

COURSE TITLE: GRADE 9 RELIGIOUS EDUCATION Student Outcome

<i>Goal 1: How Do We Know About God?</i>	
	<i>A. The thirst and desire for God (27-30, 44-45, 1718).</i>
	Within all people there is a longing for God.
	That longing itself is from God, who desires and initiates a relationship with each person.
	Only in God can lasting joy and peace be found in this life and in the next.
	<i>B. God revealed in many ways.</i>
	Natural Revelation (32-34).
	Natural Revelation attested to in Sacred Scripture (32).
	Vatican I: we can grasp with certainty the existence of God through human reason (36-38, 46-47).
	Divine Revelation.
	Definition/meaning (50-53, 68-69).
	Scripture as a divinely inspired record of God's Revelation in history (54-64, 70-72).
	Moses (61). Old Testament prophets (61-64, 522).
	Jesus Christ, the first and the last, the definitive Word of Revelation, the one to whom all Scripture bears witness, is God's only Son (65-67, 73, 101-104, 134, 423).
	The transmission of Divine Revelation (74-95).
	Apostolic Tradition (74-79, 96).
	The Deposit of Faith and the role of the Church (84-95, 98-100).
<i>Goal 2: About Sacred Scripture</i>	
	<i>A. Divine Inspiration.</i>



	Inspiration is the gift of the Holy Spirit by which a human author was able to write a biblical book which really has God as the author and which teaches faithfully and without error the saving truth that God willed to be consigned to us for our salvation (105, 135).
	Because the human authors needed to use the language and thinking of their time, we need to study the conditions and use of language in the context of their time and understand what they intended to communicate, remembering that these human authors might not have been conscious of the deeper implications of what God wanted to communicate (106, 108-114).
	The Bible is inerrant in matters of Revelation and faith: because God is the author of Scripture, all the religious truths that God intends to reveal concerning our salvation are true; this attribute is called "inerrancy" (DV,11; CCC,107).
	The Bible is a sacred text for Christians; it contains in the Old Testament writings sacred to the Jews.
	<i>B. How the Bible came to be.</i>
	Oral tradition and its role (76, 126).
	Setting the canon of Scripture (120).
	Apostolic Tradition is the basis for which books the Church included (120, 138).
	<i>C. Sacred Scripture in the life of the Church.</i>
	Importance of Sacred Scripture (131, 133, 141).
	Scripture and prayer
	Liturgy of the Hours (1176-1177).
	Scripture at Mass and other liturgies (103, 1096, 1100, 1184, 1190, 1349).
	Lectio divina: a meditative, prayerful approach to Scripture (1177, 2708).
<i>Goal 3: Understanding Scripture</i>	
	<i>A. Authentic interpretation of the Bible is the responsibility of the teaching office of the Church (85-87, 100).</i>
	Divino Afflante Spiritu (Pius XII, 1943; permitted limited use of modern methods of biblical criticism).
	Dei Verbum (DV) (Vatican II, 1965; Church teaching on Revelation).
	Pontifical Biblical Commission, Interpretation of the Bible in the Church, 1993, nos. 5-19.



<i>Goal 4: Overview of the Bible</i>	
	<i>A. Old Testament (121-123, 138).</i>
	This is the name given to the forty-six books which make up the first part of the Bible and record salvation history prior to the coming of the Savior, Jesus Christ (120).
	Many Protestant Bibles have only thirty-nine books in the Old Testament; other Protestant Bibles contain the additional seven, referring to them as “deuterocanonical.”
	Catholics rely on the Greek version of the Old Testament for their Bible, while Protestants tend to rely on a Hebrew version.
	It is called the “Old” Testament because it relates God’s teaching and actions prior to the coming of Jesus Christ, who is the fullness of Revelation. It also focuses on the covenant God made with the Jewish people, which is called the “Old Covenant” to distinguish it from the New Covenant made by Jesus Christ (121-123).
	The Old Testament contains the Pentateuch, the Historical books, the Wisdom books, and the Prophetic books.
	<i>B. New Testament (120, 124-127).</i>
	<i>C. The unity of the Old Testament and the New Testament (124-125, 128-130, 140).</i>
<i>Goal 5: The Gospels</i>	
	<i>A. The Gospels occupy the central place in Scripture (125, 139).</i>
	They proclaim the Good News of Jesus Christ, the Word of God, the definitive Revelation of God.
	The Gospels contain a record of the life of Jesus Christ and of his teachings and redeeming work.
	The Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives.
	<i>B. Three stages in the formation of the Gospels (126).</i>
	<i>C. The Synoptic Gospels: Matthew, Mark, and Luke.</i>
	The contents of the Synoptic Gospels (512-667).
	Infancy narratives in Matthew and Luke.
	The Baptism of Jesus.
	The Temptation of Jesus.



	<i>Sermon on the Mount in Matthew; Sermon on the Plain in Luke.</i>
	<i>Jesus' teaching, including the parables.</i>
	<i>The miracles.</i>
	<i>Last Supper, the Passion, Death, Resurrection, Ascension (1329, 1337, 1366, 1323, 1412, 1521-1522, 1532, 1708, 1992, 2020).</i>
Goal 6: Jesus Christ's Revelation About God	
	<i>God is Trinity: one in three Divine Persons (234).</i>
	<i>This is the central mystery of our faith (235-237).</i>
	<i>The Divine Persons are distinct from one another (254).</i>
	<i>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. (255-256).</i>
	<i>Each Divine Person shows forth what is proper to him, especially in the Incarnation and the gift of the Holy Spirit (258, 267).</i>
	<i>God is the Father: Jesus Christ's Father and our Father.</i>
	<i>Jesus teaches us that God is loving, caring, healing, forgiving, true, just.</i>
	<i>C. The Three Divine Persons of the Trinity.</i>
	<i>The First Person of the Trinity: God the Father (238-242).</i>
	<i>God the Father is the source of all that is, visible and invisible.</i>
	<i>God is Father in relation to the Son from all eternity (240).</i>
	<i>The Second Person of the Trinity: God the Son.</i>
	<i>Jesus Christ is eternally begotten and incarnate in time (461, 422).</i>
	<i>Savior and Redeemer (517, 651-658).</i>
	<i>The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life (243-248).</i>
Goal 7: The Mystery of the Incarnation	
	<i>A. Jesus Christ is fully God and fully man(464-4)</i>



<i>Goal 8: Jesus Christ Teaches Us About Ourselves.</i>	
	<i>A. Jesus embodies what has been revealed in and through creation.</i>
	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 (1700-1709).
	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 (356-358, 1702-1706).
	<i>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 (1705, 1708-1709).</i>
	<i>C. Jesus Christ reveals the Father to us, who we are, and our call to holiness.</i>
	<i>D. Jesus also tells us of the goal in this life and of the end of life.</i>
	The Communion of Saints (948, 957, 960, 1474).
	Four last things.
	Death (992, 996, 1007, 1010-1014, 2299).
	Judgment: particular and final (677-679, 1021, 1038-1041).
	Purgatory (1030-1032).
	Heaven (1023-1029).
	Hell (1033-1037).

