

COURSE TITLE: GRADE 12 RELIGIOUS EDUCATION

Student Outcome

<i>Goal 1: Divine Revelation: God Speaks to Us.</i>	
	A. God's self-Revelation in words, deeds, covenants (50-53).
	Stages of Revelation (the history or divine plan of salvation) (54-55).
	From Adam and Eve to covenant with Noah (56-58).
	Succeeding covenants: Abraham, Moses, and Sinai (59-61).
	Definitive stage of Revelation: in Word made flesh, Jesus Christ (65-67).
	B. Transmission of Divine Revelation (74).
	Message of Christ transmitted by Apostolic Tradition (75-79).
	Passed on by Apostles to bishops and their successors (75-79).
	A living Tradition and a written one in Scripture (81-83).
	<i>Scripture, Tradition, Magisterium work together (Compendium, no. 17; CCC, nos. 84-85).</i>
	C. Sacred Scripture (101-133).
	God is author—guarantees its truth about salvation (101-108).
	Word of God in words of man—literary forms— schools of biblical criticism or analysis.
	Principles of interpretation (112-114).
	Canon of Scripture—forty-six books of Old Testament, twenty-seven of New (120-130).
	Senses of Scripture: literal; spiritual: allegorical, moral, analogical (115-119).
	Role of Scripture in the life of the Church (131-133).
	How to use the Bible.
	<i>D. Faith is our personal and communal response to Revelation (Compendium, nos. 25-32; CCC, nos. 142-143).</i>



<i>Goal 2: The Pentateuch or Torah – First five Books of Scripture</i>	
	A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
	A major theory of the formation of these books is that they rely on several sources—primarily four: Yahwist, Elohist, Priestly, Deuteronomistic (J, E, P, D).
	Any and all parts of Scripture must be read and interpreted in relation to the whole.
	B. Book of Genesis.
	Primeval history: 1-11—creation, Adam and Eve, the fall, promise of redemption, and effects of sin told in figurative language (337, 362, 375; Compendium, nos. 51-78).
	Faith teachings in primeval history (NAB, Introduction).
	<i>Call of Abraham, our father in faith (Gn 11:27-25:18).</i>
	<i>Patriarchs Isaac, Jacob, Joseph in Egypt (Gn 27:19-50:26).</i>
	C. Book of Exodus.
	Prominence of the call and life of Moses.
	Divine liberation from slavery to freedom.
	Passover.
	Sinai Covenant.
	D. Leviticus, Numbers, Deuteronomy.
	Expansion of Israel's history.
	Further development of Israel's laws.
	Israel's liturgical practices.
<i>Goal 3: Joshua and the Era of the Judges</i>	
	A. Book of Joshua, successor to Moses, begins conquest of Promised Land.
	B. Judges—God's charismatic leaders rescue Israel from enemy.



	<i>C. Story of Ruth.</i>
Goal 4: Historical Books	
	<i>A. 1 and 2 Samuel.</i>
	Samuel anoints first King of Israel—Saul's problems.
	<i>Saul and David (1 Sm 16–31)—the David stories.</i>
	<i>David as King (2 Sm 1–18)—God's covenant with House of David.</i>
	<i>B. 1 and 2 Kings.</i>
	David and Solomon ruled a united Israel and Judah.
	<i>Solomon (1 Kgs 1–11)—his wisdom; builder of temple.</i>
	Death of Solomon—kingdom divided by civil war.
	Elijah: powerful prophet opposed to idolatry.
	<i>Elisha receives the mantle of prophecy from Elijah.</i>
	Reforming Kings: Hezekiah and Josiah.
	<i>Assyria overtakes Israel/Samaria in 722 BC (2 Kgs 17).</i>
	<i>Babylon takes people into exile in 586 BC (2 Kgs 24–25).</i>
	Ezra-Nehemiah: return of exiles to Judah (539 BC).
	<i>Other history books: Chronicles 1–2, Tobit, Judith, Esther, Maccabees 1–2.</i>
Goal 5: Wisdom Books	
	A. Wisdom literature: a collection of practical guides to human problems and questions.
	B. The Book of Job—the problem of suffering and Job's response.
	<i>C. Psalms: prayer of God's People, and Church's prayer (2585-2589).</i>
	<i>D. Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach</i>



<i>Goal 6: The Prophets</i>	
	A. The purpose of prophets.
	Interpreted signs of the times in light of covenant.
	Afflicted the comfortable and comforted the afflicted.
	Their prophesies were medicinal, meant to convert listeners to God.
	B. Isaiah (eighth century BC).
	Preached the holiness of God.
	The qualities of the Messiah and the new Jerusalem.
	The saving role of suffering servant.
	<i>C. Jeremiah (640-587 BC).</i>
	Born of a priestly family, chosen while in womb.
	Preached downfall of Israel due to infidelity.
	His introspective temperament made him want to escape his tough calling.
	<i>D. Ezekiel (sixth century BC).</i>
	Born of priestly family, deported to Babylon in 598 BC—rest of life in exile.
	Served as prophet to encourage the exiles.
	Probably started synagogues—places for teaching and prayer.
	<i>E. Daniel.</i>
	Young Jewish hero from days of Babylonian exile.
	Not strictly a prophet, rather part of apocalyptic strain of Bible.
	His apocalypses influenced the writer of book of Revelation.
	<i>F. Other prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.</i>



<i>Goal 7: Overview of the New Testament</i>	
	A. Gospels of Matthew, Mark, Luke, and John.
	B. Acts of the Apostles.
	C. Letters or epistles attributed to Paul, James, Peter, John, and Jude.
	D. Revelation.
	E. These twenty-seven books are authoritative for Christian life and faith.
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<i>Goal 8: The Gospels</i>	
	A. The word "Gospel" means Good News of salvation from sin and the gift of divine life.
	God's promise in the Old Testament is fulfilled in the Incarnation, life, teachings, Paschal Mystery of Jesus Christ.
	Stages in formation of Gospels (125).
	Matthew, Mark, Luke called "Synoptic Gospels" due to similar content.
	John differs in content and approach.
	Placing the Gospels first gives the impression they were the first New Testament (NT) books to be written; but Paul's letters were written first.
	Non-canonical Gospels: what they are, and why they are not part of the NT.
	B. Matthew.



	Approximate date of composition and community/ audience for which it was written.
	First two chapters contain infancy narrative—emphasis on Joseph, on the Magi, and on genealogy back to Abraham.
	Central message: Kingdom of Heaven, need for repentance to welcome the Kingdom, commission of Peter as an ecclesial emphasis.
	Message structured in five sections introduced by Christ's discourses (to parallel the five books of the Torah).
	Passion and Resurrection narratives—majestic salvation accounts.
	Great commission—the call to evangelization.
	C. Mark.
	Approximate date of composition and community/audience for which it was written.
	Shortest Gospel.
	Becoming a disciple of Christ is his major theme.
	Passion account is prominent.
	Reveals Christ's divinity through reactions of people to Christ's miracles and teachings with amazement, wonder, awe, astonishment, but above all at the Cross; all titles of Christ acquire best meaning in his saving Death.
	D. Luke.
	Approximate date of composition and community/audience for which it was written.
	Opens with an infancy narrative that focuses on Mary's role and the adoration of the shepherds (and genealogy back to Adam).
	Themes: Gospel of pardons and mercy; for the poor; of prayer and Holy Spirit; of concern for women.
	Passion account—God's will is accomplished. Resurrection narratives include Emmaus journey, breaking of bread.
	E. John.
	Approximate date of composition and community/ audience for which it was written.
	John begins with the Word of God made flesh who dwells among us.
	<i>Book of seven signs and explanatory discourses (chapters 2–11).</i>



	<i>Book of glory (Jn 18–21): Jesus is “lifted up” on the Cross and “lifted up” from the tomb to everlasting glory.</i>
	I AM statements: Jesus appropriates God’s title at burning bush.
	Priestly prayer of Jesus (chapters 12–17).
	Caution against misusing John’s texts for anti-Semitism (Nostra Aetate, no. 4).
<i>Goal 9: Acts of the Apostles</i>	
	A. Revelation of Holy Spirit, who manifests, teaches, and guides Church.
	Catechesis on Holy Spirit (Compendium, nos. 136-146).
	Nine days of prayer for coming of Spirit—Mary in center of disciples.
	B. The infant Church—communio (Acts 2:42-47).
	C. Stories of Peter (Acts 1–12): “No other name,” Stephen, Cornelius.
	D. Stories of Paul (Acts 13–28): conversion; Jerusalem council; ministers of the Word; missionary journeys.
<i>Goal 10: The Letters</i>	
	A. The Letter to the Romans.
	Longest and most systematic example of Paul’s thinking on the Gospel of God’s righteousness that saves all who believe (NAB, Introduction).
	Powerful teaching about the lordship of Christ and the need for faith in him in order to be saved.
	Paul pleads with all Christians to hold fast to faith.
	<i>Justification (Rom 6–8).</i>
	Catechesis on justification and faith (Compendium, nos. 422-428).
	<i>Need for preaching Gospel so people hear call to faith (Rom 14:1-21).</i>
	B. The First Letter to the Corinthians.
	Filled with information about the Church of first generation.



	Paul addresses a number of pastoral issues.
	Questions of apostolic authority.
	Abuses at house liturgies.
	How to deal with gift of tongues.
	Eating meat sacrificed to idols.
	Marriage after death of spouse.
	Factions in the community.
	Paul develops teachings about
	<i>The Eucharist—consistent with Tradition: “I received from the Lord what I also handed on to you . . .” (1 Cor 11:23).</i>
	Gifts of the Holy Spirit—the greatest being love (agape).
	The mystery of the Resurrection of Christ and of the dead.
	<i>C. Other New Testament letters: 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon, Hebrews, 1-2 Peter, 1-3 John, Jude.</i>
Goal 11: Book of Revelation	
	A. This book is fundamentally about Christ's in-breaking into history and the world's fight against him and his followers.
	<i>B. Written to encourage the faith of seven churches (chapters 2-3), which were subject to harassment and persecution from Jewish and Roman authorities. These churches also suffered from internal disorder, false teaching, and apathy.</i>
	C. Use of apocalyptic language—borrowed from Ezekiel and Daniel.
	In 404 verses there are 278 allusions to Old Testament—no direct quotes.
	This book is not intended to be an exact prediction of future historical events.
	Apocalyptic language was part of the literary genre of this time and culture.
	D. John on Patmos receives call from vision of Christ to help churches.
	<i>E. John uses crisis imagery to prophesy final mysterious transformation of world at end of history, “a new heaven and a new earth” (Rev 21:1-4).</i>

