholic is sustained by the Gifts of Holy Spirit. God has given us everything we need to be faithful to Him.

IV. Prayer Life

Prayer is an essential way we respond to God who loved us first. Prayer is necessary if we are to know God personally and to do His will. In order to know God and His specific plan for our lives, we must take time to pray, that is to talk, listen and be with God and His Family, the Church. Praying is essential for growing as a child of God in the Family of God. A life without prayer is like a life without breath.

1. “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.” Prayer is the living relationship of the children of God with their Father, with His Son Jesus Christ and with the Holy Spirit. We are called to pray every day with our families. Prayer is required of us by the First Commandment. (CCC 2559, 2659-2660, 2565, 2615) Prayer is a gift from God. God longs for us and calls us to respond to His love in prayer everyday. He gives us the strength (grace) to respond to that call.
2. The Holy Spirit teaches us how to pray and helps us to pray with our heart which strengthens our relationship with Jesus. (CCC 2650, 2670, 2672, 2657)
3. Daily prayer and living the Christian life are inseparable. Doing the will of God and reaching Heaven is only possible through prayer. We cannot forgive enemies, understand suffering, and love God above all things, without prayer.
4. The Bible is the written Word of God and has an important place in Church, but should also be prayerfully read and meditated upon in the classroom and at home. The Gospels are the most important part of the Bible because they tell us about Jesus’ life, teaching, and how His death and resurrection saved us from sin and united us to Himself. “Praying with Scripture” is a great way to help young people develop a love for God’s Word and can be found on the Diocesan website: www.diocesoflacrosse.com / Click on Office and Ministries / Catechesis.
5. The memorization of basic prayers offers an essential support to the life of prayer, yet it is also important to help students savor their meaning. (CCC 2688) Children should be able to recite the following:

Sign of the Cross

Apostles’ Creed

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| Our Father | Prayer to prepare for Mass |
| Hail Mary | Prayer of thanksgiving after Holy Communion |
| Glory Be | The Acts of Faith, Hope and Love |
| Act of Contrition | Morning Offering |
| Daily Examination of Conscience and Prayer of Thanksgiving in the evening | |
| Prayer to the Holy Spirit to know one's sins and to be sorry for them | |

6. God hears every prayer that we make and answers every prayer in a way that is best for us even if we do not always understand God's ways. He is always faithful and is with us through all our joys and sorrows.
7. The Mass is the highest form of prayer. At the Mass, the bread and wine are changed into the Body and Blood of Jesus. The Holy Eucharist is the deepest encounter with God on this earth because we are able to be in communion with Jesus Christ. We need to participate fully in mind and heart in the prayers of the Sunday Mass by praying and singing.
8. The different expressions of prayer are vocal prayer, meditation and contemplation. There are four forms of prayer: Adoration (praise and blessing), Contrition (repentance), Thanksgiving (gratitude), and Supplication (asking God for things). This is the acronym ACTS: adoration, contrition, thanksgiving and supplication. In all prayer, we are lifting up our hearts and minds to God.
9. We know how much Jesus loves us because He allowed Himself to be crucified so that our sins could be forgiven. One way to remind ourselves of His great love is to pray in front of a Crucifix.
10. An important way to return Christ's love is to be devoted to His Sacred Heart. The enthronement to the Sacred Heart in the home is bound essentially to the Holy Eucharist, for it aims to bring Christ, truly present on the altars of sacrifice and in the tabernacles of our parish churches, into our homes. It aims to link the altar and tabernacle of the parish church with the places of prayer and devotion in the home. We can enthrone the image of the Sacred Heart of Jesus to signify that Christ is the One who gives inspiration and direction to each member of the household and to students in the classroom.
11. It is important to visit Jesus in the Blessed Sacrament as proof of gratitude, an expression of love, and a duty of adoration toward Christ Our Lord. It is appropriate to be quiet when visiting a Catholic Church because Jesus is present in the tabernacle and we want to speak to and listen to Him. We also want to show respect for those who are praying in Church by maintaining an atmosphere of prayerful silence.
12. Young people should develop a habit of personal prayer both in the morning and the evening, encouraged by parents at home. Personal prayer should be fostered through brief silent meditation, prayer with Scripture, spontaneous prayer, and "listening" to the Holy Spirit.
13. God reveals our personal vocation through the deepest desires of our heart, through the circumstances of life, and through conversations with people we trust. Quiet prayer provides the opportunity to reveal the manner of serving others that will bring the greatest personal joy and fulfillment. Our personal vocation is the means by which we draw closer to God. A vocation does not just concern the individual person because a vocation involves serving others and building up the Church, the family of God. We should pray for the grace to serve God in our vocation with an undivided heart.
14. Sacred images, statues, saints' pictures, a Crucifix, holy water, and the Rosary are reminders of God's presence in our lives and they help us to pray. It is important to have these blessed objects in our home and to pray before the image of the Sacred Heart and/or Crucifix to be mindful of God's love for us and His constant presence in our lives. Quiet time in prayer spent alone with Our Lord before the tabernacle where He is always present can be of great comfort and consolation to our youth.

Recommended Prayer Books

U Got 2 Pray, Father Stan Fortuna, Our Sunday Visitor
The Pieta Prayer Booklet, MLOR Corporation
Pure Faith, A Prayer Book for Teens, Catholic Answers (888) 291-8000