

DIOCESE OF LA CROSSE

Throughout the year, teachings points that are **bolded** are to be introduced in this grade level.

GUIDELINES Grade 7

<i>I. Creed - Profession of Faith</i>	SADLIER <i>We Live Our Faith</i> Chapters:	
	Volume I	Volume II
1. Present the God’s Plan of Salvation History.	7	1, 19
2. There is only one God. There are three Persons in one God: God the Father, God the Son, and God the Holy Spirit. The three Persons in one God is 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)	3	1
3. God reveals to us in Sacred Scripture that there is only one God and He is a Trinity of Persons.	3	1
4. God shows His merciful love by drawing good out of evil.	4, 7	
5. We can think of God the Father as our Creator, God the Son as our Teacher and Savior and God the Holy Spirit as our Helper but all three Divine Persons create, teach, save and help together. 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.	1, 2, 3, 4, 5, 6	1
6. 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, 2014)	1, 3, 14	1, 19
7. 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)	1, 2, 7	1
8. 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)	7	
9. 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. (CCC 468, 480-483)	8	
10. 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 to His people by entering into covenants with them. A covenant is a sacred family bond: “He will be our God and we will be His people.”	4, 7	1

11. Jesus is God. Jesus was born as man on the first Christmas as our Savior.	8 + <i>Advent</i> p. 277 + <i>Christmas</i> p. 281 (Seasons and Celebrations)	<i>Advent</i> p. 277 + <i>Christmas</i> p. 281 (Seasons and Celebrations)
12. 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)	7, 23	8, 24
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)	9, 11, 13, 14, 15, 20	23
14. Jesus came to establish the New Covenant, not setting aside the Ten Commandments but perfecting them and calling us to perfection through living the Beatitudes. The Beatitudes help us to reflect on our attitudes behind our actions to help us live charity towards are neighbor.	9	3
15. 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.	11, 12 + <i>Triduum</i> p. 289 + <i>Easter</i> p. 293 (Seasons and Celebrations)	<i>Triduum</i> p 289 + <i>Easter</i> p. 293 (Seasons and Celebrations)
16. 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. (CCC 665, 731-732, 233)	12 + <i>Ascension</i> p. 297 (Seasons & Celebrations)	<i>Pentecost</i> p. 297 (Seasons & Celebrations)
17. 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. Pentecost is when we celebrate the birth of the Catholic Church. (CCC 767, 747, 771-773, 1585, 780, 1076)	6, 12, 15	7, 19, 21, 24, + <i>Pentecost</i> p. 297 (Seasons & Celebrations)
18. The Holy Spirit has been present throughout all of history: The Holy Spirit inspired the Old Testament prophets; through the power of the Holy Spirit Mary conceived Jesus; the Holy Spirit descended upon Jesus in the form of a dove at His Baptism; the Holy Spirit came to the Apostles on Pentecost to strengthen them supernaturally to manifest publicly the Catholic Church. This included preaching the Gospel, celebrating the Sacraments and governing the people in the practice of the Faith. Moreover, the Holy Spirit continues to be present in the Church today. (CCC 743-747)	6	7, 19, 21, 24, + <i>Pentecost</i> p. 297 (Seasons & Celebrations)
19. Jesus chose Peter as the leader of His Church and made him the first Pope. Furthermore, 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)	6, 11, 15, 20	23
20. 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 and the Church from error when, as the leader of the Church, he defines doctrines (Church teachings) on faith and morals. Furthermore, the Holy Spirit protects the teachings of all the other bishops when they are teaching in union with the Pope. (CCC 888-892, 861-862)	6	23

21. Jesus commissioned the Apostles to hand on the teachings that He had given them while He was with them. The teachings of Jesus are summarized in the Apostles' Creed. The Church that Jesus founded has four marks or defining characteristics, which are expressed in the Nicene Creed: the Church is one, holy, catholic, and apostolic. (CCC 811-812, 880-887)	12, 15, 20 + <i>Prayers and Practices</i> pp. 305-6	21+ <i>Prayers and Practices</i> pp. 305-6
22. We will all die someday. Therefore, we need to think about the Four Last Things: Death, Judgment, Heaven and Hell. (CCC 1059, 1021-1029, 1038-1041) At death, our souls leave our bodies. 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. (CCC 1053)		
23. 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. (CCC 1054, 1030-1032)	12	
24. 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. (CCC 1056-1057, 1033-1037)	12	

II. Sacraments – Celebration of the Christian Mystery

1. Our Lord Jesus Christ is High Priest and unique mediator between God and man. Priests and bishops act in the person of Christ (<i>in persona Christi</i>) and give to us the sacraments. (CCC 1548)	13	20, 22
2. Due to the effects of original sin, we have a weakened human nature (an inclination toward sin) and therefore we need sanctifying grace (a participation in God's Divine Life) to know, love and serve God. Sanctifying grace is received in the sacraments. (CCC 1116-117, 1129, 1263-1264)	1, 13	1
3. The seven sacraments are efficacious signs instituted by Christ and entrusted to the Church, by which divine life is given to us. We need all seven of the Sacraments. (CCC 1114-1116, 1123, 1127, 1129-1134) a. the seven Sacraments are words and actions instituted by Jesus b. Jesus gave them to the Church (the Family of God) beginning with Peter and the rest of the Twelve Apostles (cf. Mt 16:19ff, 18:18, 28:16-20) c. efficacious (do what they say, not simply represent) because Jesus works through, with and in these actions, things and words (matter and form) d. in the sacraments we receive the grace of God's life (sanctifying); we receive the grace of God's help at all other times (actual) grace is necessary to be freed from sin (salvation) and to grow in holiness (sanctification)	13	1, 21, 22
4. The sacraments are our deepest encounters with Jesus on earth. Through the sacraments we have <i>communion</i> with Jesus – we are united with Him.	13	22
5. The ministerial priesthood (ordained bishops and priests) and the common priesthood of the faithful participate, each its own way, in the priesthood of Christ. However, they differ essentially. Through the celebration of the Sacraments, priests exercise their ministerial priesthood in service to the laity. The common priesthood of the faithful is exercised by a life of Faith, Hope and Charity, responding to the interior promptings of the Holy Spirit. (CCC 1547)	14, 18	23
6. The source of the Sacraments is Jesus love for the Father and us, which He showed by His death on the Cross. Jesus' suffering (passion), Death, Resurrection from the dead and Ascension into Heaven, that is called the Paschal Mystery, destroyed our death and restored our life (CCC 1067).	12, 13	4, 19, <i>The Liturgical Year</i> p. 274 (Seasons & Celebrations)
7. The sacraments are ordinarily celebrated in a church where the family of God comes together as a community to worship Him. The church is a house of God and is sacred especially because Jesus is offered on the altar in the sacrifice of the Mass and is present in the tabernacle. (CCC 1181, 832, 1379)		

<p>8. Sunday is the Lord’s Day. It is the day that Jesus rose from the dead and for this reason, we are to attend Mass and devote time to family, leisure, rest and works of charity. (CCC 2184, 2172)</p>	<p>16 + <i>The Liturgical Year</i> p. 273; <i>Ordinary Time</i> p. 301 (Seasons & Celebrations)</p>	<p><i>Ordinary Time</i> p. 301 (Seasons & Celebrations)</p>
<p>9. The psalms, and the Old Testament and New Testament readings are used in the celebration of the Sacraments.</p>	<p>13</p>	
<p>10. Liturgy includes the seven Sacraments with the Holy Eucharist as the center and source of the Sacraments, the Liturgy of the Hours, the liturgical year and sacramentals. The Liturgy of the Hours consists of praying the Psalms. It is making the day holy in praying through Christ our Lord. Priests and consecrated persons pray the Liturgy of the Hours at specific times of the day. The lay faithful are invited to participate in this prayer of the Church. (CCC 1174-1178, 1168-1173, 1667) Liturgy means the participation of the people of God in the work of God. The liturgy celebrates the work of Christ in redeeming us by calling us, saving us, blessing us, sanctifying us (making us holy) and giving glory to our Heavenly Father. The work of the people is joined with Christ through our response of thanksgiving, praise, worship, adoration, sacrifice, intercession and giving glory to our Heavenly Father in the liturgy. (CCC 1069-10790)</p>	<p>13, 24 + <i>The Liturgical Year</i> p. 273 (Seasons & Celebrations)</p>	<p>22</p>
<p>11. The liturgical year celebrates the life of Christ, and also honors Our Lord and the Blessed Virgin Mary with special feasts, as well as commemorating the martyrs and the saints. There are holy days of obligation, solemnities, feast days and memorials. (CCC 1168-1172)</p>	<p><i>The Liturgical Year</i> p. 273 (Seasons & Celebrations)</p>	<p><i>The Liturgical Year</i> p. 273 (Seasons & Celebrations)</p>
<p>Sacraments of Initiation – New life in Christ</p>		
<p>A. 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)</p> <p>1. Through Baptism we receive:</p> <ol style="list-style-type: none"> a. Cleansing from original sin and forgiveness of all personal sin committed before Baptism. b. Sanctifying grace (a share in the life of the Blessed Trinity), which makes us children of God, members of the Body of Christ, and temples of the Holy Spirit and co-heirs of the Kingdom. c. An indelible mark on our souls (can never be repeated or removed). The Gifts necessary to live as children of God. (CCC 1265-1266) (three Theological Virtues - CCC 1813, seven Gifts of the Holy Spirit - CCC 1831) (effects: CCC 1262-1274, 1279-80) <p>2. Through Baptism, we receive the three Theological Virtues of Faith, Hope and Charity. These virtues come from God and lead us back to Him. The theological virtues are the foundation of the Christian moral life. We also receive the seven supernatural Gifts of the Holy Spirit, which are wisdom, understanding, right counsel, fortitude, knowledge, piety, and fear of the Lord. These supernatural gifts are given for personal growth in holiness and to sustain the moral life. (CCC 1265-1266, 1812-1813, 1830-1831)</p> <p>3. The symbols of Baptism are: baptism with water, anointing with oil of catechumens and chrism, the clothing of the white garment and the reception of the candle lit from the Easter candle. (CCC 1234-1245)</p> <p>4. The Church gives us the rite of Baptism and its symbols: The students should be taught the Rite of Baptism and the symbols used as found in the Sacramentary. (symbols: CCC 1234-1245)</p>	<p>14, 20</p>	<p>21, 22</p>

<p>B. 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 word and deed. (CCC 683-686, 1285-1321)</p> <p>1. Confirmation:</p> <ul style="list-style-type: none"> • Brings an increase and deepening of baptismal grace • Gives the Holy Spirit in order to root us more deeply in the divine filiation • Incorporates us more firmly into Christ • Strengthens our bond with the Church • Associates us more closely with her mission • Helps us bear witness to the Christian faith in words accompanied by deeds (CCC 1316-1317, 1302-1303) <p>2. The signs and rite of Confirmation (CCC 1293-1301, 1320), its necessity (CCC 1486-90, 1497), its effects (CCC 1302-05, 1316-17), and who may receive (CCC 1306-1311, 1319).</p> <p>3. The bishop is the ordinary minister of Confirmation, but priests may also confirm. (CCC 1312-1314)</p> <p>4. Like Baptism, Confirmation imprints an indelible spiritual mark on one's soul thus Confirmation may only be received once and remains forever. (CCC 1121, 1317, 1295-1296)</p> <p>5. The Holy Spirit is a Divine Person – the third Person of the Blessed Trinity, the Lord and Giver of Life, but we use symbols to understand who the Holy Spirit is. These symbols include wind, breath, water, oil (anointing), fire, cloud and light, seal, hand, finger of God, and a dove. (CCC 691-701)</p>	15	20, 22
		22

<p>C. 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) 1. Jesus told us unless we eat of His Body and drink of His Blood we shall not have eternal life. He gave us His Body and Blood at the Last Supper when He commanded the Twelve Apostles to celebrate this memorial until His return. (John 6:51ff; CCC 1406, 1337)</p>	11, 16 + <i>The Mass</i> p. 309	22
2. The Eucharist is the Church’s highest prayer. (CCC 1407)		4, 20
3. Know that even though the bread (host) and wine looks like ordinary bread and wine after the consecration, it is really Jesus’ Body, Blood, Soul and Divinity. He is really there. Holy Eucharist is the Bread of Life, that is, the living risen Lord. (Transubstantiation) (CCC 1413) 4. The Eucharist is the memorial of Christ’s Passover, that is, of the work of salvation accomplished by the life, death, resurrection of Christ, the one historical event made present by the liturgical action. (CCC 1409) 5. In the celebration of the Eucharist, Jesus acts through the priest and is truly present (Body, Blood, Soul and Divinity). (CCC 1410, 1413) 6. Only a bishop and a priest through the power of the Holy Spirit can consecrate bread and wine so that it becomes the Body and the Blood of Jesus. (CCC 1120) 7. What is necessary to receive the Eucharist? <ul style="list-style-type: none"> • Must be free from grave (mortal) sin (CCC 1385, 1415) A person in the state of mortal sin must not receive Holy Communion till he/she is able to receive forgiveness in the Sacrament of Confession / Reconciliation. If a person dies in the state of unrepented mortal sin, he/she cannot enter Heaven as mortal sin is choosing against God. (CCC 1415) 	11, 16 + <i>The Mass</i> p. 309	10, 22
<ul style="list-style-type: none"> • Must observe the fast required by the Church, specifically not to eat or drink anything other than water for one hour before Holy Communion (CCC 1387) • Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment. (CCC 1387) 8. Jesus addresses an invitation to us, urging us to receive Him in the sacrament of the Eucharist. To respond to this invitation we must <i>prepare ourselves</i> for so great and so holy a moment. Before Mass when we kneel down in the pew, it is good to: <ul style="list-style-type: none"> • close our eyes and remember that Jesus is truly present in the tabernacle. • ask the Holy Spirit to help us to pray, letting go of all distractions and plans. • pray, slowly, an Our Father or another prayer to prepare for Mass. (CCC 1385, 2670) 9. Jesus is present in the Church, even after Mass, because the consecrated hosts are kept in the tabernacle. We may be with Jesus and adore Him in the church even outside of Mass. (CCC 1377-1381)		

Sacrament of Healing – Jesus, Physician of our Souls and Bodies		
<p>A. 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)</p> <ol style="list-style-type: none"> 1. The spiritual effects of the Sacrament of Penance are: <ul style="list-style-type: none"> • reconciliation with God by the which the penitent recovers grace • reconciliation with the Church • remission of the eternal punishment incurred by mortal sins • remission, at least in part, of temporal punishments resulting from sin • peace and serenity of conscience, and spiritual consolation • an increase of spiritual strength for the Christian battle. 2. Sin is primarily turning away from God (an offense against God) that damages our relationship with Him, and at the same time, damages the Church and our relationship with others (CCC 1440, 1849-1852, 1443-1445) (2 Cor 5: 18-21) 3. There is mortal (deadly) and venial sin. Mortal sin is a serious disobedience to God’s laws of love that destroys the Divine Life of God in the soul (loss of sanctifying grace). It results in the loss of charity and constitutes a break in our relationship with God. For a sin to be mortal, three conditions must be present: serious matter, full knowledge of the evil act, and full consent of the will. Mortal sin completely separates us from God. Venial sin is breaking a commandment in a less serious matter that wounds our relationship with Him. (CCC 1855, 1857, 1855-1864, 1455-1458). 4. The guaranteed way to be reconciled with God after committing a mortal sin is the Sacrament of Reconciliation. When we are sorry and seek forgiveness through the Sacrament of Reconciliation, God forgives us. Contrition is sorrow for sin and a firm commitment not to sin again. (CCC 1496-1497, 1451, 1456) 5. A priest can never reveal what is heard in confession. There is no exception. This is called the sacramental seal of Confession. (CCC 1467) 6. Five steps to make a good confession: (CCC 1491-94) <ol style="list-style-type: none"> 1) Pray to the Holy Spirit to help me know my sins (examination of conscience) (CCC 1448, 1454) 2) Pray for the grace to be sorry for my sins (CCC 1448, 1451) 3) Make up my mind not to sin again (contrition) (CCC 1448, 1451) <p>Contrition involves sorrow for sin and firm purpose to change.</p> <ol style="list-style-type: none"> 4) Go to confession <ol style="list-style-type: none"> a) Make the Sign of the Cross. b) Tell my sins to the priest. (Each mortal sin must be confessed – trying to remember the number of times the sin was committed). (CCC 1448, 1456, 1495) c) Listen to the guidance of the priest to help me break sinful habits. d) Pray the Act of Contrition (with true sorrow and a firm purpose to change). e) Prayerfully listen to the words of absolution: God, the Father of mercies, through the death and the resurrection of His Son has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit. Amen. (CCC 1449) 5) After leaving the confessional, pray or do the penance the priest gives you and thank God for forgiving your sins. The penance given by the priest is an act (such as a prayer or an act of charity) whereby the sinner makes amends for sin, especially in reparation (to show sorrow for) to God for offenses against Him. (CCC 1459-1460) 7. Understand that the Sacrament of Confession / Reconciliation is important for preparing to receive the other sacraments, especially the Eucharist. We must be in the state of grace to receive the Holy Eucharist. Mother Church encourages us to frequent the Sacrament of Confession on a monthly basis. (CCC 1415, 1421, 1468-1470) 8. Confession of venial sins is strongly recommended by the Church. <ol style="list-style-type: none"> 1) The regular confession of our venial sins helps us 2) form our conscience 3) fight against evil tendencies and break sinful habits 4) allows Christ to heal the wounds of our sins 5) helps us to progress in the life of the Spirit (CCC 1457-1458) 	17	1, 2, 22

<p>B. 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.</p>	17	22
<p>Its full celebration includes Reconciliation, Anointing and Eucharist. The name “Viaticum” is given to the Eucharist for those who are about to leave this life, so that Jesus is with them as they pass from this world to the Father. (CCC 1420-21, 1499-1532)</p> <p>1. The celebration of the Anointing of the Sick consists essentially in the anointing of the forehead and hands of the sick person, the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of the Sacrament. (CCC 1531)</p> <p>2. The special grace of the Sacrament of the Anointing of the Sick has as its effects:</p> <ul style="list-style-type: none"> a) the uniting of the sick person to the passion of Christ for his own good and that of the whole Church (We are able to offer up our sufferings in union with Christ) b) the strengthening, peace and courage to endure in a Christian manner the sufferings of illness or old age c) the forgiveness of sins, if the sick person was not able to obtain it through the Sacrament of Penance d) the restoration of health, if it is conducive to the salvation of souls e) the preparation for passing over to eternal life (CCC 1532) <p>3. The Anointing of the Sick gives the person the strength to be sorry for sin and to resist temptation so that our friendship with God can be stronger now and at the moment of death.</p>		
Sacrament of Service – Directed towards the salvation of others		
<p>A. 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. There are three degrees: bishop, priest and deacon. (CCC 1533-1600)</p> <p>confers an indelible spiritual mark (like Baptism and Confirmation)</p> <p>bishops are successors of the Apostles; they lead the Church; they are to teach the Faith and administer the sacraments; they ordain priests and deacons to help them</p> <p>deacons are ordained for tasks of service; they are never able to administer the sacraments of Confirmation, Eucharist, Reconciliation, or Holy Orders (CCC 1596)</p> <p>1. “The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the ‘common priesthood of the faithful’” (CCC 1591).</p> <p>2. “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).</p> <p>3. The bishop receives the fullness of the Sacrament of Holy Orders, which integrates him into the Episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the Apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter. (CCC 1594)</p> <p>4. 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, whether in its written form (Sacred Scripture), or in the form of Tradition. 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)</p>	18, 19, 2	22, 23 23 7
<p>B. 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. Just as we are made in the image and likeness of God, so the family is an image and likeness of the Family of God, the Church. (CCC 1533-1535, 1601-1666)</p>	18	22
<p>C. The dedicated single life is the vocation by which God calls some people to serve others by being single and/or living in community. These people live out the unfolding of baptismal grace. People called to this life of service may choose to be a sister, nun, brother, monk, hermit, consecrated virgin, or a single person. (CCC 1618-1620)</p>	19	23

III. Life In Christ

Love		
1. God is love. God reveals His love through creation. God created us in His image and likeness and loves each person completely. We are children of God, Who is our loving Father. (CCC 220-221, 2083, 2086, 1701-1703)	4	1
2. 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 dress, thoughts, words and deeds. It means refusing to unveil that which should remain hidden due to the effects of original sin. (CCC 356-357, 2521-2524, 1264, 2514)		1, 5
3. Since all people are created in the image and likeness of God and He loves each person, He wills that we love all people. To love means to will the good of another. In order to be able to love another, we need to be selfless instead of selfish. Jesus wants us to treat others with kindness. (CCC 357, 1766, 2447, 2262)	3, 4, 5	1, 5, 6
Law of Love		
1. 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. (CCC 1823-1825, 1844, 1970, 2196, 218-219)	3	3, 4
2. God gave Moses the Ten Commandments (Exodus 20: -17). The Ten Commandments are God's laws of love that guide 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. (CCC 2056-2057, 2060-2063, 2067, 2072-2074, 2083,1724)	4	3, 4
Living by the Ten Commandments - God's laws of love		
The First Commandment: There is only one God. You shall not have other gods besides Me. (CCC 2083) Because God created us, keeps us in existence every second and we depend on Him for everything, we must give Him proper worship as the one true God and Creator of all things. We worship other "gods" when we treat our possessions like gods: when we want more and more, when we are stingy, or by making a god out of popularity by even doing something we know to be wrong just to be popular.		4
The Second Commandment: God's name is Holy. You shall not use God's name in vain. (see Moral Life #4 and 5) (CCC 2142)		4
The Third Commandment: Remember to keep God's day holy. God did not need to rest but He knows that we need to rest and be strengthened by receiving Him in Holy Communion each Sunday (CCC 2181-2185). Since we are followers of Jesus, Sunday is our day of prayer dedicated to God and rest from any unnecessary work. Above all, we must actively participate in the Mass on Sunday (or Saturday evening) and other Holy Days.		4 + <i>Ordinary Time</i> p. 301 (Seasons & Celebrations)
The Fourth Commandment: Honor your father and mother. We are to <i>love</i> our parents, to <i>respect</i> our parents and to <i>obey</i> our parents.		5
The Fifth Commandment: You shall not kill. We are to take care of our body and our soul and respect and honor the body and soul of others. We are to treat others with kindness, no matter what they look like, what they wear etc. (CCC 2258). We can deeply hurt someone through gossip, ignoring him/her or making fun of him/her. These things strike at a person's dignity.		5
The Sixth Commandment: You shall not commit adultery. The Seventh and Ninth Commandments forbid unfaithfulness in marriage. (CCC 2331) We are to treat each person as a beloved child of God: with complete respect for his/her dignity. The Lord wants us to enjoy good things. We are to listen to, read and watch things that are good and pure, things that do not make us feel uncomfortable. Would Jesus think this was good for you to watch this program or read this book? Is it something that has to be whispered about? If it is, then you should probably stay away from it. Fill your mind with everything that is good and pure.		5, 6
The Seventh Commandment: You shall not steal.		6

The Eighth Commandment: You shall not lie. (CCC 2464)		6
The Ninth Commandment: You shall not covet your neighbor's wife. (CCC 2514) We are to be pure in thought, word and deed. "Purity requires <i>modesty</i> . Modesty means refusing to unveil what should remain hidden. Modesty is necessary due to the effects of original sin. We can be tempted to use other people. Teaching modesty to children and adolescence means awakening in them respect for the human person" (CCC 2521-2524).		6
The Tenth Commandment: You shall not covet your neighbor's goods. (CCC 2534)		6
Conscience		
1. 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 Word of God and to the knowledge and practice of the Ten Commandments. (CCC 1776, 37, 1783-1785) Questions to ask before making a decision: <ul style="list-style-type: none"> • Would this decision go against the Ten Commandments? • Will the results of this decision be good for me, my family, my friends? • Will my decision hurt anyone? • Would I make the same decision if my parents were involved? • How would Jesus guide me in this decision? 	17	1, 2
2. God gave us a conscience so that we could know right from wrong according to the law written on our heart. The law written on our heart is called the natural law. (The natural law is principally expressed in the Ten Commandments) (CCC 1955-1956).	17	1, 2
3. In addition, God has given us free will and the dignity of choice. We seek to live by God's law because of God's love for us in which He warns us what is necessary to bring us real happiness. Furthermore, Jesus gave us a higher calling, that of living the Beatitudes. Jesus always gives us the grace we need to meet His commands.	7,9	1, 3
4. Even though we basically know in our hearts what is right and wrong, it is hard to avoid what is wrong and do what is right. This is why God teaches us about right and wrong through the Bible, the Church, and personal prayer. This is why it is important for us to listen to God in prayer and let God help us to make up our mind what to do (conscience) (CCC 1785-1787). 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? <ul style="list-style-type: none"> • 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? • Pick one thing that you will ask Jesus to help you to avoid. 	17	2
5. In desiring to follow Christ, we are called to live according to the Beatitudes. Through the Beatitudes, we become poor in spirit, recognizing that God is the source of all that we are and have. Consequently, we want to place Him first in our lives. We seek to be generous with all the gifts God has given us as well as respecting other people's property (Stewardship). (CCC 1716-1717)	9	3
6. God has given us the Theological Virtues, the Moral Virtues and the Gifts of the Holy Spirit to live our dignity as children of God. The Theological Virtues lead us to believe and hope in God and love Him and our neighbor. The moral virtues govern our actions to practice the good toward our neighbor. Modesty is a moral virtue that guides how one respects the dignity of other persons. The virtue of chastity helps us freely love and respect others as images of God. It requires self-mastery and self-discipline. God calls us to the practice of chastity so that we can imitate the purity of Christ. The Holy Spirit dwelling in our hearts makes it possible to imitate Christ. (CCC 1814, 1817, 1822, 1804, 2522, 2337-2345).	20	4, 5, 6, 20

7. "Sexuality affects all aspects of the human person in the unity of his body and soul." 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 should protect our mind by guarding the five senses to prevent images that could lead to sin. (CCC 2332)		5, 6
8. God surrounds the use of our sexuality with laws to ensure their rightful use. It is important to use our sexuality according to the will of God, who created and loves our nature. 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.	18	5, 6
9. Due to the effects of original sin, we can be tempted to use others as objects for pleasure. Any relations before marriage lowers our perception of our dignity as a person is giving himself/herself to another without any lasting commitment before God. This leads to guilt, depression, misery, spiritual blindness, selfishness, and unwanted pregnancies.		5, 6
10. 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)		5, 6
11. The virtue of chastity blossoms in friendship." The important question at this time is "Do I have good friends" and "What is good for this friend?" Those questions replace the question: How far can I go before it is very serious sin that affects my emotional, spiritual and physical health?" (CCC 2347)		5
12. 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.		5
13. Temptations are the enticement to sin from the devil, from what we see and hear, or inner desires from within us. 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 keep ourselves pure and chaste, we must: practice self-control so we can grow in the virtue of temperance, be faithful to daily prayer, use the Sacrament of Confession regularly, enjoy hobbies, go in groups of friends to different events and turn to your parents or other wise adults for advice. (CCC 2338-2342)		6
Sin/Choices		
1. There are good (virtuous) and bad (sinful) choices. Right choices are the way we love God, others and ourselves. This is how we grow in holiness. Sinful choices are acts of selfishness. Sins wound us personally as well as our relationship with God and others. (CCC 1852-1853, 1849-1850)	7, 17	1
2. We commit sin when we are disobedient to God by breaking His laws. We have a weakened human nature and a tendency to commit sins because of the effects of original sin. That means we fall into sin very easily. We are tempted to sin by others, Satan and by our weakened human nature. (CCC 1264, 1426, 1428, 2848-2849, 2340)	7, 17	1

<p>3. The way that we make good and holy choices is through the exercise of virtue. A virtue is a good moral habit. We develop the Cardinal Virtues (moral virtues) of prudence, justice, fortitude and temperance through education, deliberate acts and perseverance in struggle. These efforts are purified and elevated by God’s grace. Prudence: Discovering our true good and choosing the right means of achieving it (Simplified definition) making a right judgment Justice: Giving the proper due to God and neighbor. Being fair Fortitude/Courage: Firmness in the pursuit of good. The courage to do what is right Temperance: Moderating the attraction of the pleasures of the senses that provides balance in the use of created goods. Acting with self discipline or self control (CCC 1803-1809)</p>	20	
<p>4. The virtue of temperance is exercised when young people practice self-control and do not eat or drink too much. Fasting as a form of penance, i.e. giving up desert altogether, further develops the virtue of temperance, which leads to proper self-control and self-mastery. This self-control assists a person to practice chastity, self-control of sexual desires that begin developing in the teen years. “Temperance helps us to treat others with respect and is the foundation of a pure heart.” (CCC 1809)</p>	20	
<p>5. The foundation of the Christian life is the Theological Virtues of Faith, Hope and Charity. God infused the Theological Virtues into the soul at Baptism. Faith is our belief in God. Hope is trusting in God’s promises. Charity is loving others as God loves us. “The Theological Virtues dispose Christians to live in a relationship with the Holy Trinity.” (CCC 1842-1844, 1812-1829)</p>	20	4, 20
<p>6. We can grow in the Theological Virtues through prayer, by making right choices and by perseverance. We can also lose the Gifts of Faith, Hope and Charity through voluntary doubt, making bad choices, voluntary despair and lukewarmness etc. (CCC 1810-1811, 2087-2094)</p>		
<p>7. There are two kinds of sin: <i>venial</i> sins and <i>mortal</i> sins. Venial sins are little sins but they wound our friendship with Jesus. Most sins are venial sins. Mortal sins are very serious. 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. We cannot go to Heaven if there is a mortal sin on our soul. (CCC 1855, 1857-1860)</p>	16, 17	1
<p>8. For a sin to be mortal, three conditions must be present: serious matter, full knowledge of the evil act, and full consent of the will. (CCC 1857-1859, 1861)</p>		1
<p>9. Venial sin wounds our relationship with God by breaking a commandment in a less serious matter. However, all sin is serious because sin offends God. (CCC 1862-1863)</p>		1
<p>10. God has given us everything. We need to show our gratitude to God by respecting and taking care of all His gifts. This is what we call stewardship. (CCC 2402, 2408)</p>	22	6, 19
<p>11. Farming is the stewardship of the land, plants and animals for the glory of God and the service of His holy people. Note: Stewardship is serving under the Lord for the care of all of God’s creation. Stewardship is not mastery (thinking I own it and can treat nature as I wish), but a service under the Lord to whom the earth belongs. (CCC 2415-1418, 2402) The ultimate goal of all social work of the Church (which is referred to as the social apostolate) is the spread of the Kingdom of God over the earth, drawing the power for this work from the Eucharist and prayer. “Charity is the soul of this work.” (CCC 863-864, 2105)</p>	22	6, 19
<p>12. The Diocese of La Crosse is committed, in particular, to the orphanage Casa Hogar Juan Pablo II in Lurin, Peru and to the care of the Holy Cross Parish in Santa Cruz, Bolivia. (Synod Act #184) Project Milk and the Lenten Mite Boxes are an especially important means of providing assistance to the Casa Hogar Juan Pablo II and Holy Cross Parish and are to be faithfully promoted. (Synod Act #188)</p>		

Dignity		
1. God created each person in His own image and likeness. God knows and loves each individual person. The foundation of our dignity is that each person can enter into a personal relationship with God, even entering into communion with Him in receiving the Holy Eucharist. (CCC 356-357)	4, 22	1, 2, 3, 18, 19
2. Each person is a child of God and must be treated with respect. This includes the way that we treat ourselves (self-respect)	22	1, 6
3. Jesus Christ always used His abilities the way God wanted Him to. By imitating Jesus, we grow in being the “image and likeness of God.” The Sacraments help us to become more like Jesus and to act like Him because the Sacraments give grace. When we use God’s gifts with the help of His grace, we grow in dignity and become more like God.	13	22
4. By sinning, we lower the perception of our own dignity and the dignity of others. Everyone has the basic dignity of being a person, that is, a creature that is able to know and love the Creator. When we use our abilities to think and choose the way God does, we help other people to see the goodness of God.	21	1
Vocation		
1. Our personal vocation is not mainly what we choose to do but primarily what we have been chosen for. God has given each person distinct gifts. We seek to discover the adventure of life, which God has planned for us in order to use these gifts to serve the Church and the world.	19	23
2. Christ calls each person to follow Him in a special way as a married person, a dedicated single person, a consecrated person, a deacon or an ordained priest. These are the personal vocations by which we respond to live God’s primary call, to seek and to love Him,(the vocation to holiness of life). We discover our personal vocation through prayer, role models, the wise guidance of faithful adults and circumstances in life. (CCC 1547-1551, 1601, 1618-1620, 1878-1880)	19	23
3. God’s plan for each person is called a vocation (calling). God created each person with special gifts and talents which are to be used to serve God and others. Answering God’s call to our vocation will bring us peace and joy. We should pray daily to know our vocation. God might call you to be a priest or consecrated person (nun, consecrated virgin, hermit etc.), to get married, or to the single life. (CCC 898, 873, 825, 871-945)	19	23
4. Each person is created in the image of God and is loved by God. Therefore we need to love, care for and revere all people, especially those in need. Loving and helping others brings us joy. (CCC 225, 1702)	21	

IV. Prayer Life

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)	24	4, 22
2. 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. (CCC 2567, 2559, 2591)	24	22
3. 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)	24	22
4. Prayer is the foundation of a living relationship with God. We can learn about God at home and at school but we cannot know Him personally without prayer. (CCC 2565)	24	22
5. 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. (CCC 2744-2745, 2757, 2752, 1023-1024)	24	22

<p>6. 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. Class time should be devoted to "Praying with Scripture" to help young people develop a love for God's Word. (CCC 101-104, 125)</p>	<p>2, 5 + <i>Gathering</i> throughout text + <i>Lent</i> p. 285+ <i>Triduum</i> p. 289 (Seasons & Celebrations) + <i>Bible</i> <i>Basics</i> p. 310</p>	<p>7, 8, 13 + <i>Gathering</i> throughout text + <i>Lent</i> p. 285+ <i>Triduum</i> p. 289 (Seasons & Celebrations); + <i>Bible</i> <i>Basics</i> p. 310</p>
<p>7. 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: (new prayers are bolded)</p>	<p><i>Prayers and Practices</i> pp. 305-308</p>	<p><i>Prayers and Practices</i> pp. 305-308</p>
<p>8. The different expressions of prayer are vocal prayer, meditation and contemplation. (CCC 2700, 2705, 2709)</p>	<p>24</p>	<p>22</p>
<p>9. 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 in life. (CCC 2610, 2616)</p>	<p>24</p>	
<p>10. 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 between God and us on this earth because we are able to literally be in communion with Jesus Christ. (CCC 1374, 1391, 1324-1325, 1407)</p>	<p>16</p>	<p>20 + <i>Ordinary Time</i> (Seasons & Celebrations) p. 301 + <i>The Mass</i> p. 309</p>
<p>11. When we participate in the Mass, we share in the priest's action by offering our obedience and service along with Jesus as a sacrifice to God; this is the best prayer we can offer to God. To offer ourselves with Jesus means to do God's will and to give up anything that keeps us from giving God obedience and service. Jesus Christ shows us His infinite love by giving Himself in the Holy Eucharist. (CCC 1324-1325, 1367, 1369-1370)</p>	<p>16 + <i>The Mass</i> p. 309</p>	<p>20 + <i>Ordinary Time</i> (Seasons & Celebrations) p. 301 + <i>The Mass</i> p. 309</p>
<p>12. We pray what we believe. We need to participate fully in mind and heart in the prayers of the Sunday Mass. Each person is called to actively participate in the Mass by praying and singing. (CCC 1071)</p>	<p><i>The Mass</i> p. 309</p>	<p><i>The Mass</i> p. 309</p>
<p>13. In order to stay close to Jesus Christ, and to be strengthened to live a life in imitation of Him, we should regularly (monthly if possible) receive the Sacrament of Reconciliation.</p>		<p>2</p>
<p>14. There are four forms of prayer: Adoration (praise and blessing), Contrition (repentance), Thanksgiving (gratitude), and Supplication (asking God for things). This can be memorized simply by the acronym ACTS: adoration, contrition, thanksgiving and supplication. In all prayer, we are lifting up our hearts and minds to God. (CCC 2626-2644)</p>	<p>24</p>	<p>22</p>
<p>15. 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 the crucifix. This symbol of love draws us to serve God and our neighbor more lovingly. We want to pray the "Our Father" every day, asking God for all that we need.</p>	<p>13, 24</p>	

16. An important way to return Christ's love is to be devoted to His Sacred Heart. The enthronement to the Sacred Heart (for the home or classroom) 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 and classrooms. 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. (Contact the Office of Sacred Worship for information on the enthronement to the Sacred Heart.) (Synod Act #12)		
17. The enthronement to the Sacred Heart is a single act, but it represents a way of life by which each member of the household is transformed in Christ each day." We have the Holy Spirit dwelling within us who strengthens us in this way of life by teaching us how to pray and guiding us in how to live (CCC 2672).		
18. 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. (CCC 1185)		
19. Young people should develop a habit of personal prayer both in the morning and the evening, encouraged by parents at home and a consistent commitment of prayer in class. Personal prayer should be fostered through brief silent meditation, prayer with Scripture, spontaneous prayer, and "listening" to the Holy Spirit.	24 + <i>Gathering</i> section in each lesson.	22 + <i>Gathering</i> section in each lesson.
20. 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 recognize that these desires actually originate from God and 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.	19	23
21. Sacred images, statues, saints' pictures, a crucifix, holy water, and the rosary are reminders of God's presence in our lives. Sacred images such as statues, icons and paintings help us to pray. Students should be encouraged to pray before the image of the Sacred Heart of Jesus that is displayed in the classroom. It is important to have these blessed objects in our home and at school to be mindful of God's love for us and His constant presence in our lives. (CCC 478, 1159-1162, 1674, 2132)	13	
22. To visit Jesus in the Blessed Sacrament is a proof of gratitude, an expression of love, and a duty of adoration toward Christ Our Lord. (CCC 1418)		

Saints

1. Mary watches over us from Heaven with much love. She is a special friend of children (CCC 495)		
2. God the Father chose her to be the Mother of the Savior. God created her "full of grace" so that she could become the mother of the Savior (Luke 1:28). (CCC 490).	7	24
3. Mary was conceived without original sin (the Immaculate Conception) and grew in God's grace in preparation for becoming the Mother of God the Son. Jesus is her Savior, too! (CCC 490-493, 508)	7	24
4. Unlike Eve, Mary always said "yes" to God. Therefore we call her the New Eve, the "true Mother of all the living". Mary is the perfect disciple of Jesus Christ and our model. At the wedding feast of Cana, Mary asks Jesus to supply for the needs of the couple. Mary's words to the stewards also help us: "Do whatever He tells you" (John 2:1-12) (CCC 2618).	23	24

<p>5. Mary offered her prayer to God in response to the words of the Angel Gabriel: “Behold I am the handmaid of the Lord; let it be done to me according to your word” (Luke 1:38). During the course of her earthly life, she loved God so much that she always said yes to Him. Mary never sinned. (CCC 490, 494, 494)</p>	7	24
<p>6. Mary is the Mother of Jesus. Jesus is God the Son. Therefore, Mary is the Mother of God. Mary was with Jesus when He was crucified, suffering with Him.</p>	23	24
<p>7. Jesus gave Mary to us to be our Mother at the foot of the Cross. She is also the Mother of the Church (CCC 963).</p>	23	24
<p>8. Jesus gave Mary to us as our Mother to love and care for us. Mary loves us very much. We should love her as Jesus did and pray to her every day for help and guidance. Mary is the perfect “pray-er”. We can pray with her and to her. Mary will keep us from sin and lead us to her loving Son and our Savior. (CCC 964, 967-969, 2679)</p>	23	24
<p>9. It is important to study the life of Mary because she loves Jesus with all her heart. Furthermore, Mary teaches us about Jesus our Savior. We can ask Mary to pray for us as she is the Queen of all saints. Mary never fails those who go to her in prayer. (CCC 2618)</p>	23	24
<p>10. A saint is a person who came to know and love God, lived a life close to Jesus and is united forever with Him in Heaven. Just as we are able to ask friends and family members to pray for us, we can ask the saints in Heaven to pray for us. (CCC See glossary for the definition of a saint, 867, 2030)</p>	23	24
<p>11. The Church canonizes certain saints to present them to us as role models (heroes/heroines). The saints teach us by the example of their lives how to follow Jesus faithfully.</p>	<i>Partners in Faith</i> throughout text.	<i>Partners in Faith</i> throughout text.
<p>12. The process by which the Church <i>officially</i> declares someone to be a saint is known as canonization. This process has many stages and usually takes years. The person is first declared a Servant of God, and then is beatified or declared Blessed, before being canonized a saint. A canonized saint is a person who practiced heroic virtue and lived in fidelity to God’s grace. In addition, a miracle must have occurred and been declared authentic by the Church. The miracle would have occurred through the action of God but through the intercession of the saint.</p>		
<p>13. The Saints want us to be with them in Heaven and they can pray for us as well as our needs. This is because there is a Communion of Saints. In reading about their lives, we see the example of their faithfulness to Christ. Our greatest happiness is achieved in becoming a saint. (CCC 956, 957, 959, 27)</p>	23	24
<p>14. The Communion of Saints consists of Christ’s disciples who are still pilgrims on earth, those believers who have died and are being purified in Purgatory and the saints who are already with God in Heaven (CCC 954).</p>	23	24