

Grade Seven

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 7th grade, students will have learned:

1. That the Bible is the word of God because it is inspired by him. 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. Dei Verbum 11.**
2. That prayerful and attentive scripture reading, especially of the New Testament, has the power to transform us and to assist us in the struggle to live faithful Christian lives. (107, 115-117, 131-133)
3. That we learn in Sacred Scripture who God is and who we are in relation to him, i.e., he is our Father, we are his sons and daughters, and we are made in his image and likeness. (205-227, 268-271, 2 Cor 6:18)
4. That Sacred Scripture teaches without error God's saving truth. (101-102, 107)
5. 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)
6. That the Gospels are four true accounts of the life and teaching of Jesus. (125-127)
7. That the four Gospels are the heart of all the Scriptures because Christ Jesus is their center. (125)
8. That Matthew, Mark, Luke and John are the four Evangelists.
9. That the Gospels of Sts. Matthew, Mark, and Luke are similar and are therefore called Synoptic Gospels, while the Gospel of St. John has a different, more reflective style and contains some additional stories.
10. That the Gospels are written to different audiences at different times in history. Each Gospel offers a different portrait of Jesus. All are true. (126) **Note to Catechist: Mark is thought to be the first Gospel written (ca. 65) for the Roman Christians. Matthew was written for the Jewish Christians. (ca. 80-85) Luke's Gospel (ca. 85) was most likely written for the Gentiles, and John's gospel (ca. 90-100) was written within a unique community known as the Johannine Christians.**
11. That the truth in all the Gospels is the same: Jesus is the Messiah, Son of God, who revealed the Father's love for us, saved us, and opened heaven to us. (124, 125, 514, 515) **Note to Catechist: Catechists should often refer to Jesus as God the Son. All baptized boys and men are sons of God the Father by adoption. All baptized girls**

and women are daughters of God the Father by adoption. Jesus is the only begotten Son of the Father. He is “God from God, Light from Light, true God from true God, begotten, not made.” Referring to Jesus as God the Son helps those being catechized to better understand that Jesus is not one of God’s creatures nor the greatest human person (heresy of Arianism), but that he is true God and true man, the 2nd Person of the Holy Trinity, Incarnate! Although Jesus is not a creature, since all creation was made through him, he is the apex and pattern of creation.

12. That Jesus’ whole life and ministry took place in the area of Palestine, also called the Holy Land. Students must be able to identify important sites mentioned in the Gospels, e.g., Nazareth, Capernaum, Galilee, Jerusalem, etc. (487-507, 525-530, 616-617, 624)
13. That the basic elements of salvation history as revealed in Scripture are:
 - a. The Father’s love is manifested in the good of creation. (279, 287, 289, 295, 302-305)
 - b. We have been separated from God’s plan for us because of sin. (385-389, 402-409)
 - c. Jesus is the bridge back to the Father. Jesus makes atonement (“at-one”-ment) for us with the Father. (410-412, 422-424)
 - d. Following in the way of Jesus and participating in the sacraments are the primary means by which we reach heaven. (430-435, 456-460)
14. That the Bible is the word of God because it is inspired by him. 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. *Dei Verbum 11.***
15. That prayerful and attentive scripture reading, especially of the New Testament, has the power to transform us and to assist us in the struggle to live faithful Christian lives. (107, 115-117, 131-133)
16. That we learn in Sacred Scripture who God is and who we are in relation to him, i.e., he is our Father, we are his sons and daughters, and we are made in his image and likeness. (205-227, 268-271, 2 Cor 6:18)
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 - Jesus is the bridge back to the Father. Jesus makes atonement (“at-one”-ment) for us with the Father. (410-412, 422-424)
 - Following in the way of Jesus and participating in the sacraments are the primary means by which we reach heaven. (430-435, 456-460)

Expressions of Faith:

- Having an approved Catholic Bible of their own and reading from it regularly, especially the scripture readings for the upcoming Sunday.
- Regarding themselves as disciples (followers of Jesus) and talking about how they imitate Christ, while pointing out specific passages in the Gospels that have helped them understand that calling.
- Discussing favorite Bible stories and parables with friends and family, distinguishing between Old Testament stories, the Gospels, and the epistles.
- Being able to point out on a map the general path of the Exodus and to describe the crossing of the Jordan River to enter the Promised Land.

Vocabulary Words:

atonement	Palestine	redemption	Synoptic Gospels
evangelization	Promised Land		

Scripture Stories – Seventh Grade:

1. Raising of Lazarus John 11:1-44
2. The Transfiguration Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36
3. Peter the Rock Matthew 16:13-19

Creed

By the end of the 7th 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 these three Divine 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 to 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 good, and it is the source of all other mysteries of faith. (249)
5. That the Divine Persons of the Holy Trinity are distinct but not separate. (253, 254)
6. That each of the three Persons of the Trinity is equal, and that each of them always was, is now, and always will be eternal God. (255)
7. 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) **Note to Catechist: Prior to the Incarnation, God the Son was solely God, not man. From the moment of the Incarnation (which occurred at the Annunciation) and into eternity, Jesus is true God and true man. (464, 469)**
8. That there are four reasons for the Incarnation. The Word became flesh:
 - a. In order to save us from sin and death by reconciling us to God the Father, thereby opening heaven to us. (457)
 - b. In order that we might know God's love for us. (458)
 - c. In order that we would have a model of holiness. (459)
 - d. In order to make us partakers in the Divine nature. (460)
9. That the events of the Paschal Mystery are the Passion, Death, Resurrection, and Ascension of Jesus. (571, 1067)
10. That through our Baptism we are called and sent forth to continue Jesus' work in the world. (1267-1270)
11. That Jesus made Peter his vicar (chief representative) on earth. Peter is the head of the apostles and unifier of the Church. (552, 882)
12. That each pope is a successor of Peter, the head of the apostles. Every bishop is a successor to the apostles. The pope is the head and unifier of the bishops and the Church. (882, 1461)
13. That faith can be defined both as a virtue, which is a gift from God, and as a personal response to God. (153, 166)

14. That faith is the God-given (theological) virtue that empowers us to believe in God and in all that he teaches. He has revealed these truths, and he can neither deceive nor be deceived. (1814) **Note to Catechist: By the virtue of faith, we believe the truths of faith because God has revealed it, not because we understand it.**
15. That at death we will be judged by the Lord according to our deeds and our adherence to the gospel. This is called the particular judgment. (1021-1022)
16. That all those who die in God’s grace and friendship go to heaven, either immediately after death or after a time of cleansing in purgatory. (1031)
17. That those who die in un-repentant mortal sin go to hell. (1861)
18. That Mary, the mother of Jesus who is God, was a virgin and remained a virgin throughout her entire life, so that with her whole being she was the “Handmaid of the Lord.” (510)
19. That the saints who died for the faith are called martyrs (witnesses), and that they are in heaven with God and all the blessed. (2473, 2506)
20. That the Church is the People of God and the Mystical Body of Christ. Christ is the Head, and we, the baptized, are the members of his Mystical Body, the Church. (779, 781–782)
21. That all the baptized have a particular vocation which support the mission of the Mystical Body of Christ, 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. (1533, 2813) See Appendix 9 on Vocations.**
22. That the particular vocations of the baptized include ordained ministry, married life, consecrated life, and single life. (871-873) **Note to Catechist: See Appendix 9 on Vocations.**

Expressions of Faith:

- Sharing with family their understanding of the triune God: Father, Son, and Holy Spirit.
- Talking about Jesus’ Incarnation (becoming present in a human body) and why he did so.
- Discussing the Paschal Mystery: the Passion, Death, Resurrection, and Ascension of Jesus.
- 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.
- Reciting the Nicene Creed at Mass.

Vocabulary Words:

holiness	holy	martyr	vicar
			particular judgment

Liturgy and Sacraments

By the end of the 7th grade, students will have learned:

1. That the Holy Eucharist is the Body, Blood, Soul, and Divinity of Christ. It is at the center of our Catholic Faith. (1074, 1324-1325, 1374, 1413)
2. That at Mass the assembly is called to participate actively and reverently in the

celebration of the Mass through proper gestures, responses, and songs. (1141, 1273, 1348)

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 parts of the Introductory Rites are the Processional song, the Greeting, the Penitential Act, the *Kyrie*, the *Gloria*, and the Collect. (GIRM 46) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, a funeral Mass does not have a Penitential Act. On Sunday Masses during Lent, the *Gloria* is omitted.**
5. That the parts of the Liturgy of the Word are the First Reading, Responsorial Psalm, Second Reading, Gospel Acclamation, Gospel, Homily, Profession of Faith, and the Universal Prayers (Prayer of the Faithful). (1346, 1348-1349, GIRM 55) **Note to Catechist: These parts are for a “regular” Sunday Mass. Certain celebrations of the Mass may vary from this; for example, Masses on most weekdays do not include a Second Reading or the Profession of Faith.**
6. That the Lectionary is the official book of Scripture readings, with Sunday Mass readings arranged in a three-year cycle and weekday Mass readings arranged in a two-year cycle. The Lectionary is used at Mass during the Liturgy of the Word. (1154)
7. That the parts of the Liturgy of the Eucharist are 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)
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 parts of the Concluding Rites of the Mass are the Greeting, Blessing, and Dismissal. (GIRM 90)
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 and free of mortal sin 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 the sacraments are sacred mysteries and that Jesus continues to care for us through the sacraments. (1076) **Note to Catechist: When we use the word “mystery” in the theological sense, i.e., sacred mysteries, we do not mean by “mystery” something that one cannot know anything about. Rather, we mean something one cannot know everything about. Thus, when we speak of the sacred mysteries, there is a great deal that we can know about them. It is just that we can never completely “plumb the depths” of these mysteries.**
 21. That Baptism, Confirmation, and 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)
 22. That the liturgical year and its seasons commemorate the saving action of God, and they will learn the significance of the liturgical seasons of Advent, Christmas, Lent, Easter and Ordinary Time. (1163, See Appendix 7 on Liturgy)
 23. That the liturgical (Church) year begins with the First Sunday of Advent and ends with the Solemnity of Christ the King. (See Appendix 7 on Liturgy)
 24. The names of the Holy Days of Obligation and the dates they are celebrated. (CIC 1246) **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)
 25. That the Mass of Christian Burial (funeral liturgy) celebrates the triumph of Christ over sin and death. The funeral rites of the Church include the funeral vigil, the funeral Mass, and the interment. They serve a twofold purpose: to pray for the soul of the deceased and to bring comfort to the living. (1680-1686)
 26. That human life is changed at death but not ended, and that our bodies will rise again. (1016)

Expressions of Faith:

- Participating in Mass (praying, singing, responding) each Sunday and each Holy Day of Obligation and receiving Holy Communion with reverence.
- Accepting and performing various liturgical roles when asked.
- Regularly participating in the Sacrament of Penance and Reconciliation with family members.
- Making the liturgical seasons a real part their lives, e.g., following an appropriate penitential practice during Lent, using an Advent wreath during Advent.
- Participating with the family in Catholic devotions, e.g., Eucharistic Adoration, Stations of the Cross, etc.
- Using sacramentals correctly.

Vocabulary Words:

funeral Mass	Lectionary	Roma Missal	sacrifice
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Christian Morality

By the end of the 7th 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) **Note to Catechist: "Deliberate and un-repentent venial sin disposes us little by little to commit mortal sin." (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-repentent mortal sin. (1033, 2023, 2024)
8. That we should respect others and ourselves because we are made in the image and likeness of God. (1738, 1934)

9. That good moral decision-making, which is based on God’s law and the teachings of the Church, is brought about by forming our conscience with the assistance of God’s grace. (1776, 1785)
10. 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.**
11. That Christ’s invitation to “... take up your cross and follow me” (*Mt 16:24*) demands keeping the commandments, living the beatitudes, and offering up our sufferings in union with Jesus’ sufferings. (2015)
12. That the Church has the authority, given to her by Jesus, to provide moral teaching and direction through the Magisterium. The Magisterium is the pope and the bishops in communion with him. (2034, 2050)
13. That prayer, God’s grace, and self-discipline help us to overcome temptation. (2340)
14. That sexuality is a gift and that its expression is reserved for a husband and wife in marriage for the purposes of having children and strengthening the bond of marital love between them. (2360-2363) **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.**

Expressions of Faith:

- Talking with family members about their understanding of sin.
- Recognizing and avoiding “occasions of sin;” choosing friends carefully, and making good choices in what they wear.
- Talking about their conscience and the importance of its being formed in accordance with Catholic Church teachings.
- Talking about and putting into practice the cardinal and theological virtues; recognizing these virtues in others.
- Making a habit of daily examination of conscience and praying an act of contrition.
- Taking responsibility for doing good and avoiding evil — choosing good television programs, movies, books, music, computer games, and Internet sites.

Vocabulary Words:

gossip	repent	scandal	slander
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Prayer

By the end of the 7th grade, students will have learned:

1. That weekly participation in Sunday Mass is the foundation of Catholic life, prayer, and spirituality. (2174-2183)
2. The parts of the Mass and all prayer responses, so as to be able to participate in the Mass more fully.
3. How to participate in Eucharistic devotions, such as Eucharistic Adoration, Benediction,

- or a visit to the Blessed Sacrament. (1378-1379)
4. That Jesus is our model for prayer. Jesus in all he did and how he lived was primarily a person of prayer and compassion. (2598-2615, Mt 26:36)
 5. That trust in God is the basis for prayers of petition, and that God gives all we need and not necessarily what we want. (2629-2631)
 6. That the Beatitudes and the Ten Commandments are the foundations for our examination of conscience and will understand them as the pattern of the Christian way of life. (1716, Glossary of CCC)
 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 are prayed. (1674, 2678, 2708, Glossary of CCC)
 8. To participate in different kinds of prayers and devotions, e.g., prayers to saints, Stations of the Cross, the Divine Mercy Chaplet, the Rosary, etc. (1674)
 9. To pray for the protection of all human life from conception to natural death. (2258-2262)
 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)

Expressions of Faith:

- Participating reverently at Mass.
- Praying the prayers of Grace before and after Meals.
- Praying morning and bedtime prayers.
- Participating in Catholic devotions, including Eucharistic Adoration and Benediction.
- Showing how the liturgical seasons affect their prayers.
- Participating in Lenten practices of prayer, fasting, and almsgiving — explaining the spiritual benefits of each.
- Making a regular examination of conscience; praying an act of contrition.
- Showing a faith and trust that God will guide them.
- Praying the Rosary on their own or with family members; meditating on the proper mysteries according to the day of the week.
- Praying Morning or Evening Prayer from the Liturgy of the Hours with others.
- Having a special place at home (e.g., their room or a place in the family room) as their special prayer place.

Vocabulary Words:

Benediction	Eucharistic Adoration	Liturgy of the Hours	Office
Divine Office			

Prayers to be Learned — by end of Grade Seven

Angel of God [K]	Grace after Meals [2]	Nicene Creed [4]
Glory Be [K]	Apostle's Creed [3]	Angelus [5]

Sign of the Cross [K]	Hail Holy Queen [3]	Mysteries of the Rosary [5]
Grace before Meals [1]	Novena [3]	<i>Divine Mercy Chaplet</i>
Hail Mary [1]	Act of Faith [4]	<i>Divine Praises</i>
Our Father [1]	Act of Hope [4]	<i>Eternal Rest</i>
Act of Contrition [2]	Act of Love [4]	
Fatima Prayer [2]	Litany [4]	

Expectations of Parents

Grade Seven 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. Encourage your son/daughter to take a more active role in the parish’s life and ministry, in keeping with the age and abilities of your child.
5. Include prayer as a part of your daily ritual/routine and at special gatherings and celebrations. Pray a family Rosary.
6. Read and discuss Scripture with your child, especially the readings for the upcoming Sunday.
7. 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.
8. Identify and participate with your son/daughter in opportunities for Christian service in your local community.
9. Participate as a family in “whole church” (intergenerational) parish activities when offered.
10. Help your son/daughter to appreciate and understand his/her sexuality in light of Church teachings.
11. Encourage listening to Catholic music as part of child’s involvement in the media of the world.
12. Encourage your child to use Catholic websites, including the diocesan website: www.dioceseofmarquette.org.