

Grade Eight

Scripture

Students should each have individual access to a Bible in their classes. The New American Bible (NAB) translation is preferred, as this is the translation used in the Lectionary read at Mass.

By the end of the 8th grade, students will have learned:

1. That the Bible is the Word of God because it is inspired. That is, God guided the authors of Scripture to write in their own words those truths which he wanted to teach. (102, 105-107, 135) **Note to Catechist: God inspired human writers with the truth, and the writers expressed that truth in human words and stories. Therefore, although some details of the stories may not be historically accurate according to modern standards, God's truth is in the message conveyed. Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation. (DV 11)**
2. That Sacred Scripture teaches without error God's saving truth. (101-102, 107)
3. That Sacred Scripture teaches us who God is and who we are in relation to him. (205-227, 268-271, 2 Cor 6:18)
4. That God's loving plan for our redemption is revealed through salvation history. Salvation history begins with Adam and Eve in the Old Testament. Throughout the rest of the Old Testament God prepared the human race for a Savior. God's saving plan is fulfilled in our Savior, Jesus Christ, and carried out in and through the Church today. (280, 430-431, 436, 1080, 1103-1107)
5. That Acts of the Apostles describes the foundation of the Catholic Church and the struggles of the first Christians. (2623-2624, Acts 1-9)
6. That the letters of St. Paul and the other apostles apply Christ's message and teachings to the lives and circumstances of early Catholic Christian communities from Asia Minor (modern day Turkey) to Rome. The teaching of St. Paul, by extension, speaks to us today.
7. That the Beatitudes (Mt 5:3-12 and Lk 6:20-23) are the set of directives for all Christians, building on the Ten Commandments. They show us how to be holy and how to gain eternal life. (1700, 1720-1722, 1724, 1934)
8. That the corporal and spiritual works of mercy are important examples of love and service to others as found throughout Scripture. (2447) **Note to Catechist: See Appendix 1c — Scriptural Foundations for Works of Mercy for references on the spiritual and corporal works of mercy.**
9. That on Pentecost the Holy Spirit descended upon the disciples in the Upper Room, and the Catholic Church became manifest (evident, visible, obvious) to the world on that day. (732, 767, 1076, 1287, 2623, Acts 2:1-41) **Note to Catechist: Matthias was chosen as Judas' successor prior to Pentecost and is understood to have received the Holy Spirit on Pentecost as well. (Acts 1:15-26)**
10. That the last book of the Bible—the Book of Revelation, also called the Apocalypse—is a poetic and symbolic book that describes situations in the time of the early Church and at the “consummation of the age.” It encourages Christians to embrace the cross, to

persevere in truth and charity, and to look with faith and hope to the Second Coming of Christ. (673, 677)

Expressions of Faith:

- Having an approved Catholic Bible of their own and reading from it regularly, especially the scripture readings for the upcoming Sunday.
- Explaining that through God’s covenants with mankind we have a true kinship with him (i.e., we are his adopted children).
- Discussing favorite Bible readings with family and friends, distinguishing between Old Testament stories, the Gospels, and the Epistles.
- Talking about the presence of the Holy Spirit in their lives and being careful to develop virtues based on the Gifts and the Fruits of the Holy Spirit.
- Recognizing and talking about the Book of Revelation not as a mysterious prediction of future events but as a word of encouragement for the earliest Christians.
- Pointing out on a map the areas traveled by Saint Paul, the locations of the early churches (e.g., Ephesus and Corinth) and the location of Rome.

Vocabulary Words:

apocalypse	corporal works of mercy	Judas	Pentecost
Beatitudes	fruits of the Holy Spirit	Matthias	Sinai
charity	gifts of the Holy Spirit	Paul	spiritual works of mercy

Scripture Stories – Eighth Grade:

1. Raising of Lazarus John 11:1-44

Creed

By the end of the 8th grade, students will have learned:

1. That there is one God. In the one God are three divine Persons: God the Father, God the Son, and God the Holy Spirit. Each of the three Persons is fully God. This mystery of the three Persons in the one God is called the Holy Trinity. (253)
2. That Jesus is God the Son, our Savior, who came to reveal the Father to us, to teach us how to live, and to open heaven to us. (259, 459, 461)
3. That God the Holy Spirit is the Third Person of the Holy Trinity, sent by God the Father and God the Son to dwell within us and help us always choose good and avoid evil. (245, 733–736)
4. That the mystery of the Holy Trinity is the central mystery of our faith. It is the mystery of God himself. The Trinity is the source of all that is good and of all of the other mysteries of faith. (249)
5. That the three persons of the Holy Trinity are distinct yet equal. (253-255)
6. That the Incarnation is the mystery of God the Son in the flesh. This is Jesus who always was, is now, and always will be eternal God, and who, from the moment of his conception, became man and always will be man. (464)
7. That the Ascension is the entry of Jesus’ humanity into divine glory in God’s heavenly

- domain, forty days after his resurrection. (659-665; 989)
8. That Catholic beliefs and practices are rooted in Sacred Scripture and Sacred Tradition. (80-82)
 9. That we can know the truth of Sacred Scripture and Sacred Tradition by following the guidance of the Magisterium—the pope and the bishops in communion (union) with him. The Magisterium ensures the authentic interpretation of Scripture and Tradition. (85-87)
 10. That the power of the Holy Spirit is exemplified in the life, work, and witness of the saints. (688) **Note to Catechist: Whenever teaching about the Saints, the Blessed Mother or Biblical heroes, point out that they responded to God’s call (vocation).**
 11. That we offer prayers and Masses for those who have died, to benefit them on their journey to the Lord. We may also offer prayers and Masses for the living. (958, 1032)
 12. That God desires that all human beings go to heaven and that he gives all human beings sufficient grace to go to heaven. However, God grants free will, and he does not force anyone to go to heaven. (1721)
 13. That the hope and goal of all human beings should be heaven. It is eternal life, happiness, and love with the triune God, the Blessed Virgin Mary, the angels, and all who are in heaven. It is the fulfillment of all of the deepest human longings. It is never-ending happiness. (1023-1029, 1045)
 14. That hell is a reality and that those who die in un-repented mortal sin go to hell. The principal punishment of hell is the pain of loss, which is eternal separation from God, in whom is all happiness. In addition, the Church teaches that those who are in hell also experience a sense of pain. (1033-1037) **Note to Catechist: God grants free will, so it is we who choose to separate ourselves from God, and God grants our choice.**
 15. That the Church is made up of clergy and laity, and from each of these two states there are some who choose to live a consecrated life. (873) **Note to Catechist: See Appendix 9 on Vocations.**
 16. That we should follow the Blessed Mother’s example in giving our unconditional assent (“Yes”) to God with the same courage and faith that Mary modeled for us. (494) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness and that like Mary we too need to respond unconditionally with courage and faith. (1533, 2813)**
 17. That the Assumption of the Blessed Virgin Mary refers to her being taken up by God, body and soul, into heaven at the end of her earthly life. Her Assumption is a foreshadowing of the resurrection and glorification of all those who die in God’s grace and friendship. (966) **Note to Catechist: The Church teaches definitively that the glorified bodies of Jesus and Mary are in heaven. Whether the body of Elijah the prophet or the bodies of the saints mentioned in the Gospel of Matthew are in heaven is not clear. (See Mt 27:52 — “the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.”)**

Expressions of Faith:

- Sharing with family members their understanding of a triune God: Father, Son, and Holy Spirit.

- Living out their Catholic beliefs in their daily activities: praying regularly, professing to friends their belief in Jesus, resisting temptations, and encouraging others to develop their faith.
- Reading about and praying to saints appropriately.
- Accepting the example of Mary and of the saints as models for daily living.
- Showing respect for their bodies and the bodies of others by not fighting and not taking drugs or alcohol, proper nutrition and exercise, promoting the idea that they are a temple of the Holy Spirit.
- Acknowledging that hell is real, that Satan tries to lure us there.
- Reciting the Nicene Creed from memory at Mass.

Vocabulary Words:

Clergy	glorified body	Magisterium	witnessing
consecrated life	laity	vocation	Free will

Liturgy and Sacraments

By the end of the 8th grade, students will have learned:

1. That Jesus instituted the Eucharist, which is the Body, Blood, Soul, and Divinity of Christ and is the source and summit of Catholic life, worship, and unity. (1324-1325, 1374, 1413)
2. That the Holy Eucharist is the source of living the Christian life and that it commits us to the poor. (864, 1324, 1397)
3. That the Mass is made up of four individual parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites. (GIRM 46-90)
4. That the Introductory Rites of the Mass are the Processional song, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, the Collect. (GIRM 46) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify each of the parts the Introductory Rites.**
5. That the Liturgy of the Word is made up of the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayer of the Faithful). (1346, 1348-49, GIRM 55) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify each of the parts the Liturgy of the Word.**
6. That the Lectionary is the official book of scripture readings, with Sunday readings arranged in a three-year cycle. The Lectionary is used at Mass during the Liturgy of the Word. (1154)
7. That the Liturgy of the Eucharist is made up of the Preparation of the Altar and Gifts, Prayer over the Offerings, Eucharistic Prayer, and the Communion Rite (which includes the Lord's Prayer and the Sign of Peace). (1346, 1350-1355, GIRM 72) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name/identify the parts of the Liturgy of the Eucharist.**
8. That within the Liturgy of the Eucharist we offer thanks and praise to the Father through,

- with, and in Jesus, by the power of the Holy Spirit. (1358)
9. That the Concluding Rites of the Mass are the Greeting, Blessing, and Dismissal. (GIRM 90) **Note to Catechist: The student should have a good overall understanding of the Mass and be able to name each of the parts of the Concluding Rites.**
 10. That the Mass is a sacrifice because, through the priest celebrating the Mass, it represents (makes present sacramentally) Christ's saving and sacrificial death on the cross by which he redeemed us from our sins. (1365-1366)
 11. That the Mass is at the same time the sacrificial memorial and a sacred banquet culminating in Holy Communion. (1382)
 12. That Jesus instituted the Eucharist on Holy Thursday, "the night when he was betrayed" (1 Cor 11:23), as he celebrated the Last Supper with his apostles. (1323)
 13. That during the celebration of the Mass, the bread and wine are changed into the Body and Blood of Christ which is offered in an unbloody manner by the power of the Holy Spirit and the proclamation of Jesus' words by the priest. This is the consecration. (1353) **Note to Catechist: The words of consecration spoken by the priest are the words spoken by Jesus at the Last Supper: "This is my body which will be given up for you... This is the cup of my blood..." (1412)**
 14. That by the consecration, the substance of bread and wine is changed into the substance of Christ's Body and Blood. This unique change is called transubstantiation. (1376, 1413) **Note to Catechist: Breaking down the word transubstantiation—trans meaning across, change, convert, cross over; substance meaning the substance of bread and wine becomes the substance of the Body and the Blood of Jesus—will assist in the students' understanding.**
 15. That all who are properly prepared can receive Holy Communion, by which we unite ourselves with Christ so as to be transformed to witness the gospel in the world. (1074, 1384-1385)
 16. That all the members of the Church, those here on earth and those in heaven, are united to the offering of Christ in the Mass. (1370)
 17. That the Eucharistic sacrifice is also offered for those in purgatory that they may enter into the glory of heaven. (1371)
 18. That anyone who desires to receive Holy Communion must be in a state of grace. Anyone who is aware of having committed mortal sin must receive absolution in the Sacrament of Penance and Reconciliation before receiving Communion. (1385, 1415)
 19. That we are to fast from food and drink for at least one hour prior to the reception of Holy Communion. (CIC 919) **Note to Catechist: Water and/or medicine do not break the Eucharistic fast.**
 20. That Sunday is the Lord's Day, set aside for worship, family, and relaxation, and that Catholics have a binding obligation to attend Mass every Sunday. Knowingly and deliberately choosing to miss Mass on Sunday without a serious reason is a grave sin. (2181, 2185)
 21. That Catholics have an obligation to attend Mass on certain prescribed days called Holy Days of Obligation. Students will memorize the names of the Holy Days and the dates/times on which they occur. (2180) **Note to Catechist: The bishops of various countries are permitted by Rome to establish rules about the observance of Holy Days of Obligation in their particular countries. In the United States, the following is the norm:**

- (a) **Immaculate Conception (December 8) and Christmas (December 25) are always Holy Days of Obligation, regardless of the day of the week on which they fall;**
- (b) **Solemnity of Mary, Mother of God (January 1), Ascension Thursday (40 days after Easter), Assumption of Mary (August 15), and All Saints Day (November 1) are normally Holy Days of Obligation but not when they fall on a Monday or Saturday, although, attendance at Mass is always to be encouraged;**
- (c) **In some dioceses including the Diocese of Marquette, the celebration of Ascension Thursday is transferred to the Seventh Sunday of Easter. (2043-2180)**
22. That throughout history, Catholics have expressed their faith through song, drama, art, architecture, literature, and prayer. (2513)
 23. That the sacraments strengthen our faith, hope, and charity (love) in order for us to participate in the mission of the Church. (1123, 1134) **Note to Catechist: It is in the Church, in communion with all the baptized that the Christian fulfills their vocation. (863, 2030)**
 24. That all the baptized have a particular vocation which support the mission of the Church, to spread the Kingdom of Christ over all the earth. (863, 873) **Note to Catechist: This speaks to the universal call (vocation) of the baptized to holiness. See Appendix 9 on Vocations.**
 25. That the particular vocations of the baptized include ordained ministry, married life, consecrated life, and the single life. (871-873) **Note to Catechist: See Appendix 9 on Vocations.**
 26. That Baptism, Confirmation, and the Eucharist are the three Sacraments of Initiation; that Penance and Reconciliation and the Anointing of the Sick are the Sacraments of Healing; and that Holy Orders and Matrimony are the Sacraments of Service. (1212, 1421, 1534)
 27. That the Rite of Christian Initiation of Adults (RCIA) is the formation process for those who wish to become members of the Roman Catholic Church. (1232) **Note to Catechist: In the United States, this process is mandatory for all those over the age of reason, including children who did not receive the sacraments at the usual time.**
 28. That the Sacrament of Confirmation strengthens/completes/perfects the graces imparted by Baptism and imparts the fullness of the Spirit through the gifts of the Holy Spirit. (1285, 1303) **Note to Catechist: The gifts of the Holy Spirit are received at Baptism but become increased (fully manifested) with Confirmation.**

Expressions of Faith:

- Participating in Mass (praying, singing, responding) on Sundays and Holy Days of Obligation and receiving Holy Communion with reverence; offering themselves to God through the Mass.
- Accepting and performing various liturgical roles when asked.
- Participating regularly in the Sacrament of Penance and Reconciliation with understanding.

- Recognizing the Real Presence of Christ in the Eucharist, exhibiting proper reverence for Christ in the tabernacle.
- Discussing with family and friends the Church’s teachings on faith and morals.
- Participating with the family in Catholic devotions, e.g., Eucharistic Adoration, Stations of the Cross, etc.
- Using sacramentals correctly.

Vocabulary Words:

RCIA			
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Christian Morality

By the end of the 8th grade, students will have learned:

1. That God made us to know, love, and serve him and so to enter heaven. (1721)
2. That we are made in God’s image and likeness, with intellect and will (two powers of the soul), and that God wants us to live in communion with him but does not force us to do so. (1730, 1732, 1834, 1934)
3. That sin is any intentional thought, word, deed, or omission that breaks God’s law. (1849-1850) **Note to Catechist: Emphasis must be given to what is implied by “intentional.” Temptation itself is not a sin. Jesus was tempted. It is only when we allow the temptation to direct our thoughts, words, and actions that we sin. Furthermore, to be guilty of a sin of omission one must intentionally avoid doing something they should have done, e.g., witnessing a friend stealing something and not reporting it. (1868)**
4. That venial sins do not destroy the life of grace in the soul, but that mortal sins do. (1855, 1861-1863)
5. That there are three conditions for a mortal sin: (1857)
 - a. The sin must be serious. (1858)
 - b. You must know the sin is serious. (1859)
 - c. You must freely choose it anyway. (1859)
6. That the occasions of sin are any person, place, or thing that might easily lead us to sin. (1853)
7. That sanctifying grace is how we share in God’s life and it is what makes us holy. We must be in a state of grace when we die to go to heaven. The only way for a person to go to hell is by dying in un-repented mortal sin. (1033, 2023-2024)
8. The meaning of the theological virtues (faith, hope, and charity) and of the cardinal virtues (prudence, justice, temperance, and fortitude). (1804-44) **Note to Catechist: A good way to teach the students about these virtues is to share the stories of those who have experienced them in their lives, especially the saints.**
9. The importance and the need for frequent celebration of the sacrament of Penance and Reconciliation. (1458)
10. That everyone is called to holiness by living a moral life inspired by grace, practicing a life of virtue, and imitating Christ in daily life. Students must be able to give examples from the lives of the saints. (2013)
11. That the Gifts of the Holy Spirit strengthen us to live a moral life. (1831)

12. That frequent reception of the Holy Eucharist is the primary source of grace needed to faithfully live out the Christian life. (1392)
13. That there is objective moral law binding on all human beings which enables us to discern what is good and what is evil. (1954-60, 1978, 1979) **Note to Catechist: An example of what is objective moral evil would be murder is always wrong. An objective moral good would be seeking justice that promotes human dignity.**
14. That through the Sacrament of Confirmation, we receive special sacramental grace to give witness to Christ in our daily lives. (1303)
15. That the Magisterium (the pope and the bishops in union with him) is the teaching office of the Church. It hands on definitive and authoritative interpretation of the truths God has revealed through Scripture and Tradition. (2034, 2050)
16. That we have an obligation to promote respect for all human life from conception to natural death. (2258, 2266, 2270-2283) **Note to Catechist: This would be where the abortion issue, end of life issues, capital punishment, conception, and contraception issues can be discussed. Remember that the taking of innocent human life is objectively more grievous than the taking of a guilty convicted criminal's life.**
17. That we have a special obligation to help the poor to the extent that we are capable of doing so. (2449)
18. That we have a responsibility to practice the corporal and spiritual works of mercy. (2447, Mt 25:31-46)
19. That modesty, self-control, and chastity are important fruits of the Holy Spirit. (1832) **Note to Catechist: "Formation in Christian Chastity," as required by the Diocesan Safe Environment Policy, is to be taught in the classroom at this grade level.**
20. That the Catholic Church has a long tradition of social teaching articulated in the seven principals of Catholic Social Teaching (2419-2425) **Note to Catechist: The seven principles of Catholic Social Teachings are (1) Sanctity of Life and Dignity of the Human Person; (2) Call to Family and Community Participation; (3) Rights and Responsibilities; (4) Preferential Option for the Poor and Vulnerable; (5) Dignity of Work and Rights of Workers; (6) Solidarity; and (7) Care for God's Creation.**
21. That following the precepts of the Church help us to participate in the life of the parish and to grow in holiness. (2041) **Note to Catechist: The precepts of the Church are: (1) attend Mass on Sundays and on holy days of obligation and rest from servile labor; (2) confess your sins at least once a year; (3) receive the sacrament of the Eucharist at least once during the Easter season; (4) observe the days of fasting and abstinence established by the Church; and (5) help to provide for the needs of the Church. (2041-2043)**
22. That sexual desires are good and are given by God to be properly expressed in marriage. In the Sacrament of Marriage, the husband and wife are called to make a total gift of themselves to each other through the marital act. (2360-2363) **Note to Catechist: If the teacher or catechist is asked by a student what the marital act is, they should simply state that it is the act by which a husband and wife give themselves totally to one another, body and soul, and that this act is so good and powerful that God sometimes chooses to create a new human being through it. The marital act is reserved for marriage and must always be open to life and love. (1643)**
23. That sexual acts outside of the sacrament of marriage are grave, i.e., very serious sins. (2351-59) **Note to Catechist: Sexual acts outside of marriage are motivated by lust**

and use humans as objects. Christ is nowhere present in sexual acts outside of marriage. Care must be taken in explaining this, as some students' parents may be living atypical marriages or may not be married. Students with serious or deeply emotional questions in this regard should be referred to the pastor for consultation.

Expressions of Faith:

- Making good, moral decisions based on the Beatitudes, Ten Commandments, and Church teachings.
- Incorporating the virtues (faith, hope, charity, prudence, justice, fortitude, and temperance) into their lives.
- Taking responsibility for doing good and avoiding evil—choosing good television programs, movies, books, music, computer games, Internet sites, and dressing modestly.
- Participating in the Sacrament of Penance and Reconciliation with understanding.
- Making service and caring for others a regular part of their lives.
- Showing proper respect and conduct for their sexuality.
- Making a habit of daily examination of conscience and praying an act of contrition.

Vocabulary Words:

Precepts of the Church			
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Prayer

By the end of the 8th grade, students will have learned:

1. The importance of weekly participation in Sunday Mass as the foundation of Catholic life, prayer, and spirituality. (2174-2183)
2. That there are three major expressions of prayer: vocal, meditative, and contemplative. (2700-2719)
3. The names of the gifts of the Holy Spirit and how prayer helps us better use the gifts of the Holy Spirit given in Baptism and increased in Confirmation. (1830-1831, Glossary of CCC)
4. That prayer inspired men and women of faith in the Scriptures. **Note to Catechist: See these citations in the Catechism for specific examples. (2568-2649)**
5. To pray for an open and generous response to God's call in their lives. (2745)
6. That faith which flows from prayer must be lived through good works. (162, Jas 2:17)
7. That the Rosary is a brief summary of the Gospel, expressing devotion to Jesus through Mary. Students will know the twenty mysteries of the Rosary and the days on which each set of mysteries is prayed. (1674, 2678, 2708, Glossary of CCC)
8. That the mysteries of the Rosary are mediations on the life and person of Christ in "the school of Mary" (2708, RVM) **Note to Catechist: Help the students recognize the connections between the mysteries and scripture passages.**
9. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, Divine Mercy Chaplet, Rosary, etc. (2669)
10. That the prayer of the whole Church is the Liturgy of the Hours (the Divine Office) and that all the faithful are encouraged to pray these prayers. (1174-1178)
11. That *lectio divina* is a way to pray the Scriptures and is rooted in liturgy. (1177)

12. To pray for the protection of all human life from conception to natural death. (2258-2262)

Expressions of Faith:

- Praying daily — morning, evening, and prayers before and after meals.
- Offering spontaneous prayers at appropriate times (intercession, thanksgiving, praise, etc.).
- Developing a devotion to Mary and to the saints in their prayer lives.
- Praying the Rosary on their own or with family members; meditating on the proper mysteries according to the day of the week.
- Listening to God in their hearts in silence.
- Teaching and encouraging others to pray.
- Leading public prayer whenever an opportunity arises.

Vocabulary Words:

contemplation	<i>lectio divina</i>	meditation	
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Prayers to be Learned — by end of Grade Eight

Angel of God [K]	Grace after Meals [2]	Angelus [5]
Glory Be [K]	Apostle’s Creed [3]	Mysteries of the Rosary [5]
Sign of the Cross [K]	Hail Holy Queen [3]	Divine Mercy Chaplet [7]
Grace before Meals [1]	Novena [3]	Divine Praises [7]
Hail Mary [1]	Act of Faith [4]	Eternal Rest [7]
Our Father [1]	Act of Hope [4]	<i>Memorare</i>
Act of Contrition [2]	Act of Love [4]	<i>Magnificat</i>
Fatima Prayer [2]	Litany [4]	<i>Regina Caeli</i>
	Nicene Creed [4]	<i>Prayer to the Holy Spirit</i>

Expectations of Parents

Grade Eight parents:

1. Participate in the celebration of the Eucharist with your son/daughter each Saturday evening or Sunday and every Holy Day of Obligation.
2. Celebrate the Sacrament of Penance and Reconciliation (“go to Confession”) regularly; take the whole family.
3. Make it a family priority for your son/daughter to attend faith formation classes.
4. Include prayer as a part of your daily ritual/routine and at special gatherings and celebrations. Pray a family Rosary regularly.
5. Invite your son/daughter to lead prayer at special gatherings/meals/celebrations.
6. Help your son/daughter to appreciate and understand his/her sexuality in light of Church teachings.
7. Read and discuss scripture with your child, especially the readings for the upcoming Sunday.

8. Participate as a family in “whole church” (intergenerational) parish activities when offered.
9. Discuss the content of each religion class and your child’s understanding of it. Make it a family learning experience. Provide feedback to the catechist.
10. Discuss your own personal faith experiences with your child, e.g., how you encountered Christ in your life today; what actual grace did you receive?
11. Encourage your child to use Catholic websites, including the diocesan website:
www.dioceseofmarquette.org.