

Correlation to Curriculum Framework

Course II: Who Is Jesus Christ?

Curriculum Framework Outline	Coverage in <i>Jesus Christ</i> Student Book
<p>I. God and Revelation A. Revelation: God's gift of himself. 1. Divine Revelation (CCC, 50–73). a. Definition/meaning. b. The divine plan is disclosed—salvation history.</p>	<p>Section 2, Part 1 pp. 42–44, 47–49</p>
<p>2. Scripture, Tradition, and the Deposit of Faith (CCC, 74–100, 103–108, 134–135). a. Definitions/meanings. b. Scripture is the inspired record of God's Revelation in history. c. Tradition is the living transmission of the message of the Gospel in the Church.</p>	<p>Section 2, Part 2 pp. 58–68</p>
<p>B. Faith: the response to God's self-Revelation. 1. What is faith in general (CCC, 143–144, 153–165)? a. A grace that enables an assent of mind, heart, and will (CCC, 143).</p>	<p>Section 5, Part 1 pp. 190–192, 196</p>
<p>b. Willingness to believe and trust in what God has communicated to us.</p>	<p>Section 5, Part 1 pp. 190–192</p>
<p>c. Relationship with God: Father, Son, and Holy Spirit (CCC, 150–152).</p>	<p>Section 1, Part 1 pp. 17–24 Section 5, Part 1 pp. 195–196</p>
<p>2. Faith in Jesus Christ leads to discipleship (CCC, 520, 546, 562, 654, 1533).</p>	<p>Section 5, Part 1 pp. 195–196</p>
<p>a. Recognition and acceptance of him as the Son of God who died to save us from our sins (CCC, 1248).</p>	<p>Section 5, Part 1 pp. 195–196</p>



<p>b. Willingness to believe and trust in what Jesus has taught us about the Triune God, about ourselves, and about how to live (CCC, 915, 1693, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612).</p>	<p>Section 5, Part 1 pp. 190–191, 195–196 Section 5, Part 4 p. 225</p>
<p>c. This faith has practical implications for daily life and one’s relationship with Christ (CCC, 908). d. Involves active participation in the Church community and working to spread the faith by word and example.</p>	<p>Section 5, Part 1 pp. 195–196</p>
<p>3. The relationship between faith and religion (CCC, 2084, 2135). a. Religion refers to a set of beliefs and practices followed by those committed to the service and worship of God. b. Faith is different from religion.</p>	<p>Section 5, Part 1 pp. 188–190</p>
<p>4. The fullness of Revelation is reflected in the life and teaching of the Catholic Church (CCC, 748–870).</p>	<p>Section 2, Part 2 pp. 63–64</p>
<p>a. The Church was founded by Jesus Christ (CCC, 811–812).</p>	<p>Section 3, Part 3 p. 117</p>
<p>b. Church is the Body of Christ in the world.</p>	<p>Section 3, Part 3 pp. 115, 117–121</p>
<p>c. The Church is a unity of one faith in one Lord through one Baptism (CCC, 813–16).</p>	<p>Section 3, Part 3 pp. 118–119</p>
<p>d. The Magisterium guards and hands on the Deposit of Faith and is entrusted with the authentic interpretation of Revelation (CCC, 880–896).</p>	<p>Section 3, Part 3 pp. 128–129</p>
<p>II. Jesus Christ’s Revelation about God A. Son of God from all eternity and Son of Mary from the moment of the Incarnation (CCC, 486, 496, 487, 501, 721–730).</p>	<p>Section 3, Part 1 pp. 87–88</p>
<p>1. Mystery of the Incarnation: Emmanuel (God-is-with-us) (Jn 3:16–17; CCC, 484).</p>	<p>Section 3, Part 1 pp. 87–88</p>



<p>a. Jesus Christ is the Logos, the Word of God, the fulfillment of God’s promise to Adam and Eve and to the people of ancient Israel (CCC, 761–762).</p>	<p>Section 2, Part 1 pp. 47–49 Section 3, Part 1 pp. 93–94</p>
<p>b. Christ continues his presence in the world through the Church (CCC, 732, 737–739, 747).</p>	<p>Section 3, Part 3 pp. 115–132</p>
<p>c. All events of Christ’s life are worthy of reflection and imitation (see Gospel accounts).</p>	<p>Section 4, Part 1 p. 135 Section 4, Part 4 p. 172</p>
<p>B. The Revelation of Jesus about God (Jn 14:9). 1. God is Trinity: one in three Divine Persons (CCC, 234). a. This is the central mystery of our faith (CCC, 235–237).</p>	<p>Section 1, Part 1 pp. 11–16</p>
<p>b. The Divine Persons are distinct from one another (CCC, 254). The Divine Persons are distinct from one another (CCC, 254).</p>	<p>Section 1, Part 1 pp. 13–15</p>
<p>c. The Divine Persons are relative to one another; each is God whole and entire; all three persons share the same attributes, i.e., all-loving, eternal, etc. (CCC, 255–256).</p>	<p>Section 1, Part 1 pp. 13–15</p>
<p>d. Each Divine Person shows forth what is proper to him, especially in the Incarnation and the gift of the Holy Spirit (CCC, 258, 267).</p>	<p>Section 1, Part 1 pp. 14–15</p>
<p>2. God is the Father: Jesus Christ’s Father and our Father. a. Jesus teaches us that God is loving, caring, healing, forgiving, true, just. b. God the Father’s love is faithful and eternal.</p>	<p>Section 1, Part 1 pp. 17–18</p>
<p>C. The Three Divine Persons of the Trinity. 1. The First Person of the Trinity: God the Father (CCC, 238–242). a. God the Father is the source of all that is, visible and invisible.</p>	<p>Section 1, Part 1 pp. 17–18</p>



b. God is Father in relation to the Son from all eternity (CCC, 240).	Section 1, Part 1 p. 17
c. God is Father to all those baptized as his adopted sons and daughters through and in the Son (CCC, 232–233, 249).	Section 1, Part 1 p. 18
d. God the Father of mercy also cares for the unbaptized (CCC, nos. 1257, 1260–1261).	Section 1, Part 1 p. 18
2. The Second Person of the Trinity: God the Son. a. Jesus Christ is eternally begotten and incarnate in time (CCC, 461, 422).	Section 1, Part 1 pp. 20–22
b. Son of God, true God, consubstantial with the Father (CCC, 252).	Section 1, Part 1 p. 20
c. Son of Mary, true man; the perfection of who we are created to be (CCC, 430, 456–469, 484–487).	Section 1, Part 1 p. 21
d. Savior and Redeemer (CCC, 517, 651–658).	Section 1, Part 1 p. 22
3. The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life (CCC, 243–248).	Section 1, Part 1 p. 22
a. Eternally proceeding from the Father and the Son (CCC, 687).	Section 1, Part 1 p. 22
b. Only fully revealed by Jesus (CCC, 689–690, 727–730).	Section 1, Part 1 pp. 22–23
c. Sanctifier of the Church and her members, e.g., fruits and Gifts of the Holy Spirit (CCC, 32, 731–741, 1830–1832).	Section 1, Part 1 pp. 22–24
4. The development of Trinitarian theology in the early councils of the Church (CCC, 245–248). a. The struggles of the Church to maintain apostolic faith in light of Christological controversies and heresies (CCC, 249–252).	Section 1, Part 2 pp. 26–28
b. Church teaching articulated to battle Gnosticism, Arianism, Nestorianism, Monophysitism (CCC, 464–469).	Section 1, Part 2 pp. 29–32



<p>5. Unique role of Mary, the Mother of God. a. The Annunciation and Mary’s “yes” (CCC, 484–487).</p>	<p>Section 5, Part 3 pp. 213–214</p>
<p>b. An unparalleled recipient of God’s grace: Immaculate Conception; Assumption (CCC, 490–494, 966).</p>	<p>Section 3, Part 1 pp. 90–93</p>
<p>c. Mary is ever-virgin (CCC, 499–507). i. Explain references in the Gospels to the brothers and sisters of Jesus (CCC, 500–501).</p>	<p>Section 3, Part 1 pp. 91–92</p>
<p>d. Mary is the Mother of the Church (CCC, 507).</p>	<p>Section 5, Part 3 pp. 213–214</p>
<p>e. Mary is the first disciple.</p>	<p>Section 5, Part 3 pp. 213–214</p>
<p>III. The Mystery of the Incarnation A. Jesus Christ is fully God and fully man (CCC, 464–469). 1. Jesus Christ, a Divine Person, is truly the Son of God, who, without ceasing to be God and Lord, became man and our brother (CCC, 469).</p>	<p>Section 3, Part 1 pp. 86–88, 93–98 Section 3, Part 2 pp. 109–110</p>
<p>2. Jesus Christ took on a human nature. The Eternal Son of God incarnate worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. He was like us in all things except sin (CCC, 470). Man’s creator has become man (CCC, 526).</p>	<p>Section 3, Part 2 pp. 101–103</p>
<p>3. Jesus showed his humanity in every event of his human life (CCC, 512–534): a. In his family life, his friendships, and his socialization with others we see him experience human joy and happiness and demonstrate human virtues. b. Through things such as hunger and thirst in the desert, temptation by the Devil, grief at the death of Lazarus, agony in the garden at Gethsemane, and his death on the cross, we know that he also experienced pain, suffering, and sorrow. In his human encounter with the sick and the outcast, he personified compassion (CCC, 538).</p>	<p>Section 3, Part 2 pp. 101–105</p>



<p>4. The unity of the two natures in the one Person is called the “hypostatic union” (CCC, 468).</p>	<p>Section 3, Part 2 pp. 109–110</p>
<p>IV. Jesus Christ Teaches Us about Ourselves A. Jesus embodies what has been revealed in and through creation. 1. God created the human person in his image and likeness; male and female he created them. This is why we must respect the dignity of all people (CCC, 1700–1709).</p>	<p>Section 4, Part 1 p. 135</p>
<p>2. To be fully human means to fully accept and become the person God created us to be, a human person endowed with special gifts which reflect God: immortality, intellect, free will, the ability to love (CCC, 356–358, 1702–1706).</p>	<p>Section 4, Part 1 pp. 137–142</p>
<p>3. The Incarnation affirms that we are created as good, but in need of salvation, and are meant for eternal glory with God. The Incarnation also describes how God continues to work out our sanctification in the world, e.g., Church, sacraments, priesthood (CCC, 461–469).</p>	<p>Section 4, Part 2 pp. 147–149</p>
<p>4. God has entrusted his creation to us; we are stewards charged with procreating and protecting life and using the rest of creation respectfully (CCC, 287, 354).</p>	<p>Section 4, Part 1 pp. 142–145</p>
<p>B. Jesus Christ redeems us and gives us his grace so that we can choose the good according to God’s will and resist sin and its effects (CCC, 1705, 1708–1709).</p>	<p>Section 5, Part 3 pp. 215–217</p>
<p>1. Jesus invites us to believe in him, to invite him into our hearts, and to follow him and his teaching as the path that leads to life, for he is “the way, the truth, and the life” and is worthy of our belief, adoration, and love (CCC, 1741–1742).</p>	<p>Section 4, Part 1 pp. 135–136 Section 5, Part 1 p. 191</p>



<p>2. He reveals the way to repentance and conversion, teaching us to leave sin behind and to live a new life in him; he gives us the spiritual power and grace to overcome evil; he also teaches us about God’s forgiveness (CCC, 1847–1848).</p> <p>3. He teaches us how to be single-hearted in our desire for God, to offset the disordered affections and divided hearts with which we live (CCC, 1716–1717).</p>	<p>Section 5, Part 3 pp. 215–217</p> <p>Section 2, Part 1 p. 45</p> <p>Section 5, Part 3 p. 215</p> <p>Section 5, Part 4 p. 225</p>
<p>C. Jesus Christ reveals the Father to us, who we are, and our call to holiness.</p> <p>1. By becoming man, and by his death and Resurrection, Jesus Christ unites us to God (CCC, 461–464).</p>	<p>Section 2, Part 1 p. 49</p> <p>Section 4, Part 4 pp. 172–185</p>
<p>2. We become the free adopted children of the Father through Baptism (Galatians, chapter 4; CCC, 1265–1270).</p>	<p>Section 4, Part 3 pp. 160, 163–165</p>
<p>3. We are conformed to Christ and can grow in holiness and goodness.</p> <p>a. Lessons from the Sermon on the Mount (Matthew, chapters 5–7; CCC, 1716–1724).</p>	<p>Section 4, Part 4 pp. 173–175</p>
<p>b. Parables and other teaching of Jesus Christ (CCC, 546).</p>	<p>Section 4, Part 4 pp. 175–177</p>
<p>c. Good teacher, what must I do to inherit eternal life? (Mark 10:17–22).</p>	<p>Section 4, Part 4 pp. 178–180</p>
<p>d. The Two Great Commandments: love of God and love of neighbor (CCC, 2083–2557).</p>	<p>Section 4, Part 4 pp. 180–182</p>
<p>e. Teaching about the Final Judgment (Matthew 25:31–46; CCC, 544, 1033, 1373, 2447, 2831).</p>	<p>Section 4, Part 4 pp. 183–185</p>
<p>4. He teaches us to pray and teaches us through prayer (CCC, nos. 2607–2615).</p> <p>a. In the Gospels, the Lord Jesus teaches us about prayer:</p> <p>i. Going off by himself to pray teaches us the importance of finding time for prayer (Mark 1:35, 6:46; Luke 5:16).</p>	<p>Section 5, Part 2 pp. 204–205</p>



ii. Jesus Christ teaches his Apostles and disciples to pray (Matthew 7:7–11; CCC, 2609).	Section 5, Part 2 pp. 202–203
iii. The Lord Jesus teaches the importance of perseverance in prayer (Luke 11:5–13, 18:1–8; CCC, 2729–2737, 2742–2745).	Section 4, Part 3 pp. 168–170
b. Jesus Christ teaches us through prayer: i. The Lord Jesus teaches us to approach prayer with humility and a sense of need (Luke 18:9–14).	Section 4, Part 4 p. 174 Section 5, Part 2 pp. 200, 204–205
ii. God is our Father, whom we approach through prayer (Matthew 6:9–13; Luke 11:2–4; CCC, 2759ff.).	Section 5, Part 2 p. 202
iii. Jesus Christ intercedes for us (John 14:13, 16:24; CCC, 2665–2669).	Section 3, Part 1 p. 96 Section 5, Part 2 p. 200
5. Jesus sends out his disciples to evangelize (Luke 10:1–20; Matthew 28:16–20; CCC, 861, 905).	Section 5, Part 1 p. 196 Section 5, Part 3 pp. 220–223
D. Jesus also tells us of the goal in this life and of the end of life. 1. The Communion of Saints (CCC, 948, 957, 960, 1474).	Section 5, Part 4 pp. 228–229
2. Four last things. a. Death (CCC, 992, 996, 1007, 1010–1014, 2299).	Section 4, Part 3 pp. 165–167 Section 5, Part 4 pp. 232–235
b. Judgment: Particular and Final (CCC, 677–679, 1021, 1038–1041).	Section 4, Part 3 pp. 165–167 Section 5, Part 4 pp. 232–235
i. Purgatory (CCC, 1030–1032).	Section 4, Part 3 pp. 165–167 Section 5, Part 4 pp. 232–235



<p>c. Heaven (CCC, 1023–1029).</p>	<p>Section 4, Part 3 pp. 165–167 Section 5, Part 4 pp. 232–235</p>
<p>d. Hell (CCC, 1033–1037).</p>	<p>Section 5, Part 4 pp. 232–235</p>
<p>V. Challenges A. How can we know God really exists? 1. Even without the Bible and Divine Revelation, we can know God really exists through reason and through experience (CCC, 36–39, 50, 156–159).</p>	<p>Section 2, Part 1 pp. 50–52</p>
<p>2. By looking around at creation, reason and experience can point to God’s existence (CCC, 156–159). a. The order and beauty of the natural world point to God as the origin and Creator of the universe (CCC, 295). b. Creation did not happen by chance; throughout history the Church has taught that someone had to be behind it, and that someone is God (CCC, 156, 295).</p>	<p>Section 2, Part 1 pp. 42, 47 Section 2, Part 3 pp. 79–81</p>
<p>c. The natural law written upon each person’s heart and the longing for God that each person has also point to God’s existence (CCC, 1954–1960). 3. Reason and experience can also teach us to accept the word of other believers (CCC, 39).</p>	<p>Section 2, Part 1 p. 45 Section 2, Part 1 pp. 50–51</p>
<p>a. God’s Revelation comes down to us through Scripture and Tradition (CCC, 50–53, 74–83).</p>	<p>Section 2, Part 2 pp. 58–65</p>
<p>b. The testimony and witness of others who have gone before us: people whose stories appear in the Bible; Apostles, saints, and martyrs (CCC, 823, 828, 857, 946, 1258, 2473).</p>	<p>Section 2, Part 2 pp. 68–70 Section 5, Part 1 pp. 192–195</p>
<p>c. The faith of people we know today: the Pope and the bishops in union with him; priests and deacons; parents, grandparents, and other family members; teachers and catechists; the witness of fellow Catholics as well as the witness of non-Catholic believers (CCC, 85, 1655–1658).</p>	<p>Section 2, Part 3 pp. 76–78</p>



<p>4. We can also know God exists through faith. For those who do believe, through faith as well as prayer and grace, they can grow in the knowledge and experience of the reality of God and his existence (CCC, 143, 153–159).</p>	<p>Section 2, Part 1 pp. 50–52 Section 2, Part 3 pp. 73–74, 76–78</p>
<p>B. There are some who see human suffering and conclude that God does not care about us. Why do we say that he loves us deeply (CCC, 1503–1505, 1681, 1808)?</p> <p>1. We say God loves us deeply, even in the midst of suffering, because he reveals his love to us in many ways, especially in Christ’s taking our suffering upon himself for our sake (CCC, 1505).</p>	<p>Section 2, Part 1 pp. 53–55</p>
<p>a. He shows us his love in creation (CCC, 54).</p> <p>i. God created the world entirely out of love and not out of necessity (CCC, 295).</p> <p>ii. God created human beings in his image and likeness with the ability to give and receive love (CCC, 1700–1706).</p>	<p>Section 1, Part 1 p. 17 Section 2, Part 1 p. 47 Section 2, Part 3 pp. 79–81 Section 4, Part 2 p. 147</p>
<p>b. The suffering and death of Jesus Christ shows and proves that love (CCC, 599–623).</p> <p>i. God sent his Son to redeem everyone from sin so that all can share a life of love eternally with him (John 3:16–17; CCC, 599–605).</p>	<p>Section 5, Part 4 p. 225</p>
<p>ii. Jesus lives now and establishes a relationship with each and every one of us, particularly through the sacramental life of the Church (CCC, 662–664, 1084–1090).</p>	<p>Section 3, Part 3 pp. 121–123</p>
<p>iii. God continually calls us to union with him in his Son through the Holy Spirit by means of a life of holiness (CCC, 1091–1109).</p>	<p>Section 1, Part 1 p. 18 Section 5, Part 1 p. 196 Section 5, Part 3 p. 215</p>



<p>c. God helps us know and sense his love through the people and events of our lives (CCC, 897–913, 1069).</p>	<p>Section 2, Part 1 pp. 50–52 Section 2, Part 3 pp. 73–78</p>
<p>2. We also know of his love because he tells us of his loving plan to save us. a. He tells us in Scripture, the living Word of God (CCC, 80–82).</p>	<p>Section 2, Part 1 pp. 42–44, 47–49</p>
<p>b. He also tells us through the liturgy of the Church, speaking to us in the Scripture and giving himself to us in the sacraments, especially the Eucharist (CCC, 1067, 1324–1327).</p>	<p>Section 3, Part 3 pp. 121–126</p>
<p>c. He tells us through the Church (CCC, 785–786).</p>	<p>Section 3, Part 3 pp. 128–129</p>
<p>C. How can people say that God is good if suffering and evil are present in the world? 1. Suffering that exists in the world is not something caused by God or sent by God; God only brings about what is good for he is goodness itself. When there is evil and suffering, God does not cause it, but sometimes he does permit it for reasons we cannot now know or understand (CCC, 1500–1501).</p>	<p>Section 2, Part 1 pp. 53–55</p>
<p>2. Evil is a reality and a mystery, that is, it is hard to understand the why of it (CCC, 309–314). Some evil and suffering are a result of the work of the Devil or Satan (CCC, 395).</p>	<p>Section 2, Part 1 pp. 53–55 Section 5, Part 1 pp. 188–189</p>
<p>3. Some suffering is the result of human sin and is not from God. It was God who gave us free will; sin is the result of the misuse of this gift (CCC, 1849, 1852–1853).</p>	<p>Section 2, Part 1 pp. 53–55</p>
<p>4. The Passion and death of Jesus can help us to see beyond suffering and remind us that God is present with us in our suffering, pain, and death; our own personal suffering when united to Jesus’ suffering becomes redemptive for ourselves and others (CCC, 1851).</p>	<p>Section 2, Part 1 pp. 53–55</p>



<p>5. Scripture tries to help us understand suffering: the Psalms, the story of Job, and the prophets offer insights and consolation. In particular, the Resurrection of Jesus can help us see beyond suffering to hope and to eternal life (CCC, 638–655).</p>	<p>Section 2, Part 1 pp. 53–55</p>
<p>6. We need to remember that God always wants what is best for us (CCC, 374–379).</p>	<p>Section 4, Part 3 p. 161</p>
<p>7. Natural disasters can be understood in part as a result of Original Sin (CCC, 400) and also because the world is in a state of journeying toward ultimate perfection (CCC, 310); they are not signs of God’s displeasure or punishment.</p>	<p>Section 2, Part 1 p. 53</p>
<p>D. Does God really want us to be happy? 1. Yes. From the beginning of Creation, God has created us to be happy both in this world and in the next and has shown us the ways to be truly happy. Unhappiness was caused by people themselves when they did not or would not listen to him (CCC, 374–379).</p>	<p>Section 4, Part 3 pp. 161–162</p>
<p>2. God sent his only Son, Jesus Christ, so that we might be saved (John 3:16); that confident hope is the cause for happiness in spite of suffering (CCC, 599–605).</p>	<p>Section 4, Part 3 pp. 161–162</p>
<p>3. Jesus Christ taught us all he did so that we might share in his joy (John 15:11), which shows us again his desire for our happiness (CCC, 736, 1832).</p>	<p>Section 4, Part 3 pp. 161–162</p>
<p>4. The blueprint for true discipleship and happiness is found in Christ’s teaching of the Beatitudes (Matthew 5:2–10; CCC, 1716–1718).</p>	<p>Section 4, Part 3 p. 162 Section 4, Part 4 p. 173</p>
<p>5. True joy is the mark of followers of Christ (Philippians 4:4; CCC, 1832).</p>	<p>Section 4, Part 3 p. 162</p>
<p>6. Jesus established his Church to help people find true happiness and joy (CCC, 1832).</p>	<p>Section 3, Part 3 p. 117</p>



<p>E. There are some who dismiss God's Revelation and say that the beliefs and doctrines taught by the Church have been made up by members of the Church. How can we be sure that what the Catholic Church teaches has come from God?</p> <p>1. We can be sure that what the Church teaches has come from God because of Apostolic Tradition and Apostolic Succession (CCC, 888–892, 861–862, 858–860).</p> <p>a. What was revealed in and through Jesus Christ was entrusted to Saint Peter and the Apostles, who were taught directly by Jesus. They in turn passed on those beliefs through those who succeeded them (CCC, 81, 84).</p>	<p>Section 2, Part 2 pp. 63–68</p>
<p>b. Through the centuries, the popes and bishops, the successors of Saint Peter and the Apostles, have carefully transmitted to the generations whom they shepherd the truths revealed and taught by Jesus Christ (CCC, 96, 171, 173, 815).</p>	<p>Section 2, Part 2 pp. 65–68</p>
<p>c. Jesus Christ promised his Apostles that he would be with the Church until the end of time (Matthew 28:20).</p>	<p>Section 2, Part 2 pp. 66–68</p>
<p>2. Christ has also given the Church a share in his own infallibility (CCC, 889–892).</p>	<p>Section 2, Part 2 pp. 66–68</p>
<p>F. How do we as Catholics answer questions about the Blessed Virgin Mary and her role in the life and prayer of the Church (CCC, 148, 484–511, 721–726, 773, 963–972, 829)?</p> <p>1. Questions about why Catholics pray to Mary.</p> <p>a. Catholics do not worship Mary; worship belongs to God alone. They venerate Mary and the saints.</p>	<p>Section 5, Part 2 pp. 209–210</p>



<p>b. Mary does not have the power to answer prayers on her own; God alone has that power.</p> <p>c. Prayers to Mary are asking for her intercessory help.</p> <p>i. Since Mary is already in Heaven, she will know better than we how to offer praise and prayer to God.</p> <p>ii. When people pray to the Blessed Mother, they are asking her in turn to offer the same prayer for them to God.</p> <p>iii. When Mary and the saints were on earth, they cooperated with God to do good for others; so now from their place in Heaven they continue to cooperate with God by doing good for others who are in need on earth and in Purgatory.</p>	<p>Section 5, Part 2 p. 209</p>
<p>2. Questions about references in the Gospels to the brothers and sisters of Jesus.</p> <p>a. From the earliest days of the Church, Mary has been revered as ever-virgin; she was a virgin before Jesus' birth and remained a virgin afterward.</p> <p>b. It is not clear who the "brothers and sisters" of Jesus are.</p> <p>i. At the time Jesus lived, the designation "brother and sister" also referred to cousins and sometimes even close neighbors.</p>	<p>Section 3, Part 1 pp. 91–92</p>

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