

# Pondering Scripture in Our Hearts

## Secondary, 9-12



*“And Mary kept all these things,  
pondering on them in her heart.”*

LUKE 2:19





*"All scripture is inspired of God and is useful for teaching, reproof, correction, and training in holiness so that the man of God may be fully competent and equipped for every good work."*

2 TIMOTHY 3:16-17

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## PONDERING SCRIPTURE IN OUR HEARTS

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## A MESSAGE FROM THE DIRECTOR



**I**n the opening words of his Pastoral Letter *Go and Announce the Gospel of the Lord* (Holy Thursday, April 5, 2012), Bishop Earl Boyea observed that this statement, taken from the proclamation at the end of Mass “reminds us that the Mass does not end there. Strengthened by the body of Christ, sanctified by the Blood of Christ, and enlightened by the word of God, we are called to take that Word and change our world.”<sup>1</sup>

To fulfill this call, every Catholic must be equipped with a ready knowledge of sacred Scripture. Bishop Boyea advises that the Bibles in our homes should be “weathered with use” alongside “a dog-eared copy of ... the *Catechism*.”<sup>2</sup> As we continue to form ourselves and our young people as Christian disciples, knowledge of the sacred Scriptures is to be integrated into all aspects of formation: personal, intellectual, spiritual and social.

This call to a greater use of, and familiarity with, sacred Scripture reflects the very foundation of our faith, which, above all, is centered on the person of Jesus Christ, the word made flesh.<sup>3</sup> Throughout his ministry, the words of the Scriptures were on his lips and brought to perfect fulfillment through his actions. On the evening of the resurrection, walking with two disciples on the road to Emmaus, the Lord Jesus “opened their minds to

understand the Scriptures.”<sup>4</sup>

At his ascension, he commanded his apostles to “Go into all the world and preach the Gospel to the whole creation.”<sup>5</sup> The apostolic zeal that fueled the first generations of Christianity is no less needed today, thus the words of St. Paul must be made our own: “Woe to me if I do not preach the Gospel!”<sup>6</sup>

Already in the practice of the early Christians, sources indicate that not only adults, but also young children, girls as well as boys, were to be well trained in the sacred Scriptures. Laeta, a new mother, wrote in the early fifth century to St. Jerome to seek his guidance about her young daughter’s education. He replied with the following advice:

“Be sure that she studies a passage of Scripture each day ... Prayer should follow reading, and reading follow prayer ... Let her treasures be not silk or gems but manuscripts of the holy Scriptures. Let her begin by learning the Psalter and then let her gather rules of life out of the Proverbs. ... From Ecclesiastes let her gain the habit of despising the world and its vanities. Let her follow the example set in Job of virtue and of patience. Then let her pass to the Gospels, never to be laid aside when once they have been taken in hand. Let her also drink with a willing heart the Acts of the Apostles and the Epistles. As soon as she has enriched the storehouse of her mind with these treasures, let her commit to memory the prophets, the Heptateuch,<sup>7</sup> the books of Kings and of Chronicles, the rolls also of Ezra and of Esther. When she has done all these she may safely read the Song of Songs, but not before, for were she to read it at the beginning she would fail to perceive [its meaning].”<sup>8</sup>

St. Jerome’s insight is reflected in the teaching of the Second Vatican Council: “In the sacred books the Father who is in heaven comes lovingly to meet his children, and talks with them. And such is the force and power of the word of God that it can serve the Church as her support and vigor, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting source of spiritual life.”<sup>9</sup>

Unfortunately, some hold to the mistaken belief that a deep knowledge of the Bible is somehow “not Catholic” or that to learn sacred Scripture by heart is to be confused with fundamentalism. Some think that it is sufficient for their spiritual well-being to limit the reading or hearing of Scripture solely to the proclamation of the Lectionary at Mass. In fact, none of these notions reflect the mind of the Church.

The Church’s magisterium affirms, supports and encourages the reading of sacred Scripture. Despite this fact, at various times in Church history, some individuals, including some teachers

of religion, have avoided or even discouraged the study of Scripture because of a fear of misinterpreting its teachings. Such scrupulosity has done harm, and needs to be overcome through a correct understanding of the interchange between the Scriptures and the Church. As Catholics, we hold that the interpretation of sacred Scriptures can never be simply an individual effort, but must always “be compared to, inserted within, and authenticated by the living tradition of the Church.”<sup>10</sup> In this way, the pitfalls of erroneous self-interpretation (including fundamentalism on one hand, and modernism on the other) are avoided, as the authentic interpretation of sacred Scripture is subject to the judgment of the Church, which carries out her divine commission and ministry of guarding and interpreting the word of God.<sup>11</sup>

The magisterium’s encouragement of the lay faithful to read and study the sacred Scriptures is not a new development. Over a century ago, Pope Leo XIII wrote in his encyclical *Providentissimus Deus* (1893): “The solicitude of the Apostolic Office naturally urges, and even compels us ... to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ.”<sup>12</sup> He urged that “the whole teaching of theology should be pervaded and animated by the use of the divine Word of God.”<sup>13</sup> Leo XIII further authorized a special indulgence for “the faithful who spend at least a quarter of an hour in reading holy Scripture with the reverence due to the word of God and after the manner of spiritual reading.”<sup>14</sup> Expanding upon this, Pope Benedict XV stated (1920) with unmistakable fervor: “Our one desire for all the Church’s children is that, being saturated with the Bible, they may arrive at the all surpassing knowledge of Jesus Christ.”<sup>15</sup>

Fifty years after Pope Leo’s encyclical on the study of sacred Scripture, Pius XII inaugurated the modern period of biblical studies with his monumental encyclical *Divino Afflante Spiritu* (1943). Further impetus toward frequent recourse to the Bible is found in the documents of the Second Vatican Council: “Easy access to sacred Scripture should be provided for all the Christian faithful ... Since the word of God should be accessible at all times, the Church by her authority and with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books.”<sup>16</sup>

The Church has again and again affirmed this emphasis in the half century following the Second Vatican Council, most notably at the Twelfth Ordinary General Assembly of the Synod of Bishops (2008), which had as its theme “The word of God in the Life and Mission of the Church” and the subsequent Apostolic

*Exhortation Verbum Domini* (2010) of Pope Benedict XVI, which includes, among other themes, a section (74) on the biblical dimension of catechesis.

The great Pope John Paul II frequently exhorted believers to know, live and spread God's word. During one of his apostolic journeys he stated:

“Our Christian identity requires us to make constant efforts to train ourselves more and more thoroughly, since ignorance is the worst enemy of our religion. How can one claim truly to love Christ if one is not committed to knowing him better? Dear brothers and sisters: Do not abandon the diligent reading of the sacred Scriptures, constantly deepening yourselves in the truths of our faith. ... How can you spread the word of God unless you yourselves know it in a profound way and live it?”<sup>17</sup>

## METHODS

St. Jerome counseled: “Exercise your mind, feed it daily with holy Scripture.”<sup>18</sup> The present supplement to the religion curriculum provides the method and content to carry this into practice in our Catholic schools and in all our parish faith formation programs.

Each year, ten Scripture references, some containing multiple verses, will be chosen in correlation to the learning outcomes of that year's curriculum, or in the case of high school, within a particular course. The manner in which this is done will vary according to the gifts of the instructor and various methodologies. We ask that it be done reverently, prayerfully and clearly connected to the learning outcomes as well as the lives of the learners.

Though memorization in and of itself has value, when done

well and made relevant to the lives of the learners, it takes on more permanence and remains with them as they continue their life's journey with Christ. This is more than mere memorization, indeed, it is more properly “learning by heart”: integrating the intellect, memory, will and actions into obedience to his word. Having Scripture quotes of the week posted in the classroom, the use of ritual when reflecting on the word, such as a lighted candle, sacred music related to the Scripture passage, a special place for devotion and a prayerful context, all serve to highlight the importance of the word of God for young disciples, realizing that sacred Scripture is both easily accessible and profound. As St. Gregory the Great observed “The word of God is a river that is both shallow and deep, in which a lamb may wade and an elephant may swim.”<sup>19</sup> Reflecting on the word together and applying it to daily living helps to deepen its impact. Personal, thoughtful witness of how the sacred Scripture brings meaning to the teacher/catechist can have a positive role in building the learners' desire to take God's word into their own lives.

As you implement the learning by heart of Scripture into your teaching, we ask that you share your insights with other instructors for the purposes of equipping one another with best practices. Review the resources listed at the end of the curriculum. Pray with the Scriptures and pray for your students that they may hear the good news, receive it in their hearts, be transformed, and become evangelizers, taking the word and changing our world!

As we delve more deeply into the sacred Scriptures with the students in our care, may each of us be able to say with St. John:

*“Nothing gives me greater joy than to hear that my children are walking in the truth.”* <sup>3</sup> JOHN 1:4

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*(Final draft of Preface written by Michael Andrews while serving as Director of Catechesis.)*



## FOOTNOTES

- <sup>1</sup> Bishop Earl A. Boyea, Pastoral Letter *Go and Announce the Gospel of the Lord*, introduction.
- <sup>2</sup> Boyea, *Go and Announce the Gospel of the Lord*, 23.
- <sup>3</sup> John 1:14.
- <sup>4</sup> Luke 24:45.
- <sup>5</sup> Mark 16:15.
- <sup>6</sup> 1 Corinthians 9:16.
- <sup>7</sup> The Heptateuch consists of the first seven books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Judges.
- <sup>8</sup> St Jerome, Letter 107,12 (*Letter to Laeta*, 403 AD) Translated by W.H. Fremantle, G. Lewis and W.G. Martley from *Nicene and Post-Nicene Fathers*, Second Series, Vol. 6. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1893; reprinted New York: Cosimo Inc, 2007), p 194.
- <sup>9</sup> Second Vatican Council, Dogmatic Constitution on Divine Revelation *Dei Verbum* (Nov. 18, 1965), 21.
- <sup>10</sup> Pope Francis, Address to the *Members of the Pontifical Biblical Commission*, April 12, 2013, Vatican.va [http://www.vatican.va/holy\\_father/francesco/speeches/2013/april/documents/papa-francesco\\_20130412\\_commissione-biblica\\_en.html](http://www.vatican.va/holy_father/francesco/speeches/2013/april/documents/papa-francesco_20130412_commissione-biblica_en.html) (accessed Nov. 1, 2013).
- <sup>11</sup> Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 12.
- <sup>12</sup> Pope Leo XIII, Encyclical *Providentissimus Deus* (1893), 2.
- <sup>13</sup> Pope Leo XIII, *Providentissimus Deus*, 16.
- <sup>14</sup> Sacred Congregation of Indulgences, Dec. 13, 1898; quoted in *The Raccolta: A Manual of Indulgences, Prayers and Devotions Enriched with Indulgences, Official Edition*, New York: Benziger Brothers, Inc. 1957, p 550-551.
- <sup>15</sup> Pope Benedict XV, Encyclical *Spiritus Paraclitus* (Sept. 15, 1920), 69.
- <sup>16</sup> Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 22.
- <sup>17</sup> Original: “La identidad cristiana exige el esfuerzo constante por formarse cada vez mejor, pues la ignorancia es el peor enemigo de nuestra fe. ¿Quién podrá decir que ama de verdad a Cristo, si no pone empeño por conocerlo mejor? Amados hermanos: No abandonéis la lectura asidua de la Sagrada Escritura, profundizad constantemente en las verdades de nuestra fe.... ¿Cómo podréis transmitir la Palabra de Dios si vosotros mismos no la conocéis de un modo profundo y vivo?” The Holy See. *Celebración de la Palabra con los Fieles de Viedma – Homilía del Santo Padre Juan Pablo II*. – Abril 7, 1987. vatican.va. [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/homilies/1987/documents/hf\\_jp-ii\\_hom\\_19870407\\_fedeli-viedma\\_sp.html](http://www.vatican.va/holy_father/john_paul_ii/homilies/1987/documents/hf_jp-ii_hom_19870407_fedeli-viedma_sp.html) (transl. Michael E. Andrews), accessed Nov. 1, 2013.
- <sup>18</sup> St. Jerome, *Commentariorum ad Titum* 3,9 found in Migne, ed., *Commentariorum in Epistolas Paulinas ad Galatas, ad Ephesios, ad Titum, ad Philemonem*, PL vol. 26, coll. 307-618; English translation: *St. Jerome’s Commentaries on Galatians, Titus, and Philemon*. Translated by Thomas P. Scheck. Notre Dame, Ind.: University of Notre Dame Press, 2010.
- <sup>19</sup> St. Gregory the Great, *Moralia in Iob*, Preface, IV, PL 75, 515.

## PONDERING SCRIPTURE IN OUR HEARTS: APPLYING SCRIPTURAL RESOURCES



**N**ot only the homily has to be nourished by the word of God. All evangelization is based on that word, listened to, meditated upon, lived, celebrated and witnessed to. The sacred Scriptures are the very source of evangelization. Consequently, we need to be constantly trained in hearing the word. The Church does not evangelize unless she constantly lets herself be evangelized. It is indispensable that the word of God “be ever more fully at the heart of every ecclesial activity.” God’s word, listened to and celebrated, above all in the Eucharist, nourishes and inwardly strengthens Christians, enabling them to offer an authentic witness to the Gospel in daily life. We have long since moved beyond that old contraposition between word and sacrament. The preaching of the word, living and effective, prepares for the reception of the sacrament, and in the sacrament that word attains its maximum efficacy.

The study of the sacred Scriptures must be a door opened to every believer. It is essential that the revealed word radically enrich our catechesis and all our efforts to pass on the faith. Evangelization demands familiarity with God’s word, which calls for dioceses, parishes and Catholic associations to provide for a serious, ongoing study of the Bible, while encouraging its prayerful, individual and communal reading. We do not blindly seek God, or wait for him to speak to us first, for “God has already spoken, and there is nothing further that we need to know, which has not been revealed to us.” Let us receive the sublime treasure of the revealed word. (Pope Francis, paragraphs 174-175, *Evangelii Gaudium*)

At the very core of living the Christian life and the mission of the Church is listening to, meditating on, and being nourished by God’s word. This is why we are called, even compelled, to know God’s word by heart.

There a variety of ways to learn Scripture by heart. The following resources provide creative ways to use the Scripture curriculum

addendum, helping to correlate learning outcomes for our elementary and high school students in parish and school ministry. You are invited to use these resources and the curriculum addendum at the service of the formation of our youth as young Christian disciples, grounded in God’s word. Please use these in a variety of settings:

- service trips
- retreats
- prayer services
- classroom settings
- parent/teen nights and
- in any setting in which you gather with your students

Use them to create prayer journals for your students and for your parents so that we journey together in faith with those whose lived faith has the greatest impact on the faith life of our youth, their parents.



## Following are some suggested resources and methods used in our parish and school formation programs

### Methods for learning and memorizing Scripture, use the New American Bible translation, English version used at Mass.

1. Reading a portion of the Gospel for the day and comment on it; and/or giving a brief mediation; and/or thought for the day
2. Memorize a passage for the week
3. Use rhyme/music to memorize books of Old Testament and/or New Testament
4. Memorize Scripture of interest, favorite verse and share with class
5. In younger grades correlate Scripture stories with lesson of the day
6. Correlate liturgical seasons with Scriptures; Lectionary would be very useful here; methods could include skits, matching quote from Scripture to a liturgical season; and use of liturgical calendars with methods conducive to age of group
7. Chronological reading of Bible, with consideration given to age appropriateness
8. Exploring ecumenical resources appropriating within context of our Catholic faith
9. Create a Bible timeline for Old or New Testament
10. Plan a retreat focusing on one of the courses or selected outcomes from a course; use Scripture for substance of prayer and reflection throughout retreat. For example, have a Theology of the Body retreat.

### Methods with resource links:

11. Teach students how to give what can be called scriptural prescriptions. These are passages of what teens may be facing, such as when you are afraid, anxious, feel hopeless, etc. This helps to secure the students with knowledge of where to find support in Scripture.  
<http://youre-worth-it.org/>  
<http://www.smp.org/series/64/The-Catholic-Youth-Bible/>  
[http://www.divinepeace.com/yellow/Gods\\_Yellow\\_Pages.html](http://www.divinepeace.com/yellow/Gods_Yellow_Pages.html)
12. The verses project provides an opportunity for students to learn Scripture through music.  
<http://www.theversesproject.com/>

### Resources:

13. Do a Scripture crossword:  
<http://www.christianbiblereference.org/crossword.htm>  
<http://biblewordgames.com/>  
<http://www.word-game-world.com/printable-bible-crossword-puzzles.html>
14. *Quick Journey Through the Bible*, Jeff Cavins, Ascension Press,  
<http://ascensionpress.com/t/category/study-programs/catholic-bible-study/adult-bible-study/quick-journey, adults or teens.>
15. Links for fun ways to learn Scripture:  
<http://biblewordgames.com/crosswordintro.html>  
<http://fervr.net/youth-group/16-games-and-ideas-to-help-memorise-the-bible>  
<http://ministry-to-children.com/bible-memorize-games/>
16. Invite students to do an *Acts in Three Minutes*, a video about their Scripture passage.  
[http://www.youtube.com/watch?v=jq9Pis7xHjM&feature=em-share\\_video\\_user](http://www.youtube.com/watch?v=jq9Pis7xHjM&feature=em-share_video_user)

# PONDERING SCRIPTURE IN OUR HEARTS

## COURSE #1

### REVELATION OF JESUS CHRIST IN SCRIPTURE

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
I.I.2	Distinguish how God is revealed through natural and divine revelation	Rom 1:20; 1Jn 1:3
I.I.5	Explain how apostolic tradition connects us to the person of Jesus	1Jn 1:1; Mt 16:19
I.II.1	Characterize the authorship of Scripture as both divine and human	2Tim 3:16
I.II.2	Describe what the Catholic understanding of the inerrancy of Scripture is and what it is not	2Tim 3:16; 2Pt 1:20-21
I.III.1	Explain the role of the teaching office of the church in the authentic interpretation of Scripture	Mt 18:18; Mt 16:16; 2Pt 1:20
I.IV.2	Explain how the Old Testament foreshadows the coming of Jesus	Rom 5:14; Lk 24:27; ICor 10:1-6; IPt 3:18-22; Heb 10:1
I.IV.5	Demonstrate the unity between the Old and New Testament	Rom 10:4; Mt 5:17-48
I.V.2	Illustrate how the Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives	Rom 10:17; Jn 14:6

## COURSE #2

### A.) WHO IS JESUS CHRIST? B.) THE MISSION OF JESUS CHRIST

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
II.A.I.2	Describe what faith is	Heb 11:1; Rom. 10:17
II.A.I.3	Describe the ways in which faith in Jesus Christ leads to discipleship	Jas 2:14; Mt. 4:19
II.A.I.5	Summarize how the fullness of revelation is reflected in the life and teaching of the Catholic Church	1Tim 3:15
II.A.II.1	Describe some of the ways in which the mystery of the Incarnation reveals something of God to us	Col 2:9-10
II.A.II.4	Compare and contrast the three persons of the Trinity and explain the relationship to one another	Jn 14:13-16, 28
II.A.II.6	Describe Mary's role in the life and prayer of the Church	To be the Servant of the Lord: Lk 1:38; To point us to Christ: Jn 2:5 ("Do whatever he tells you."); To be our spiritual mother: Jn 19:26-27; To teach us how to contemplate in our hearts: Lk 2:51
II.A.II.8	Identify the various Marian dogmas (Immaculate Conception, Assumption, Mary as ever-virgin)	Mother of God: Lk 1:35; Perpetual Virginity: Mt 1:25 and Jn 19:26-27 (presumes no other children to care for mother); Immaculate Conception: Lk 1:28 ("Hail, full of grace"); Assumption: Rev 11:19 -12:1



<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
II.A.III.2	Give examples of how Jesus is both fully human and fully divine	Jn 1:1,14; Heb 4:15
II.A.IV.4	Explain how Jesus Christ reveals who we are in relationship to the Father and our call to holiness	Jn 17:20-22; Mt 5:48 ("be perfect as your Heavenly Father is perfect"); IPt 2:5,9
II.A.IV.5	Articulate the Church's teaching on the four last things	Death, Judgement, Heaven or Hell: Mt 25:31-46 (Parable of the Last Judgement)
II.A.IV.7	Explain how we can be sure that what the Catholic Church teaches has come from God	Jn 16:13; Mt 16:18; Jn 14:16,26 (evidenced by the Spirit's ratification of the apostles' work in Acts 15:28)
II.A.IV.8	Reconcile how our belief in God's goodness and love for us is not contradicted by human suffering	Mt 24:9-13 ("those who persevere til the end will be saved"); Jn 15:18-20; Mt 16:24-25 ("pick up your cross and follow me")
II.A.V.1	Defend the existence of God using arguments from reason, revelation and faith	Rom 1:20
II.B.I.1	List our Catholic beliefs that derive from the creation narrative	Gn 1:26-27; Mk 10:19; Heb 11:3
II.B.I.4	Describe God's plan for humanity based on the creation narrative	Gn 1:28-31

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
II.B.I.5	Define what is meant by original sin and summarize its consequences	Rom 5:12
II.B.II.1	Demonstrate from Genesis how God promises to redeem the world despite the escalation of sin	Gn 3:15;
II.B.II.4	Identify key passages from the Gospels that illustrate how Jesus fulfilled God's promise for a Messiah	Acts 2:22-32; Phil. 2:6-11; ICor 15:1-11
II.B.IV.1	Articulate how our redemption is accomplished through the life, death and resurrection of Jesus – the paschal mystery	Rom 6:3-4
II.B.V.1	Articulate what redemption is, why it is necessary, and what the implications are for a believer	2Cor 5:17-19
II.V.VI.3*	Defend why prayer is essential to the life of a believer	Phil 4:4-7
II.V.VI.5	Summarize how the Lord's Prayer forms a basis for the Church's understanding of prayer	Mt 6:9-14
II.B.VII.1	Explain why God the Father would allow his Son Jesus to suffer and die the way he did	2Cor 5:21; Isa 53

# COURSE #3

## JESUS CHRIST'S MISSION CONTINUES IN THE CHURCH

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
III.I.3	Explain how the Holy Spirit revealed the Church on Pentecost	Acts 2:41-42
III.I.4	Explain the Holy Spirit's role in the Church from the apostles, the magisterium (Church councils), and charisms in which the Holy Spirit imbues the Church	Jn 14:26
III.I.6	Identify how the Holy Spirit worked through Peter and Paul in instituting and guiding the mission of the Church	Acts 15:6-12 Council of Jerusalem
III.I.7	Be able to articulate the great commission and identify how they respond to that commission	Mt 28:18-20
III.III. 1	Name and explain the four marks of the Church	One: ICor 12:12,27; Eph 1:22-23; Rom 12:4-5. Holy: IPT 2:5,9. Catholic: Jn 14:6 and 17:20-22. Apostolic: Jn 20:22-23; Mt 16:18-20 and 18:18-20 and 28:19-20
III.III. 5	Recount the complaints and proposals from the reformers and how the Church responded with the Council of Trent through Vatican II	Acts 15:6-12, principle of Church councils
III.III. 7	Identify how the Holy Spirit sanctifies the Church through examples of: Mary, saints, religious orders and movements and universities	Imitate the Ss.: ICor 11:1; I Thes 1:6-7; Rev 7:15; Ep. 2:19
III.III. 9	Defend the value of apostolic succession throughout church history	Acts 1:20, 26; 2 Chr 19:11; Mt 28:19-20; Acts 14:23; Eph 2:20; Ti 1:5; IJn 2:27; Mt 16:18-20



<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
III.IV.1	Identify the purpose and mission of the Church in the world and their role therein	Mt 28:19-20
III.IV.2	Identify various ministerial roles in the Church and how they serve the mission of the Church	1Cor 12:4-7,11
III.IV.4	Defend the doctrine of infallibility and indefectibility	1Tim 3:15; Jn 16:13; Acts 15:28 (apostles giving voice to the Spirit); Jn 20:22-23; Mt 16:18-20 and 18:18-20
III.V.2	Identify the value of being a Catholic Christian	2Thes 2:15
III.V.5	Explain why full, conscious and active (actuoso, actual) participation in the Eucharistic liturgy is necessary for Christian living	1Cor 11:27-29

## **COURSE #4**

### *SACRAMENTS AS PRIVILEGED ENCOUNTERS WITH JESUS CHRIST*

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
IV. I.1	Define sacrament and identify the seven sacraments of the Catholic Church	<a href="http://bit.ly/1WriZzw">http://bit.ly/1WriZzw</a>
IV. I.3	Explain why Jesus Christ is the primordial sacrament <b>(use living ever-present rather than primordial)</b>	Col 2:9; Eph 1:22

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
IV. I.4	Explain why the Church is the universal sacrament of salvation	Rom 3:3-6; Jn 15 Vine and Branches; ICor 12 Body of Christ/ the Church
IV. I.9	Explain why sacramental rites always are communal	ICor 12:26-27; Mt 18:20
IV. I.12	Explain the effects and implications of each of the seven sacraments	ICor 11:28-29 Disposition for sacraments and effects thereof
IV. I.13	Define indelible character and identify those sacraments that confer it	Eph 1:13 ("marked with the sign of faith")
IV.II. 5	Illustrate the effects of the seven gifts of the Holy Spirit on Christian living	Isa 11:2 Gifts of Spirit; Gal 5:22 Fruits of Spirit
IV.II. 7	Defend the belief that the Eucharist and the eucharistic celebration are central to our faith	Jn 6; ICor 11:28; Mt 26:17-30
IV.II. 8	Explain the doctrine of transubstantiation	ICor 11:23-29
IV.II. 9	Explain the real presence of Christ in the Eucharist and its implications for holy Communion, adoration, and reverence for the Blessed Sacrament	Mt 17 Transfiguration/Adoration of Jesus in Glory; Jn 6 Bread of Life
IV.II. 10	Illustrate how the Eucharist nourishes us for Christian living	Acts 2:42-47
IV. III.1	Describe the rite of the anointing of the sick	Jas 5:13-15

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
IV. III.4	Discuss the need for on-going conversion	2Cor 5:17-19
IV. III.5	Describe the rite(s) of penance	Jas 5:16; Jn 20:23
IV. III.6	Defend the need for reconciliation with God and community	1Cor 12:26
IV.IV.1	Identify and describe the three degrees of ordination	Acts 14:23; 1Tim 3:1-13, bishop and deacon; Ti 1:5-12, presbyter
IV.IV.4	Summarize the purpose of ordained vocations	1Tim 3:1-13; 2Tim 4:2
IV.IV.5	Defend the nature of marriage as essential to the Catholic faith and as a building block of society	Mt 19:3-6; Mk 10:5-9
IV.IV.9	Characterize the meaning of faithfully living out a vocation to marriage	Eph 5:21-33
AD.IV.1	Distinguish among liturgical, devotional and private prayer	Liturgical prayer (the Mass and common prayers): Acts 2:42; Devotions (Scripture study): Jn 5:39; Private prayer: Mt 6:5-6
AD.IV.4	Recount the scriptural foundation and historical development of the Mass	Jn 6 (Bread of Life discourse); 1Cor 11:23-29
AD.IV.5	Identify the parts of the Mass and how they relate to each other	Lk 24 Emmaus Journey: Lit. of the Word leads to Lit. of the Eucharist leads to Church; Acts 2:42-47



# COURSE #5

## LIFE IN JESUS CHRIST: MORALITY

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
V.I.1	Summarize God's plan for us including: sharing in eternal love and happiness in heaven; a desire and longing for God; the fall and promise of redemption; Christ's promise fulfilled	Rom 3:21-26; Ps 103:1-5
V.I.2	Explain Catholic teaching regarding dignity of the human person including: humans created in the image and likeness of God; humans endowed with reason; intellect and free will	Gn 1:27; Ps 139:15; Gal 2:20
V.I.3	Describe the gift of free will and how this gift affects our relationship with God's plan	Rom 8:28-30
V.I.4	Summarize how Theology of the Body identifies God's plan for life and love, and calls us to relate as persons	1Thes 5:5-10; Mt 19:8; Mt 5:17-20 and 27-30; Eph 5:22-32; Gn 1:27; Sir 18:19-33
V.I.7	Explain what it means to be a follower of Christ: "I am the Way, the Truth and the Light"	Jn 14:6; Lk 9:23-26
V.II.1	Compare and contrast eternal law and natural moral law	Rom 2:15
V.II.2	Explain how natural moral law is the basis for human rights and duties	Rom 2:15
V.II.6	Articulate the substance and application of each of the Ten Commandments	Deut 5:6-21; Mt 5:17-48
V.II.8	Delineate the two greatest commandments of Jesus	Mk 12:29-31
V.II.9	Explain how the "first great commandment" relates to the first three commandments of the Decalogue	Lk 10:27

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
V.II.13	Explain the role of the magisterium in the Catholic Church in the formation of Christian conscience	Mt 18:18
V.II.15*	Characterize how habitual sin can make it progressively more difficult for a person to perceive the truth	Heb 6:4-6
V.II.17*	Illustrate how the saints — especially the martyrs — “obeyed God rather than men” and gave the supreme witness of martyrdom rather than commit particular acts contrary to the faith or virtue	Acts 4:19; Jn 15:18-19
V.III.2	Characterize the various types of vocational calls to holiness	Mt 5:48; 1Thes 4:3-7; Mt 19:5-8,11-12; Ti 1:5-8
V.III.3	Support the role of chastity in each vocational call	Mt 5:6,8; Mt. 6:33; 1Thes 4:3-7
V.III.4	Demonstrate an understanding of natural family planning and its significance in the vocation of married life	1Thes 4:3-7
V.III.5	Explain the gift of grace that allows us to live a moral life	Gal 5:22-26
V.III.6	Illustrate how theological virtues and cardinal virtues help us to live a moral life	1Cor 13:13; Mt. 22:34-40
V.III.7	Summarize the formation of a Christian conscience and its role in moral responsibility	Rom 12:2
V.III.8	Assess the role of prayer in living a moral life	Phil 4:6-7,13
V.III.9*	Demonstrate from the lives of the saints how, aided by God’s grace, it is possible for every faithful person to live according to the theological virtues, cardinal virtues and the beatitudes to a heroic degree	1Tim 1:14-16

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
V.IV.1	Define and explain the effects of original sin	Rom 5:12
V.IV.3	Define and distinguish the varying types of sin: original sin, and the two kinds of actual sin — mortal and venial	1 Jn 5:16-21
V. IV.7	Illustrate the power of the Holy Spirit in bringing people to repentance and conversion of life, particularly in the lives of St. Paul and St. Augustine	Jn 16:7-8

## **COURSE #6**

### *SOCIAL TEACHING OF THE CHURCH*

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
VI.I.1	Explain how becoming fully human is only possible through participation in the paschal mystery, in communion with the persons of the holy Trinity	Rom 6:1-11
VI.II.3	Design ways to implement the corporal and spiritual works of mercy in your parish or school	Mt 25:31-46
VI.III.1	Name the seven principles of Catholic social teaching and explain how they are interconnected	<a href="http://bit.ly/1QIE91p">http://bit.ly/1QIE91p</a>
VI.III.4	Justify why life and dignity of the human person is the core of Catholic social teaching	Gen 1:27; Mt 25:34-40
VI.IV.1	Identify the difference between personal and social sin	1Jn 5:16-17
VI.IV.8	Analyze how the Ten Commandments and the beatitudes are summed up in the two great commandments	Mt 22:37-40



# ELECTIVE A

## SACRED SCRIPTURE

<b>Objective Code</b>	<b>Primary Objective - The student will ...</b>	<b>Bible Verses</b>
EC.A.I.1	Identify the three historical stages of salvation history in the sacred Scriptures	Gn 15:17,18; Ex 20:1-17; Jer 31:31-34; Lk 22:19,20
EC.A.I.2	Explain how Scripture, tradition and the magisterium work in concert	Acts 2:42-47
EC.A.I.3	Explain what is meant by, “word of God in words of men”	2Tim 3:16,17
EC.A.II.2	Describe how the Torah is foundational to the faith of Israel	Neh 8:1-6
EC.A.II.3	Reflect upon and discuss the covenantal relationship of God and his people at Sinai and integrate into one’s own life, this covenantal relationship	Jer 31:31-34
EC.A.IV.1	Develop a timeline inclusive of: the origin of Israel’s kings; the division and fall of the kingdoms; and Israel restored	<a href="http://bit.ly/1RRswku">http://bit.ly/1RRswku</a>
EC.A.V.1	Examine the suffering of Israel, as portrayed in Job, Lamentations, etc., and compare to suffering in your own life finding solace in God’s faithfulness	Lam 3:22-27; Mt 11:28-30
EC.A.VI.1	Describe purpose and role of prophets in Israel’s history and give three examples	Jer 1:4-8; Ezek 33:12-16; Mic 6:8
EC.A.VII.1	Summarize the history of the development of the biblical canon and the general acceptance of the Septuagint	post-scriptural development

EC.A.VIII.1	Compare and contrast the central message and purpose of each Gospel, relative to its audience	(1.) Compare the Jewish Matthean genealogy. Mt 1:1-17 vs. the Gentile Lukan genealogy, Lk 3:23-38
EC.A.VIII.2	Describe the stages in the formation of the Gospels	not done within Scripture
EC.A.VIII.3	Describe and give examples why Matthew, Mark and Luke are called “synoptic” Gospels	The Lord's Supper - Mk 14:12-16; Mt 26:17-25; Lk 22:7-13
EC.A.VIII.5	Relate the reading of the Gospels with the life of prayer	Col 3:16; 1Tim 4:13; Phil 4:6-7
EC.A.VIII.6	Identify how the New Testament fulfills God's promises in the Old Testament, through Jesus Christ	Mt 5:17-48
EC.A.X.1	Describe the role of letters in the early Church and compare them to letters from our bishops today	St. Paul – Philippians: greetings v1:3-11; exhortation, farewell/ conclusion v4:21-23
EC.A.XI.1	Describe the Catholic understanding of the Book of Revelation	Rev chapters 1-3, exhortation to 7 cities, early Church in sufferings
EC.A.XI.2	List the hallmarks of apocalyptic writing	Written to a persecuted group of Christians (Rev letters to the 7 cities) in code (Rev 4 7 torches, 7 spirits before God's throne)
EC.A.XI.4	Interpret the apocalyptic language of the heavenly liturgy in relation to the Mass	Rev 4 and 19:6-9; Is 6:3

# ELECTIVE B

## HISTORY OF THE CATHOLIC CHURCH

<b>Objective Code</b>	<b>Primary Objective - The student will...</b>	<b>Bible Verses, most learning outcomes are post scripture developments</b>
EC.B.I.2	Describe apostolic succession and its role in the preservation of sacred truth	Mt 16:18,19; Acts 1:21-26
EC.B.II.1.A.	Explain the role and example of the martyrs in the early Church	Acts 7:54-60
EC.B.II.1.C.	Describe the challenge of the gnostic heresy and how the Church responded to it	
EC.B.II. 2.A.	Relate the description of early house liturgies with the eucharistic liturgies as they are celebrated today	
EC.B.II. 2.B.	Defend the principle that the Eucharist is the heart of Christian worship	1Cor 10:16; 1Cor 11:23-29; Jn 6
EC.B.II. 2.C.	Explain how the early Fathers' commentaries and sermons contributed to our understanding of Scripture, sacraments and spiritual life	
EC.B.II. 2.E.	Explain the role of Constantine and the Edict of Milan in recognizing freedom of religion and the development of public worship	
EC.B.II. 2.H.	Name and categorize the four great doctors of the Western Church and the four great doctors of the Eastern Church	

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EC.B.II. 2.I. Discuss how the saints are signs of faith and hope in times of crisis, and are examples of encounters with Christ

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EC.B.II. 2.L. Discuss the roles of the Councils of Nicea I, Constantinople I, Ephesus, Chalcedon and the doctrines/dogmas arising from them

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EC.B.II.3.B. Consider how the Church maintained law, order, education and the protection of the poor as a result of the collapse of the Roman Empire

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EC.B.II.3.C. Chronicle the birth and development of monasticism and its influence on culture (Include discussion of Sts. Antony of Egypt, Benedict, Brigid of Kildare, Bernard of Clairvaux)

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EC.B.II.4 .C. Name key contributions to the culture of Western civilization made by the Church of the Middle Ages, including those in areas of theology (the Summa of St. Thomas Aquinas), architecture (Gothic cathedrals), spirituality (charisms of the mendicant orders, e.g. Dominicans, Franciscans)

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EC.B.II.4 .E. Chronicle the rise of eucharistic adoration and the feast of Corpus Christi

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EC.B.II.4 .F. Identify key saints of the Middle Ages and their significance (e.g. Sts. Dominic, Francis and Clare of Assisi, Margaret of Scotland, Catherine of Siena, Hildegard of Bingen, Bonaventure, Albert the Great, Joan of Arc, Thomas Aquinas, Rita of Cascia)

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EC.B.II.5.A. Trace the birth of Islam and its first encounters with Christianity

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EC.B.II.5.B. Summarize the Christian military response to the fall of the Holy Land to Islamic control

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EC.B.II.5.C. Evaluate the Crusades as an example of a holy and noble goal, which also was flawed by individual failures and sins

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EC.B.II.6.B. Identify the major persons who embodied the Christian Renaissance ideal, including Erasmus, St. Thomas More and St. John Fisher

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EC.B.II.6.C. Examine the main theological issues raised by the Galileo controversy and their resolution

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EC.B.II.6.D. Summarize the contributions of major Renaissance figures in the world of art, architecture, and music (Michelangelo, Bernini, Palestrina)

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EC.B.II.6.A. Discuss and debate Martin Luther's complaints, proposals and innovations

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EC.B.II.6.B. Specify the errors of Luther, especially with regard to *Sola Fides*, *Sola Gratia* and *Sola Scriptura*

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EC.B.II.6.C. Compare and contrast the teachings of the founders of the major branches of Protestantism

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EC.B.II.6.F. Summarize the major issues and doctrines discussed at the Council of Trent and their implications for the Church today

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EC.B.II.6.H. Identify key saints of the Church's reform (e.g. Sts. Pius V, Ignatius Loyola, Philip Neri, Teresa of Avila, Francis de Sales, Vincent DePaula and Edmund Campion) and their principal associates

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EC.B.II.8.A. Identify significant missionaries, their mission territories and approaches to evangelization (e.g. Sts. Francis Xavier, Peter Claver, Martin de Porres, Rose of Lima, Juan Diego, Junipero Serra, Alexander de Rhodes, Isaac Jogues, Bartolome de Las Casas, Mateo Ricci and Jesuits, Franciscans and Dominicans)

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EC.B.II.8.B. Evaluate and apply the evangelization techniques of missionaries to efforts to evangelize in contemporary society

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EC.B.II.9.A. Define and respond to the challenges posed by Rationalism and Deism

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EC.B.II.10.C. Discuss the dogmatic definition of the Immaculate Conception

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EC.B.II.10.E. Explain the two dogmas defined at the First Vatican Council: the relationship between faith and reason, and papal infallibility

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EC.B.II.11 .A. Describe the injustices born of the Industrial Revolution that served as a catalyst for Catholic social teaching

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EC.B.II.12.A. Identify the major social encyclicals and their authors

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EC.B.II.14.B. Identify the Lateran Treaty and the recognition of the Vatican as a sovereign state

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EC.B.II.14.D. Recognize Pope Pius XII's opposition to genocide in his Christmas messages for peace and his active efforts to protect persecuted Jews

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EC.B.II.14.E. Identify key saints from the World War II era (e.g., St. Maximilian Kolbe, St. Edith Stein, Blessed Clemens von Galen) and their significance

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EC.B.II.14.F. Describe the Church's role in resisting and contributing to the downfall of Communism

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EC.B.II.14.G. Defend the dogmatic definition of the Assumption

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EC.B.II.15.A. Identify the vision of Pope St. John XXIII in opening and Pope Paul VI in guiding the Second Vatican Council

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EC.B.II.15.B. Identify key concepts from the documents of the Second Vatican Council

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EC.B.II.16.A. Chronicle the life and teachings of Pope St. John Paul II

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EC.B.II.16.B. Identify Pope St. John Paul II's influence on ministry with youth and young adults

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EC.B.II.17.A. Highlight the major themes of the papacy of Pope emeritus Benedict XVI

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EC.B.II.18.B. Discuss the impact of immigration on the life of Catholics in America

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EC.B.II.18.E. Identify the challenges and the reasons for hope in the Church at the start of the 21st century.

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EC.B.II.18.F. Identify key American Catholics who made a significant impact on the Catholic Church in the United States (e.g. Bishops Carroll, Baraga, Archbishops Ireland, Fulton Sheen, Cardinals O'Connor, Gibbons, Spellman, Bernadin; Elizabeth Ann Seton, Francis Cabrini, Kateri Tekakwitha, Dorothy Day, Katharine Drexel and Father John Courtney Murray)



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