

Eighth Grade



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Introduction

Thank you for answering the call of God to be a teacher of the Faith, which involves leading children closer to Christ! Catechesis is the art of teaching the Faith in order to facilitate a personal encounter with Jesus Christ. The teaching should lead to understanding who Christ is in light of God's word (what He has revealed to us in Sacred Scripture and Sacred Tradition) in order to be changed through His grace to become more and more like Him. Transformed by the working of grace, "the Christian thus sets himself to follow Christ and learns more and more within the Church to think like Him, to judge like Him, to act in conformity with His commandments, and to hope as He invites us to" (*On Catechesis in Our Time*, Pope John Paul II, #20. Hereafter CT). "The definitive aim of catechesis 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" (CT, #5).

1. How are catechists to teach in a way that leads children and young people into communion with Jesus Christ? Sacred Scripture is the driving force of all catechesis. The students need to know that the teachings are based upon God's Word. In addition, when the Word of God is spoken, grace is given. We need grace in order to receive Jesus' teaching. The *General Directory for Catechesis* (GDC), a universal Church document promulgated by Pope John Paul II in 1997, tells us that a primary place to encounter Jesus is through the Sacred Scriptures. The Bible transmits "the very word of God..." [For this reason the Church desires that] "catechesis should be an authentic introduction to Praying with Scripture (*Lectio Divina - Divine Readings*)," which is a way of meditating upon Scripture and applying it to one's life (GDC #127). "*Thy Word is a lamp to my feet and a light to my path.*" (Psalm 119:105). Visit diolc.org/prayingwithScripture for a prayer worksheet.
2. An overview of Salvation History is to be presented at the beginning of each grade. Each and every teaching of the Faith that follows should be presented in light of this Story of God's Plan for us (GDC #128). This gives students the context for all the content of our catechesis. (See Overview/Scope Section pages 19-20 and Creed, page 6, number 1.)
3. The doctrinal content of our catechesis is found in the *Catechism of the Catholic Church*, which is the "sure norm for teaching the Faith." (GDC #121) All Catholic School administrators, teachers, DRE's, CRE's, catechists and Youth Ministers should regularly utilize the Catechism when teaching the Faith (GDC, #121).
4. Holiness of life is essential in order for the catechist's teaching to bring others into intimacy with Jesus Christ. Teachers must first and foremost be witnesses. "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (*Evangelization in the Modern World*, Pope Paul VI, #41).

In the Curriculum that follows, please note that a Truth of the Faith that is being introduced will be **bolded**.

When introducing a new aspect of a teaching, present a brief overview of the truth of the Faith in the context of the Big Picture which is developed in the Overview/Scope section pages 2-6, helping the students to simply understand the teaching and to see how it is connected to their life.

All other teachings of the Faith, which are not bolded, were introduced in a previous grade and are to be reinforced, leading to greater understanding and integration into the students' lives.

Profile of a Eighth Grade Student

Characteristics

The thirteenth year of life is one of complex transition involving body, mind, and personality. The transition often comes unexpectedly. Changes in body build and body chemistry affect posture, coordination, appearance, voice, facial expression as well as attitudes and tension. Body changes intensify awareness of growing up. Moods change quite regularly.

Thirteen-year-olds are not always open and communicative. At home they may lapse into spells of silence, musing, and reverie. At school they may be apathetic and uninterested in any class that does not challenge and stir their emerging conceptual power.

The young person is beset by interpersonal demands from family, peers, and teachers. Home, school and peers often conflict and aggravate confusion.

Yet in the midst of these pressures, adolescents usually preserve self-identity and achieve a measure of independence. They meet developmental problems with a heightened awareness of themselves and the world in which they live.

At thirteen years of age, young people long for and need security, sympathetic understanding, and supportive love in spite of their inability to respond openly and consistently. Through prayer and encouragement from respected adults, young people learn to accept themselves, their good characteristics together with their weaknesses.

Eighth-graders continue to seek approval from adults and peers, and are eager to have friends, although preferring one or two close friends of the same sex. They tend to form cliques and identify strongly with peer groups and interests. The all-important question to the reflective thirteen-year-old at this period of growth is WHO AM I?

Faith Development Needs

In general young people are developing the ability to think logically and abstractly. They begin at this age to question the logic and consistency of their beliefs. If adults give them knowledge, freedom, opportunity, and reassurance, they can then probe their previously unquestioned instruction so that they eventually experience faith as a personal relationship with God.

Junior High School students tend to fall into patterns of closely following a chosen hero, seeking models to follow and imitate. At the same time they are concerned about choices. They need to be provided with credible and attractive vocation and models of faith. The example of Jesus and Christian saints reinforces in their minds their vocation to the Christian life and to the special ministry to which God is calling them. This is a good time for contact with priests and religious as role models.

Young people need to understand sexuality as a treasured gift from God for which they have responsibility. 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.

Learning to live as Jesus requires training. The way that we make good and holy choices is through the exercise of virtue. A virtue is a good habit. We develop the Cardinal Virtues (also called natural or 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 (CCC 1810).

<u>Prudence:</u>	Discovering our true good and choosing the right means of achieving it (Simplified definition) making a right judgment
<u>Justice:</u>	Giving the proper due to God and neighbor Being fair
<u>Fortitude/Courage:</u>	Firmness in the pursuit of good The courage to do what is right
<u>Temperance:</u>	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)

Example: The virtue of justice is exercised when young people are fair in sharing their possessions.
The virtue of temperance is exercised when teens use the telephone for twenty minutes rather than two hours.

The catechist can help the young people to choose to be good out of love for God by loving and respecting others. This will require that children be helped to develop the virtues so as to become habits in order to guide their conduct (CCC 1805-1809). According to *the Truth and Meaning of Human Sexuality*, Guidelines for Education within the Family by the Pontifical Council for the Family – Rome (hereafter TM), from the age of innocence until the time of puberty, children are to be trained in friendship skills and virtuous living. Developing the virtue of temperance involves formation in self-discipline and self-control. The virtue of temperance is the foundation of the virtue of chastity, which allows us to overcome the temptation to look upon or use another person as an object for pleasure and sexual satisfaction rather than a person to be loved. This temptation is a result of the effects of original sin. Therefore, the virtue of chastity needs to be developed.

The document notes that for children in the years of innocence, “this period of tranquility and serenity must never be disturbed by unnecessary information about sex” (#78). Chastity is training in the “gift of the person” (CCC 2346). “Chastity is not to be understood as a repressive attitude. On the contrary, chastity should be understood rather as the purity and temporary stewardship of a precious and rich gift of love, in view of the self-giving realized in each person’s specific vocation...Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being”(TM #4). The integration of sexuality means self-mastery, in controlling desires and submitting them to love and respect as ordered to the gift of self. “The virtue of chastity blossoms in friendship” (CCC 2347).

“As in the first years of life also during childhood, parents [and teachers] should encourage a spirit of collaboration, obedience, generosity and self-denial in their children, as well as a capacity for self-reflection and sublimation. In fact, a characteristic of this period of development is an attraction toward intellectual activities. Using the intellect makes it possible to acquire the strength and ability to control the surrounding situation and, before long, to control bodily instincts, so as to transform them into intellectual and rational activities” (TM #86).

“An undisciplined or spoiled child is inclined toward certain immaturity and moral weakness in future years because chastity is difficult to maintain if a person develops selfish or disordered habits and cannot behave with proper concern and respect for others. Parents [and teachers] should present objective standards of what is right and wrong, thereby creating a sure moral framework for life” (TM #86).

It is the understanding of the Catholic Church that parents are the primary educators of their children. In the Catholic Schools and Religious Education Programs, formation in chastity will be taught in the context of the moral life with a focus on the dignity of the human person. Human sexuality, which is to include formation in chastity, is the responsibility of the parents.

Educating children for chastity strives to achieve three objectives:

1. to maintain in the family *a positive atmosphere of love, virtue and respect for the gifts of God*, in particular the gift of life
2. to help children to understand the value of sexuality and chastity in stages, sustaining their growth through enlightening words, example and prayer

3. to help them understand and discover *their own vocation to marriage or to consecrated virginity for the sake of the Kingdom of Heaven* in harmony with and respecting their attitudes and inclinations and the gifts of the Holy Spirit (TM #22)

At the heart of this task of educating their children in chastity, parents are enlightened by “two fundamental truths:

- that man and woman are called to live in truth and love
- that everyone finds fulfillment through the sincere gift of self (TM #37)

It is the duty of the parish to help and support parents “in fulfilling their fundamental right and duty to educate their children for love.” (TM #41-47) The Office for Catechesis & Evangelization promotes the use of *Envision, the Theology of the Body for Middle School* by Ascension Press. Parents are asked to take an active role in this formation. Parent Summaries of each lesson are available here: diolc.org/tob

Implications

Young people experience fluctuating moods and strong emotional stress at this stage. As a result, the catechist is to strive to deepen their awareness of the great and total love and acceptance Jesus has for each person, presenting Jesus as the One who saves, redeems, forgives, loves and leads them to the Father through His Spirit living in them. It is a time to emphasize the intrinsic goodness and dignity of each individual. Although teens are capable of logical and abstract thinking, the life of faith is still best presented through concrete experiences, which afford the opportunities to incorporate Christian virtue into their lives.

As the need for privacy and time to be alone becomes more important to the adolescent, ways of fostering and deepening their spiritual life should be developed.

Peer pressure is often the determining factor in the young person’s decision to experiment with drugs, alcohol and pre-marital relations. Catechists should provide strong and effective support groups involving the youth in home, parish, and community activities. Young persons seek to be themselves and to make their own decisions. It is the task of the catechist to assist them in proper conscience formation.

In adolescence, teens make the transition from dependence to independence. Among the serious questions facing them are several crucial ones: Who am I? What do I believe? What do I think is important? And most importantly, who is Jesus and what difference does He make for me? The effective catechist, by willingly sharing faith experiences - where one has been, where one presently is, and where one is going in their relationship with Jesus Christ - will help the youth discover answers to these questions.

Note to catechist: In relaying to your students your conversion story, or recent experiences of coming closer to Christ, it is prudent to simply say that you headed down the wrong path (if that was the case) but never speaking of past sins, especially against the sixth and ninth Commandments. Stories of this nature can easily put images into their minds, which can even lead to sin.

The teenager needs time to reflect on what it means to be called to a particular way of life. Being in a transitional stage, the adolescent needs guidance in the prayerful discovery of a vocation. It is essential that the teenager receive the wisdom and advice of adults, before he/she makes a decision to a particular vocation.

Participation in different apostolates of the local parish will establish a sense of viable membership in the parish family as well as nurture self-esteem, and introduce the young person to a peer group with similar beliefs.

The Profile of a Eighth Grade Child, including Characteristics, Faith Development Needs and Implications was adapted from the Diocesan Curriculum, Office for Catechesis, Diocese of Sioux Falls.

Curriculum Guidelines

Theme: God the Father calls us to a life of holiness. We live holy lives by imitating Jesus Christ. The Holy Spirit given to us at Baptism strengthens us to live holy lives.

The primary goal for the eighth 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 are to participate in Mass each Sunday and all Holy Days of Obligation. Parents and young people should be encouraged to receive the Sacrament of Reconciliation regularly.

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.

In Eighth Grade, catechists should present, during the first or second session, a full explanation of God's Plan of Salvation History so that students will come to **understand** the Story of God's Family. Throughout the year, teachings points that are **bolded** are to be introduced in this grade level. Further, Scriptures that are **bolded** are new for this grade.

1. Present the God's Plan of Salvation History.
(See Overview/Scope Section, pages 19-20, God's Plan of Salvation History for the full teaching).

Note: Sacred Art, the captions that go under the Sacred Art if displayed as a timeline on the wall, and the outline for presenting God's Plan of Salvation History can be downloaded from the Diocesan website: www.dioceseoflacrosse.com/office_and_ministries/catechesis/SalvationHistoryinArtwork

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. God reveals to us in Sacred Scripture that there is only one God and He is a Trinity of Persons.
Deuteronomy 6:4-5 "Hear, O Israel: The Lord our God is one Lord..."
Exodus 2:23-3:14 The Burning Bush: God reveals that He is a personal God.
Matthew 28:16-20 Jesus said, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit"
John 14:11 Jesus said, "Believe Me that I am in the Father and the Father in Me."
4. **"God is love and in Himself He lives a mystery of personal loving communion. The life that God lives in Himself is personal: the Persons of the Father, Son and Holy Spirit; it is loving: each of the Persons loves the other two; and it is a communion: the three Persons are united in Their common love" (Pope John Paul II, The Christian Family in the Modern World, #11).**
5. God shows His merciful love by drawing good out of evil.
Romans 8:28 "We know that in everything God works for good for those who love Him."
Psalm 103 "The Lord's kindness is forever, toward the faithful from age to age. He favors those who keep His Covenant."
Psalm 136:23 "The Lord remembered us in our misery, His mercy endures forever."

Luke 1:50

Mary said "...His mercy is from age to age to those who fear Him."

6. **The Holy Spirit is the Spirit of Truth and Love. Jesus gives us the Holy Spirit, the third Person of the Blessed Trinity in the Sacrament of Baptism. As "the interior Teacher of Christian prayer," the Holy Spirit teaches us how to pray and to believe, trust and love Jesus. Moreover, in the Sacrament of Confirmation, our friendship with the Holy Spirit is deepened as we learn to recognize His promptings and biddings to follow the will of God. In addition, the Holy Spirit strengthens us to overcome temptations and make right choices as well as to spread and defend the Catholic Faith.** (CCC 2681)

7. 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.

Exodus 2:23-3:14

The Burning Bush: God reveals that He is a personal God.

God reveals to us in Sacred Scripture that He is a Trinity of Persons.

Luke 1:26-38

The Annunciation: God the Father sent the Angel to announce to Mary that she will be the Mother of Jesus, the Son of God and this will take place by the power of the Holy Spirit.

Matthew 3:13-17

The Baptism of Jesus: The Holy Spirit came upon Jesus and the Father spoke these words: "This is my Beloved Son, with whom I am well pleased.

Acts 2:1-4

Pentecost: God the Father and the Son sent the Holy Spirit upon the Apostles and the Blessed Virgin Mary, empowering them to publicly begin the Catholic Church.

John 19:25-27

"Woman behold your son, Son behold your Mother."

8. 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)

Genesis 1:26-27

Creation by God: God created us in His image. This means that He created us with an intellect, a will with freedom to choose good or evil and He created us to be in communion with other persons and most especially Himself. This is the foundation of our dignity:

Dignity

John 3:16

"For God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life."

1 John 4:7-21

"In this is love, not that we have loved God but that He has loved us and sent His Son to be the expiation for our sins."

Jeremiah 1:4-10

"Before I formed you in the womb I knew you..."

9. 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 within you, whom you have from God, and that you are not your own?”

- 10.** 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)
- 11.** 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 Creation by God: God created us in His image and likeness. This means that He created us with an intellect, a will with freedom to choose good or evil and He created us to be in communion with other persons and most especially Himself. This is the foundation of our dignity. God created Adam and Eve in His likeness. This means that Adam and Eve were united with God through sanctifying grace within their souls. Adam and Eve lost this likeness through the loss of sanctifying grace as a result of the original sin. God sent a Savior, Jesus Christ, to reunite us with Himself. Christ instituted the seven Sacraments and it is through the Sacraments that we receive sanctifying grace, a share in God’s life. This is how we are united with Christ. Further, it is through cooperation with God’s grace that we grow in His likeness.

1 Corinthians 6:19-20

“Your body is a temple of the Holy Spirit.”

We are to treat our own bodies and the bodies of others with respect.

John 14:23

“Jesus answered, “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.”

- 12.** God gave Adam and Eve everything they needed to live with Him forever. But they disobeyed God, which we call the Original Sin. Through the Original Sin, Adam and Eve became separated from God through the loss of sanctifying grace. 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.”

Genesis 9:8-17

God added, “This is the sign that I am giving for all ages to come, of the Covenant between Me and you...I set My bow in the clouds...”

Exodus 6:4-7

“I also establish My Covenant with you...I will take you for my people and I will be your God.”

2 Samuel 7:13

God said to David, “Your house and your kingdom shall endure forever before Me; your throne shall stand firm forever.”

Luke 22: 14-20

Jesus said, “This cup is the new covenant in My Blood, which will be shed for you.”

- 13.** Jesus is God. Jesus was born as man on the first Christmas as our Savior. (CCC 464, 461, 463, 443-445)

Luke 2:11

“For today in the city of David, a Savior has been born for you who is Messiah and Lord.”

Galatians 4:4-5

“God sent His Son, born of a woman...”

- 14.** Jesus is referred to in Scripture as the Word of God (John 1:1-3). Jesus Christ showed His perfect love for us by dying on the cross and rising from the dead so that our sins could be forgiven and we could be reunited with the Father. Moreover, the sacrifice of Christ on the cross for our sins opened the gates of Heaven and made it possible for those who die in God’s grace and friendship to live forever with Him in the perfect joy of Heaven.

15. 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)

Luke 1:28, 42, 43 (The Hail Mary) The angel greeted Mary, "Hail, full of grace! The Lord is with you." Elizabeth greeted Mary, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me that the Mother of my Lord (God) should come to me?" The Church added Holy Mary, Mother of God from Elizabeth's words to Mary because Elizabeth's greeting used the highest word for God, which is Lord. In the rest of the prayer, we ask Mary for her intercession. (CCC 495, 969, 2683)

16. 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 [whom He also named Apostles] that they might be with Him and He might send them forth to preach and to have authority to drive out demons."

Matthew 16:13-20 Jesus said, "I say to you, you are Peter, and upon this rock I will build My Church, and the gates of the netherworld shall not prevail against it."

17. Jesus became man to show us who we are and how to act through His three offices of priest, prophet and king. Jesus, the greatest Prophet was the teacher of God's truth. As Priest, He offered Himself in loving sacrifice to the Father. As King, He came to begin the Kingdom of God upon earth, making Himself the servant of all, for He came "not to be served but to serve" (Matthew 20:28).
(CCC 783-786, 941-943, 1591, 1119)

18. 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, 639-640, 654)

John 19:17-35 Jesus said, "It is finished and bowing His head, He handed over His spirit."

John 20: 1-10 "Then the other disciple also went in [to the tomb]...and he saw and believed."

Love for Jesus – Devotion to His Sacred Heart (Synod Act #12)

1 John 4:8 "God is love" and He loves each person. A symbol of God's love is the Sacred Heart of Jesus. Jesus is the King of Love and the King of our homes. It is good to have an image of the Sacred Heart at home and in the classroom to remind us of Jesus' infinite love for us (CCC 478). The devotion to the Sacred Heart flows from our being united with Jesus in the Holy Eucharist. This devotion then fosters a desire for communion with Him the next time we receive the Holy Eucharist.

John 19:31-34 "...one soldier thrust his lance into His side, and immediately blood and water flowed out."

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.

19. 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)

Acts 1:6-12

“But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem...and to the ends of the earth...He was lifted up, and a cloud took Him from their sight.”

Jesus commissions the Apostles

Luke 9:1-6

Jesus “sent them to proclaim the Kingdom of God...”

As believers, we are called to be an apostle and share in the work of the Apostles. This service to our neighbor is called the apostolate. We are to look for ways to bring others to Christ by sharing the Gospel, the “Good News”, with them. Our ultimate motivation in everything we do for our neighbor is to bring them to Jesus Christ.

Matthew 28:16-20

Jesus said to the Apostles: “All power in Heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all...”

- 20.** 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)

Acts 2:1-4

Pentecost: God the Father and the Son sent the Holy Spirit upon the Apostles and the Blessed Virgin Mary, empowering them to publicly manifest the Catholic Church.

Isaiah 11:2-3

The Gifts of the Holy Spirit: “The spirit of the Lord shall rest upon Him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord.” The prophet Isaiah prophesied 800 years before Christ, telling how we would recognize the Savior. When the Holy Spirit comes into our soul in the Sacrament of Baptism, we receive these same Gifts and they are strengthened in Confirmation in order for us to be a disciple of Jesus Christ.

- 21.** The Holy Spirit has been present throughout all of history: The Holy Spirit inspired the writers and prophets of the Old Testament as well as the writers of the New Testament; 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, 105-106; 2 Timothy 3:16, 2 Peter 1:20-21)

Gen. 1:2

The Spirit moved over the waters

Ezek. 39:29

The Spirit has been poured out

Joel 3:1-2

The Spirit will be poured out upon all

Matt. 1:18

Mary conceived by the power of the Holy Spirit

Lk 1:35

The Child will be conceived by the power of the Holy Spirit

Mk. 1:9-11

The Spirit descended upon Jesus at His Baptism

Acts 1:8

Jesus promises the Spirit

Acts 2

Pentecost – the coming of the Holy Spirit and the public manifestation of the Church

- 22.** 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 pope, bishops, and priests whom God has called and will continue to call to carry on Christ’s work of bringing people closer to God. (CCC 890-892)

Matthew 16:13-20

Jesus said, “You are Peter, and upon this rock I will build My Church, and the gates of Hell shall not prevail against it.”

John 20:19-23

“Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

John 21:1-19

“Peter, do you love Me? [...Jesus] said to him, Feed My sheep.”

- 23.** 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)

Acts 20:28

“Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers, in which you tend the Church of God that He acquired with His own Blood.”

- 24.** 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)

Matthew 28:16-20

Jesus said to the Apostles: “All power in Heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you...”

Luke 9:1-6

Jesus “sent them to proclaim the Kingdom of God...”

John 17:22

The Church is One

Hebrews 7:26

The Church is Holy

Matthew 28:19

The Church is Catholic

John 2:19-20

The Church is Apostolic

Jesus’ Call to Daily Prayer

Matthew 6: 7-15

“This is how you are to pray: Our Father...”

Matthew 18:19-20

“If two of you agree about anything for which they are to pray, it shall be granted to them by my Heavenly Father.”

Luke 6:12

Jesus always took time for prayer, to be with the Father.

Luke 18:1

“We ought always to pray and not lose heart.”

“Prayer is an indispensable condition for being able to obey God’s commandments.” (CCC 2098)

Obedying the Commandments, God’s laws of love, is the only way to be truly happy in this life and the next. Being really and truly good makes us joyful and brings interior peace.

Following Jesus

John 15:9-17

“It was not you who chose Me, it was I who chose you to go and bear fruit... The command I give you, that you love one another.”

John 15:18-21

“If you find that the world hates you, know that it has hated Me before you.”

John 16:13

“When He comes, being the Spirit of Truth He will guide you to all truth.”

Matthew. 5:1-12

The Beatitudes: “Blessed are the poor in spirit, for theirs is the Kingdom of God.”

Matthew 5:48

“So be perfect, just as your heavenly Father is perfect.”

John. 14:25-27; 20:19-23

Jesus speaks about the coming of the Holy Spirit -

Lk. 12:33, 18:18-27, Mt. 25:31-46

We must serve the poor among us -

Lk. 17:19-31

Story of the Beggar Lazarus -

Lk 21:1-4

Story of Widow’s Mite -

Mt. 13:1-53

Parables of the Kingdom

Mt. 18:15-18

Fraternal Correction -

Mt 9:1-8

Healing of the paralyzed man (the friends brought him)

Lk. 6:43-49

Call to Goodness -

Mk. 1:14-15

Call to Repentance -

Mt 28:16-20, Acts 23:11, 26:16, 2 Tm 2:1-3	Be Witnesses of Jesus
Mt. 5:1-11; Mk. 10:17-22; Mt. 8:1-3	Passages on Vocations
Jn. 14:9-10; 26	Jesus Teaching About the Father and the Holy Spirit

25. 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) (Mt 5:22, 29, 10:28; 13:42, Mk 9:43-48)
26. 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. **After we die we will be judged individually, which is called the Particular Judgment.** 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)
27. 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. **Hell is the "unquenchable fire," eternal punishment, and painful torment.** (CCC 1056-1057, 1033-1037)
28. **At the General Judgment, when Jesus Christ comes to judge the living and the dead, our bodies will be restored to us in the form of a glorified body (resurrection of the body).**
Matthew 25:31-46 Last Judgment

II. Sacraments – Celebration of the Christian Mystery

Section two focuses on the Sacraments. Sacraments communicate God's grace, which unites us with Him and strengthens us to remain in communion with Him. Through the Sacraments God communicates a share in His Divine Life out of love for us. 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.

In Eighth Grade, students are to **review** for greater **understanding** the following truths of Faith except where a teaching is to be **introduced**, which will be **bolded**. Scriptures that are **bolded** are also new for this grade.

1. Our Lord Jesus Christ is High Priest and unique mediator between God and man. Priests and bishops act in the person of Christ (*in persona Christi*) and give to us the sacraments. (CCC 1548)
2. Due to the effects of original sin, we have a weakened human nature and an inclination toward sin. Therefore we need sanctifying grace to know, love and serve God. Sanctifying grace is a participation in God's Divine Life and is received in the Sacraments. (CCC 1116-1117, 1129, 1263)
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. Sacraments are efficacious in that they 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 called sanctifying grace; we receive the grace of God's help at all other times called actual grace. Grace is necessary to be freed from sin (salvation) and to grow in holiness (sanctification)

4. The Sacraments are our deepest encounters with Jesus on earth. Through the Sacraments we have *communion* with Jesus – we are united with Him.
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)
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, entitled the Paschal Mystery, destroyed our death and restored our life. (CCC 1067).
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)
8. **“The seven Sacraments touch all the stages and all the important moments of Christian life. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life”. “The purpose of the Sacraments is to sanctify us, to build up the Body of Christ and, finally, to give worship to God”. In the Sacrament of Baptism, we are called to participate in Christ’s mission as priest, prophet and king. In Confirmation we receive and are strengthened by the Holy Spirit so that we can spread and defend the Catholic Faith in all that we say and do.** (CCC 1210, 1123, 1547, 1113)
9. **There are two types of grace: sanctifying grace and actual grace. Sanctifying grace is a share in God’s Divine Life through which God establishes a loving relationship with us. Actual grace is God’s help to do what is right. We can see that God gives us all the gifts we need which enable us to receive real joy and peace in this life and to attain Heaven. We find true meaning in life in our service to God by serving others.** (CCC 2000)
10. 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)
11. The Psalms, and the Old and New Testament readings are used in the celebration of the Sacraments.
12. 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)
13. 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)
14. The Church Year begins at Advent. 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. Different colors are used for the liturgical celebrations and seasons throughout the year. (CCC 1168-1172)
 Advent: purple, rose Christmas: white Epiphany: white Ordinary Time: green
 Lent: purple, rose Holy Week: purple and red Easter: white, gold
 Pentecost: red Martyrs: red Mary: white

Sacraments of Initiation – New life in Christ

In the Eighth Grade, students should be led to deeper *understanding* of the following Truths of Faith unless where noted to be *introduced*, which will be **bolded**.

Recognize Baptism, Confirmation and Holy Eucharist as Sacraments through which we are initiated into the Church. These are the Sacraments of Initiation. Through these we are all enabled to be holy (to be saints) and to carry out the mission of evangelizing the world so that others may be holy. (CCC 1533)

- 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)
 John 3:1-5 Jesus speaks of the necessity for Baptism.
 Luke 4:21-22 Baptism of Jesus

Gen. 1:1; Gen. 6:5- 9:17; Ex. 14:5-31, 17:1-7; Josh. 3:14:17

Old Testament Water Stories

Mt 18:18-19, Mt 28:16-20 Commission of the Apostles

Acts 8:26-38 Court Official -

John. 4:8-15 Promise of Living Water -

1. Through Baptism we receive:
 - a. Cleansing from original sin and forgiveness of all personal sin committed.
 - 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 meaning that it can never be repeated or removed and 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)
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)
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)
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)

- 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. The Holy Spirit is the interior Master of Christian Prayer and He teaches us how to pray. 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, 2650, 2672; Romans 8:26)

Acts 2:1-8 Coming of the Holy Spirit at Pentecost

Luke 12:11-12 Holy Spirit teaches -

Ephesians 3:14-19 Holy Spirit strengthens -

Acts 8:14-17 Samaritans receive Holy Spirit -

Wisdom 9:17
Matthew 5:48
John 14:15-17

John 14:25-26
John 15: 26
John 16:7-14
Luke. 24:48-49
Acts 8:14-17
Acts 10:44-46
Romans 5:5

Romans 8:26

I Corinthians 2:11
I Corinthians 3:16
II Corinthians 1:18-24
Galatians 5:22-23

Galatians 5:25

Ephesians 2:17-22
Ephesians 5:18
Colossians 1:25-29
I Peter 1:16
I John. 2:20-27
Revelation 9:4

Counsel of the Spirit from on high
Be perfect as is our heavenly Father
[The Father] will give you another Advocate...the Spirit of truth."

The Advocate, the Holy Spirit...will teach you everything."
"When the Advocate comes...He will testify to Me."

"But if I do not go, the Advocate will not come."

You will be clothed with power from on high

The gift of the Spirit and Baptism in Jesus

The gift of the Holy Spirit received by the Gentiles

"The love of God has been poured out into your hearts through the Holy Spirit that has been given to you."

"The Spirit comes to the aid of our weakness, for we do not know how to pray as we ought."

Only the Spirit comprehends the mind of God

Our bodies are temples of the Holy Spirit, Who dwells in u
Anointing in the Spirit

"The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control."

"If we live in the Spirit, let us also follow the Spirit. Let us not be conceited, provoking one another, envious of one another."

Built into God's temple by the power of the Spirit

Allow the Holy Spirit to fill you

Completion in the image of Christ

" Be holy, for I am holy."

The anointing of the Holy One

Protection by the seal of God on the forehead

1. Confirmation:
 - 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)
2. The signs and rite of Confirmation (CCC 1293-1301, 1320), its necessity (CCC 1486-90, 1497, 1310), its effects (CCC 1302-05, 1316-17), and who may receive (CCC 1306-1311, 1319).
3. The bishop is the ordinary minister of Confirmation, but priests may also confirm. (CCC 1312-1314)
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)
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)

- 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)

Exodus 12

Moses and Passover

Exodus 16

Quail and Manna in the Desert

Mathew 26:26-30

The Last Supper

Mark 14:22-26

Jesus institutes the Holy Eucharist

Luke 22:14-20

Jesus institutes the Sacrament of Holy Orders

1 Corinthians 10:16-17

The cup of blessing, a participation in the Blood of Christ

1 Corinthians 11:27-29

Reception of the Eucharist in the state of grace

1 Corinthians 11:23-32

Lord's Supper

John 6, especially 6:53-59

Bread of Life discourse

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)
2. The celebration of the Holy Eucharist is the Church's highest prayer. (CCC 1407)
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 Sacrifice of the Mass continues (makes present) Jesus' Sacrifice of the Cross; Jesus is offered on the altar again but without shedding His Blood. Together with the priest, we offer Jesus to the Father, the most perfect gift we can ever give to God. We also offer our obedience and service to the Father like Jesus. (CCC 1362, 1364)
5. 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)
6. In the celebration of the Eucharist, Jesus acts through the priest and is truly present, Body, Blood, Soul and Divinity. (CCC 1410, 1413)
7. 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)
8. What is necessary to receive the Holy Eucharist?
 - We must be free from grave (mortal) sin (CCC 1385, 1415)
 - We 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)
9. Jesus addresses an invitation to us, urging us to receive Him in the Sacrament of the Holy Eucharist. To respond to this invitation we must *prepare ourselves* for so great and so holy a moment. Before Mass when we kneel down in the pew, it is good to:
 - 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)

10. 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)
11. The way in which we receive Our Lord shows the deep respect and depth of our belief that this is Jesus, truly present in the Eucharist. (CCC 1061-1065) This should include:
 - Being recollected and focusing on Our Lord
 - In approaching Jesus, we reverence Him with a bow of the head
 - Receiving Him reverently either on our hand, which should form a throne or on the tongue
 - Saying the word Amen (I believe) in response to the priest saying “The Body of Christ”
12. Once we receive Jesus in Holy Communion, we kneel down in prayer and thanksgiving. We may close our eyes to give Him our full attention. We silently pray to Him and He listens and then, we need to then listen to Him. Jesus is pleased when we share our life with Him. (CCC 2637)

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

Life as a child of God can be weakened and our union with Him can even be lost by sin. The Church, through the power of the Holy Spirit, continues Jesus’ work of healing and salvation through the Sacraments of Reconciliation and Anointing of the Sick. Here Jesus works as the Physician of our souls and bodies just as He did in the Gospels.

- 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)

Mathew 16:16-20

Jesus gives the Apostles the power to forgive sins.

Luke 5:17-26

Jesus heals the paralytic

John 4:5-26

Woman at the Well

Mathew 4:17

Reform

Revelations 2:25

Repent

Luke 15

Parable of mercy

Mathew 16:19ff; Mt 18:18,

John 20: 22-23

Power to forgive sins

1. The spiritual effects of the Sacrament of Penance are:
 - 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.
 (CCC 1496)
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, resulting in the 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. Jesus instituted the Sacrament of Penance on Easter Sunday night. 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. (John 20: 21-23; CCC 1441, 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)
 - 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)
Contrition involves sorrow for sin and firm purpose to change.
 - 4) Go to confession
 - 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 grant 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 God for offenses against Him. Reparation means to show sorrow for sin. (CCC 1459-1460)
7. Understand that the Sacrament of Confession / Reconciliation is important for preparing to receive the other Sacraments, especially the Holy 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. The regular confession of our venial sins helps us:
 - 1) form our conscience.
 - 2) fight against evil tendencies and break sinful habits.
 - 3) allows Christ to heal the wounds of our sins.
 - 4) helps us to progress in the life of the Spirit. (CCC 1457-1458)

- 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. 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)

Luke 4:38-39

Jesus heals Peter’s mother-in-law

Mark 6:12-13

Anointing with Oil

James 5:14-15

If anyone is ill

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)
2. The special grace of the Sacrament of the Anointing of the Sick has as its effects:
 - 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)
3. The Anointing of the Sick gives the person the strength to be sorry for sin and to resist temptation so that his/her friendship with God can be strengthened at the time of receiving the Sacrament and at the moment of death.

Sacraments of Service – Directed towards the salvation of others

Holy Orders and Matrimony are directed to the salvation of others; if they contribute to personal salvation it is only through service to others that they do so. (CCC 1534)

- 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)

- The Sacrament of Holy Orders confers an indelible spiritual mark like Baptism and Confirmation.
- 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.
- Deacons are ordained for tasks of service; they are never able to administer the Sacraments of Confirmation, Eucharist, Reconciliation, or Holy Order.
(CCC 1596)

Mathew 4:18-22

Call of the Apostles

Luke 22:14-20

The Last Supper

Genesis 14:18-20; Heb. 7:1-10

Melchizedek

Mathew 28:16-20

Mission

Acts 6:1-6

Deacons

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).

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).
 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, the successor of St. Peter. (CCC 1594)
 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 as authentic interpretation of the word of God, whether in its written form of Sacred Scripture, or in the form of Sacred Tradition, the teachings of the Church. 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)
- 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)
- | | |
|----------------------------|---|
| John 2:1-12 | The wedding feast at Cana |
| Mathew 19:6 | What God has joined together |
| Gn 1:27-31; 2:18-25 | Marriage from the beginning (CCC1603-1605) |
| Mt. 19:6 | God has joined together |
| Eph. 5:25-33 | Love of each other and Marriage Bond |
- **The married couple forms “the intimate partnership of life and love established by the Creator and governed by His laws. It is rooted in their irrevocable personal consent.**
 - **Both spouses gives themselves definitively and totally to one another**
 - **The covenant they freely contracted imposes on the spouses the obligation to preserve it as unique and indissoluble.**
 - **The life-long covenant, which spouses have freely entered into, entails faithful love. (CCC 2364, 2397)**
 - **Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby cooperating with the love of God the Creator. (CCC 2367)**
- 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)
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| I Corinthians 7:32-35 | “An unmarried man [and woman are] anxious about the things of the Lord so that she may be holy in both body and spirit” |
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- Mt. 6:7-15; 18:19-20**
Mt. 5:1-11; Mk. 10:17-22; Mt. 8:1-3

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. Living life as God asks us to is living a fully human life.

In Eighth Grade, students are to *review* for greater *understanding* the following truths of Faith except where a teaching is to be *introduced*, which will be bolded. Scriptures that are bolded are also new for this grade.

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)
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 in order not to draw attention to a specific part of the body and away from the person. (CCC 356-357, 2521-2524)
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)

Laws 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)
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)

Living by the Ten Commandments - God's laws of love

John 14:15	Jesus said, "You are My friends if you do what I command you."
1 John 2:1-11	"My children, I am writing this to you so that you may not commit sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one."

Exodus 20: 2-6	<u>The First Commandment:</u> There is only one God. You shall not have other gods besides Me. (CCC 2083)
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Matthew 4:10	Jesus said "You shall worship the Lord your God and Him only shall you serve."
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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.

Romans 1:5	“Through Him we have received the grace of apostleship, to bring about the obedience of faith, for the sake of His Name.”
Deuteronomy 6:4	“The Lord our God is one Lord. Therefore, you shall love the Lord, your God with all your heart, with all your soul and with all your strength.”
Mark 10:17-31	“...Come follow Me. At that statement his face fell, and he went away sad, for he had many possessions.”
Jeremiah 29:8	All forms of <i>divination</i> are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to “unveil” the future such as consulting horoscopes, astrology, palm reading, ouiji boards etc. We should avoid these even as recreation. (See CCC 2115-2117).
Exodus 20:7	<u>The Second Commandment:</u> God’s name is Holy. You shall not use God’s name in vain. (see Moral Life #4 and 5) (CCC 2142)
Psalms 8:1	“O Lord, our Lord, how majestic is Your Name in all the earth.”
Matthew 5:33-34	Jesus said in the Sermon on the Mount, calling us to perfection: “You have heard that it was said to the men of old, ‘You shall not swear falsely...But I say to you, Do not swear at all.’”
Psalms 113	“From the rising of the sun to its setting, praised by the Name of the Lord.”
Ephesians 4:39	“No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear.”
Exodus 20:8-11	<u>The Third Commandment:</u> Remember to keep God’s day holy.
Genesis 2:3	“So God blessed the seventh day and made it holy, because on it He rested from all the work He had done in creation.”

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.

Psalms 141	“Let my prayer arise before you, the lifting up of my hands like the evening sacrifice.”
Exodus 20:12	<u>The Fourth Commandment:</u> Honor your father and mother. (CCC 2214-2217)
Colossians 2:20	“Children, obey your parents in everything, for this pleases the Lord.”
Matthew 16:13-20	We are to respect, obey and have allegiance to the Catholic Church as founded on earth by Jesus. It is Jesus who is the Head of His Church. He is the One who has given the authority to the pope, as our spiritual father, to rule the Church on His behalf.
Sirach 3:12	“My son, take care of your father when he is old; grieve him not as long as he lives.”

We are to *love* our parents, to *respect* our parents and to *obey* our parents.

Exodus 20:13	<u>The Fifth Commandment:</u> You shall not kill.
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- Matthew 8:12 “Do unto others whatever you would have them do to you.”
We must love ourselves. However, due to effects of original sin, we don’t want to love others too little and ourselves too much.
- 1 John 3:15 **“Anyone who hates his brother is a murderer, and you know that eternal life abides in no murderer’s heart.”**
Life is a gift from God. We must respect the gift of life at all stages: from conception to natural death. We cannot take the beginning and the end of life into our own hands.
- Ephesians 4:31-32 **“...Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.”**
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).
- Matthew 5:21-22 Jesus said, “You have heard that it was said to the men of old, ‘You shall not kill...But I say to you that everyone who is angry with his brother shall be liable to judgment.’”
We can deeply hurt someone through gossip, ignoring him/her or making fun of him/her. These things strike at a person’s dignity.
- Exodus 20:14 **The Sixth Commandment:** You shall not commit adultery.
1 Corinthians 6:18-20 **“Shun immorality (fornication). Every other sin which a man commits is outside the body; but the immoral person sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body.”**
- Psalms 37:21 “The wicked borrow but do not repay.”
The Sixth and Ninth Commandments forbid unfaithfulness in marriage. (CCC 2331)
- 1 Corinthians 6:19-20 “Your body is a temple of the Holy Spirit” -God dwells within you. 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.
- Exodus 20:15 **The Seventh Commandment:** You shall not steal. (CCC 2401)
Ephesians 4:10 **“The thief must no longer steal, but rather labor.”**
1 Corinthians 6:10 **“Neither ...thieves nor robbers will inherit the Kingdom of God.”**
Ezekiel 33:14-15 “Restoring stolen goods...he shall surely live.”
“The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy as are forgiving and bearing wrongs patiently. The corporal works of mercy consists especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, burying the dead.” Giving alms to the poor is a witness to charity. (CCC 2447).
- Exodus 20:16 **The Eighth Commandment:** You shall not lie. (CCC 2464)
Matthew 5:37 “Let your ‘Yes’ mean ‘Yes’ and your ‘No’ mean ‘No.’”
Romans 9:1 Paul said, “I speak the truth in Christ, I do not lie.”
Ephesians 4:29 “Never let evil talk pass your lips; say only the good things men need to hear, things that will really help them.”
- Exodus 20:17 **The Ninth Commandment:** You shall not covet your neighbor’s wife. (CCC 2514)
Matthew 5:8 Blessed are the pure in heart for they shall see God.

We are to be pure in thought, word and deed. “Purity requires *modesty*. 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).

Exodus 20:17 **The Tenth Commandment:** You shall not covet your neighbor’s goods. (CCC 2534)
2 Samuel 12:1-4 The rich man envied the poor man and ended by stealing his lamb. “The tenth commandment requires that *envy* be banished from the human heart” (CCC 2538).

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:

- 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?
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)
 3. In addition, God has given us free will and the dignity of choice. We seek to live by God’s law because of His love for us. Through His Laws of Love He shows 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.
 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 through our properly formed 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?
 - 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.
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)
Matthew 5:3-12 Jesus proclaims the Beatitudes.

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 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).

God has given us three Theological Virtues. They are supernatural:

1. Faith

Romans 1:17

“The righteous shall live by faith.”

Galatians

Living faith “work[s] through charity.”

James 2:26

“Faith apart from works is dead.”

Romans 4:3, 16-22

“Abraham believed God, and it was credited to him as righteousness.” Abraham believed God that he would have a son, even at his old age of 99.

(See Genesis 18:1-15)

2. Hope

Hebrews 10:23

“Let us hold fast the confession of our hope without wavering, for He who has promised is faithful.”

Romans 4:18

Hoping against hope, [Abraham] believed, and thus became the father of many nations.”

Abraham is a model of hope, who was blessed abundantly by the promises of God, fulfilled in Isaac, and who was purified by the test of the sacrifice.

[(CCC 1819) (See also Genesis 17:4-8, 22:1-18)]

Romans 5:5

God keep us in the “hope that does not disappoint.”

Hebrews 6:19-20

Hope is the “sure and steadfast anchor of the soul.”

Hope is the weapon that protects us in the struggle of salvation. (CCC 1820)

1 Thessalonians 5:8

“Let us ...put on the breastplate of faith and charity, and for a helmet the hope of salvation.”

3. Love

John 15:9, 12

“This is My commandment, that you love one another as I have love you.”

1 Corinthians 13:1-4

“If I ...have not charity,” says the Apostle, “I am nothing.”

1 Corinthians 13:13

“So faith, hope, charity abide, these three. But the greatest of these is charity.”

7. The moral or natural 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. (CCC 1804, 2522, 2337-2345)
8. “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)
9. 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.

10. 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.
11. 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)
12. 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)
13. 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 can lead 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.
14. 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 parents or other wise adults for advice. (CCC 2338-2342)

Sin/Choices/Virtue

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)
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 can 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)
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 (natural or 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)

Example: The virtue of justice is exercised when young people respect other people's property and tell the truth.

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 dessert 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)
5. The foundation of the Christian life is the Theological Virtues of Faith, Hope and Charity. God infused the Theological Virtues, which are supernatural, 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)
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)
7. There are two kinds of sin: *venial* sins and *mortal* 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)

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 something significant and lying that causes harm.. A sin of omission can be failing to set aside time for daily prayer to develop a friendship with Jesus.

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)
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)

Examples of less sinful actions: Less sinful actions against neighbor include being unkind to someone, not obeying parents immediately, being lazy with homework

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)
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 2415-2418, 2402)

Note to Catechist: The heart of Catholic Social Teaching is ultimately to lead people to God. The Ten Commandments provide the foundation for Catholic Social Teaching. 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)

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)

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)
2. Each person is a child of God and must be treated with respect. This includes the way that we treat ourselves (self-respect)
3. **God willed that man and woman were created with equal dignity but with fundamental differences. Furthermore, God created man and woman to be in communion with Himself and with others through friendship. Through Baptism, man and woman enter into this communion with God, and seek to grow in love of God, holiness of life, which is our primary vocation. We share in God's Divine nature through sanctifying grace received in the Sacraments, which further elevates our dignity (2 Peter 1:4). In addition, Christ calls each person to follow Him in a specific vocation: as a married person, as a single person, as a consecrated person or an ordained priest. (CCC 369)**
4. 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.
5. 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.

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.
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)
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. Loving and helping others brings us joy. 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 marriage, or to the single life. (CCC 898, 873, 825, 871-945, 225, 1702)

4. Young people need to pray each day to know their personal vocation in life, to discover God's call. Discovering one's vocation is not the same thing as planning one's life. This discovery is based on such questions as: "What does God want from me?" and "How does God want me to use the gifts He has given me?" "How is God calling me to serve Him by serving my neighbor?" and "What plan does God have for my life that will bring me the most joy and fulfillment?" The planning and organizing comes after the discovery (discernment) of God's personal call.

The Last Things: Death, Judgment, Heaven and Hell

1. Death is one of the effects of Adam and Eve's sin, not part of God's original plan. After death our soul will come immediately before God, Who will present our lives to us and we will know whether we have really loved God. If God's life in us is strong enough, we will go to Heaven. (CCC 1008, 1021-1023)
2. If our love for God is not perfect enough for Heaven, we will go to Purgatory, a temporary separation from Heaven where a person's love for God is purified.
3. If we have chosen to separate ourselves from God, we will go to Hell. Hell is a place of eternal and separation from God where there is no love of God, no love of neighbor and no love of self.
4. **At the General Judgment, when Jesus Christ comes to judge the living and the dead, our bodies will be restored to us in the form of a glorified body. This will be the resurrection of the body.**

Matthew 25:31-46

Last Judgment

IV. Christian Prayer

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.

In Eighth Grade, students should be **encouraged and assisted to be faithful** in their daily prayer times.

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)
2. **“Prayer is both a gift of grace and a determined response on our part” God longs for us and calls us to respond to His love in prayer everyday. He gives us the strength through His grace to respond to that call. We must develop a prayer life proper to our age level. As we mature in prayer, we can make use of the different expressions of prayer: vocal prayer, meditation and contemplative prayer.** (CCC 2567, 2559, 2591, 2725)
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)
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)
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)
6. God is the author of Sacred Scripture. Everything in the Bible was written down under the inspiration of the Holy Spirit. However, God inspired the human authors, making full use of their own faculties to write what He wanted contained in the Sacred Books. 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” *Lectio Divina* to help young people develop a love for God’s Word.** (CCC 101-106, 125) “Praying with Scripture” prayer worksheet on Diocesan website, Catechesis main page.
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)

Act of Faith	Apostles’ Creed	Act of Contrition
Daily Examination of Conscience	Hail Holy Queen	Memorare
Morning Offering	Mysteries of Rosary	

Here are some examples of additional prayers.

St. Michael the Archangel	Prayer Before Reconciliation
Prayer After Reconciliation	Prayer to prepare for Mass
Prayer of Thanksgiving after Mass	Anima Christi
Prayer to the Holy Spirit	Stations of the Cross
Prayer for Vocations	Prayer to Know Your Vocation
Litany of the Blessed Virgin Mary	Canticle of Mary – Luke 1:46-55

**Canticle of Zechariah – Luke 1: 68-79
Chaplet of Divine Mercy**

**Canticle of Simeon – 2:29-32
The Beatitudes**

8. The different expressions of prayer are vocal prayer, meditation and contemplation. (CCC 2700, 2705, 2709)
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)
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)
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)
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)
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.
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)
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.
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.
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.
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)
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)

Recommended Bible Stories, Prayer Books, and Other Spiritual Reading

Going Deeper in Prayer Diocesan Initiative to make prayer more personal: diolc.org/prayer

U Got to Pray, Fr. Stan Fortuna, Our Sunday Visitor

The Pieta Prayer Booklet (MLOR Corporation)

Prayer Book, Fr. John Hardon, S.J.

Eternal Life, (800)842-2871 or www.lifeeternal.org

Prove it! Church, Amy Welborn (Our Sunday Visitor)

Prove it! Prayer, Amy Welborn (Our Sunday Visitor)

The Gifts of the Holy Spirit According to St. Thomas Aquinas, Fr. Peter Cameron, O.P. (Knights of Columbus) – The Veritas Series.

U Got to Believe, Fr. Stan Fortuna, Our Sunday Visitor

Prayers

Daily Examination of the Conscience (should include both good acts and bad acts of the day)

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?

Stations of the Cross

Jesus is condemned to death.

Jesus carries his Cross

Jesus falls the first time

Jesus meets His Mother.

Jesus is helped by Simon of Cyrene.

Veronica wipes the face of Jesus.

Jesus falls a second time.

Jesus speaks to the women.

Jesus falls a third time.

Jesus is stripped of His clothes.

Jesus is nailed to the Cross.

Jesus dies on the Cross.

Jesus is taken down from the Cross and placed in the arms of His Mother

Jesus is placed in the tomb.

Anima Christi

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds, hide me.
From turning away, keep me.
From the evil one, protect me.
At the hour of my death, call me.
Into Thy presence, lead me.
To praise Thee with all thy saints,
Forever and ever. Amen

Prayer to the Holy Spirit

(Veni, Sancte Spiritus)

Come, Holy Spirit, fill the hearts of Your faithful and enkindle in them the fire of Your love.

V. Send forth Your Spirit and they shall be created.

R. And You shall renew the face of the earth.

Let us pray. O God, Who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant us in the same Spirit to be truly wise and ever to rejoice in His consolation. Through Christ our Lord. Amen

Beatitudes

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of Heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven.

Beatitudes, Gifts and Petitions
From St. Augustine's On the Sermon on the Mount, II.11

Beatitude	Fittingness of reward	Gift of the Holy Spirit	Petition of the Our Father
Blessed are the poor in spirit (contempt of riches and honor)	Men give up riches and honor and receive a kingdom	Fear of the Lord – One does not seek to magnify oneself through riches and honor	“Hallowed be Thy Name” We make holy God’s name through fear
Blessed are the meek (Moderation of irascible passions, e.g. anger)	Men give up security of acquisition by force, and receive secure possession of the earth	Piety – Through meekness, one removes impediments to reverence	“Thy Kingdom Come” We seek for God’s kingdom, and not resist it through pride
Blessed are those who mourn (Moderation of concupiscible passions, e.g. desire)	Men give up consolation of delights, and receive consolation against labors of life	Science – Right judgment concerning creatures, such that are not an occasion to turn from God.	“Thy Will be Done” We pray for God’s will so that we will not mourn
Blessed are those who hunger and thirst for justice (Fervent desire for works of justice)	Men give up refilling themselves with temporal goods through injustice, and receive true justice from God	Fortitude – Virtue of firmness in doing difficult deeds	“Give us This Day Our Daily Bread” Those who hunger will receive their daily bread
Blessed are the merciful (Virtue of liberality and beneficence)	Men who fear works of mercy because of mixing in the sorrows of others will receive freedom from all suffering.	Counsel – This gift concerns actions useful for a certain end; in this case, useful for mercy	“Forgive Us Our Trespasses” Counsel is that by which we are merciful
Blessed are the pure in heart (Disposition to contemplative life – perfection of man in himself)	Pure heart merits a clear vision of the divine.	Understanding – This gift perfects the mind with divine vision, and frees it from errors	“Lead Us not into Temptation” We pray for a pure heart, and not to be “two hearted” by love of temporal goods.
Blessed are the peacemakers (Perfection of man with respect to others)	To make peace between oneself and others is to imitate God Himself.	Wisdom – It is proper to wisdom to give order, and peacemakers bring the “tranquility of order” to the world	“Deliver us from Evil” Liberation from evil makes us free sons of God.

Saints

In Eighth Grade, students are to **review** for greater *understanding* the following truths of Faith except where a teaching is to be **introduced**, which will be **bolded**.

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).
3. Mary was conceived without original sin, which we call 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)
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).
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)
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.
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). **John 19:25-27 “Woman, behold your son. Son, behold your Mother.”**
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)
9. When Mary’s life on earth ended, she was taken up body and soul into Heaven (the Assumption). Mary continues to pray (intercede) for us her children and always leads us to Jesus. “In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior’s work of restoring supernatural life to souls. For this reason she is a Mother to us in the order of grace” (CCC 968)
10. 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)
11. 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)
12. 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.
13. The process by which the Church *officially* 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.

14. 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. . 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. In reading about their lives, we see the example of their faithfulness to Christ. Our greatest joy and peace is achieved in becoming a saint (CCC 954, 956, 957, 959, 27)

Recommended Saint Stories

Stories of saints can be downloaded from catholicsaints.org. They are concise and well-written. The ACM Participant's Manual has the life stories of 60 saints that can be copied. The RCIA Director at your parish would have this manual.

Modern Saints, Book One, Ann Ball (Tan)

The Life of Blessed Margaret of Castello, Fr. William R. O.P. Bonniwell (Tan)

Saint Pius X, Walter Diethelm (Ignatius Press)

Saint Vincent De Paul, F.A. Forbes (Tan)

The Curé of Ars, Fr. Bartholomew O'Brien (Tandem)

Mother Cabrini, Frances Pakinson Keyes (Ignatius Press)

The Secret of Mary, Saint Louis Marie de Monfort (Tan)

St. Bakhita, From African Slave to Servant of the "Good Master", Ann Brown (New Hope)
New Hope, KY 40052, www.newhope-ky.org

Blessed Pier Giorgio Frassati, Fr. Pasquale di Girolamo, S.J (New Hope)

Apostle of the Rosary, Blessed Bartolo Longo, Ann Brown (New Hope)

Heroic Catholics of the Twentieth Century, Sr. Elizabeth Ann Barkett (New Hope).

Vocabulary

New Words

age of reason	battle of prayer	beatified	breviary
candidate	canonized	catechesis	catechism
Catechism of Catholic Church	catechumenate	concelebrant	consumerism
death	desecration	divine nature	Divine office
double consequence of sin	ecclesial	encyclical	envy
Evening Prayer	exterior	extraordinary minister	four pillars
funeral	hierarchy	human dignity	human nature
idolatry	ignorance	Immaculate Heart of Mary	imposition of hands
impurity	indissoluble	indulgences	intention
interior	invincible ignorance	Liturgy of Hours	lust
materialism	merit	Morning Prayer	motive
natural	natural death	nature	object
Oil of Catechumens	Oil of the Sick	partial	partial indulgence
particular judgment	perseverance	person	plenary
plenary indulgence	purity	RCIA	retreat
revenge	right to life	Sacred Heart of Jesus	sanctity of life
source (font)	summit	supernatural	Temple of the Holy Spirit
temporal	temporal punishment	unchaste	vengeance
vincible ignorance	zeal		

Previous Words

absolution	Abba	absolve	abstain
Acts of the Apostles	actual grace	Adam	addiction
adoration	adoration chapel	adore	Advent
Advent candles	Advent wreath	All Saints' Day	alleluia
all-knowing	all-loving	almighty	alms
almsgiving	altar	altar server	amen
angels	Annunciation	anoint	Anointing of the Sick

Apostles (Twelve Apostles)	Archangels	Ascension	Ash Wednesday
ashes	Assumption of Mary	Baptism	baptismal font
basilica	bear false witness	Beatitudes	beauty
believe	Bethlehem	Bible	bishop
blasphemy	Blessed Sacrament	blessing	Blood of Christ
body	Body of Christ	Bread of Life	Breaking of Bread
brother	call to holiness	calumny	Calvary
canon	catacombs	cathedral	Catholic
chalice	charity (love)	chastity	Child of God
chrism	Christ	Christian	Christmas
Church	church building	ciborium	cincture
command	commandment	communion fast	Communion of Saints
community	conception	confession	confessional
Confirmation	conscience	consecrate	consecrated hosts
consecrated life	consecration	contemplation	contrition
conversion	Coronation of Mary	corporal	correct conscience
counsel	covet	covetousness	creation
Creator	creatures	creed	cross
crucifix	crucifixion	crucify	cursing
daily crosses	deacon	decade	Decalogue
deliberate	demon	devil	disciples
dishonesty	disobey	distractions	Easter
Easter Saturday	Egypt	Emmaus	Epiphany
Epistles (letters)	eternal	Eucharist	Eucharistic Prayer
evangelists	evangelization	Eve	everlasting
evil	examination of conscience	Faith	faith
faith response	faithfulness	Family of God	fasting
Father	fear of the Lord	fervent	fidelity
Finding of Jesus in Temple	first reading	followers	foreshadow
forgiveness	formation of conscience	fortitude	free will
generosity	Gentiles	gentleness	genuflection
glorious	glory	gluttony	God
god-parent	Golgotha	Good Friday	goodness
Gospels	grace	guardian angels	hallowed
happiness	Heaven	heirs	hell
hermit	historical books	holiness	holy
Holy and Divine Liturgy	holy cards	Holy Communion	Holy Day
Holy Law	Holy Mass	holy oils	Holy Orders
Holy Sacrifice	Holy See	Holy Spirit	Holy Thursday
holy water	Holy Week	homily	hope
host	human	image and likeness	images
Immaculate Conception	immodesty	imperfect	Incarnation
incense	indelible	indelible spiritual mark	innerrancy
infinite	injustice	innocence	inspiration
inspire	inspired writers	intercession	Israelites
Jerusalem	Jesus	Jesus' hidden life	Jesus' public life
Jews	Joseph	joy	just
kindness	Kingdom of God	knowledge	Lamb of God
Last Supper	Law of Love	Lent	Lenten abstinence
Lenten fast	lie	literal sense	liturgical year
liturgy	Liturgy of the Eucharist	Liturgy of the Word	Lord
Lord's Supper	love (charity)	luminous	Magi
Magisterium	married vocation	martyr	Mary
Mass	Matrimony	media	mediate
Mediator	meditation	Memorial	merciful
mercy	Mercy Sunday	Messiah	miracles
miraculous medal	missalette	mission	missionary
modesty	monk	monstrance	mortal
mortal sin	Most Blessed Sacrament	Mount Sinai	mystery
Nativity	New Covenant	New Testament	novena
nun	oath	obedient	obey
occasion of sin	offer	offering	Old Covenant
Old Testament	ordinary bread (unleaven)	ordinary grape wine	Ordinary Time
original sin	Palm Sunday	parable	Paraclete
paradise	pardon	parish	Paschal Mystery
Passion	passions	pastor	paten

patience	patron saint	peace	penance
Pentateuch	Pentecost	People of God	perfect
perjury	perpetual	Peter	pew
Pharisees	piety	poor souls	Pope (Holy Father) praise
prayer	Precepts of the Church	Precious Blood	Presentation of Jesus in Temple
priest	priestly vocation	prophets	psalm response
psalms	purgatory	reason/intellect	Reconciliation
Redeemer	redemption	redemptive	redemptive suffering
relics	religious vocation	Resurrection	Revelation
Rosary	Sabbath	sacrament	sacramentals
sacred chrism	Sacred Mysteries	Sacred Scripture	Sacred Tradition
sacrifice	sacrilege	saint	salvation
Salvation Story	sanctify	sanctifying grace	sanctuary
sanctuary light	Sanhedrin	satan	scapular
self-control	service	sin	sincere
single vocation	slander	sloth	solemnity
Solemnity of Mary	soul	spiritual	spiritual sense
sponsor	state of grace	Stations of the Cross	statue
steal	stole	strength	suffering
Suffering Servant	Sunday	Sunday rest	superstition
swear	synagogue	tabernacle	talents
temple	temptation	Ten Commandments	theme
theological virtues	tithing	Torah	Tradition
Transfiguration	transubstantiation	trespasses	Triduum
Trinity	truth	type	understanding
values	venial sin	vestments	Vicar of Christ
virtue	Visitation	vocal prayer	vocation
votive candle	will of God	wisdom	witness
witnesses	womb	Word of God	worship
Writings	wrong		

Recommended Teacher and Parent Resources

Diocesan Virtue Program is available here diolc.org/catechesis/understanding-and-living-thevirtues.

Raise Happy Children, Teach Them Joy!

Mary Ann Budnick

Twenty virtues: temperance, moderation, modesty, chastity, sociability, hospitality friendship, respect for others, tact, courtesy, simplicity, patriotism, prudence, flexibility, understanding, loyalty, audacity, humility, optimism and cheerfulness.

R.B. Media, Inc., 154 Doral, Springfield, IL 62704, www.rbmediainc.com

Talking to Youth About Sexuality, A Parent's Guide by Mike Aquilina, (General Editor),

Our Sunday Visitor Books, Huntington, IN,
(800) 348-2440, www.osv.com

What does God Want? A Practical Guide to Making Decisions by Fr. Michael Scanlon, T.O.R. with James Manney
Franciscan University Press

Ten Prayers God Always Says Yes To by Anthony DeStefano

Doubleday

Go in Peace, Your Guide to the Purpose and Power of Confession, 101 Questions

Fr. Mitch Pacwa, S.J. and Sean Brown
Ascension Press