

GRADE 9

I. Knowledge of the Faith

God the Son: Jesus Christ God the Father The Holy Spirit Church History Faith
Heaven Purgatory Moses & The Exodus Old Testament Creation Scripture
The Crucifixion The Gospels The Nativity The Virgin Mary The Church

(9.1.1 S, M, T)...explains the 4 Stages of Canonical Gospel Formation: [Historical Events, Oral Tradition, Written Tradition, Canon Formation]

Examples: Mt. 27, Lk. 23, Mark 15, Jn. 19, Apostolic Origin, Liturgical Use, Universal Acceptance, and Consistent with Apostolic Teachings, Synoptic Gospels, CCC 120, 125-127

- Compares and contrasts the details of the different Crucifixion accounts
- Summarizes the scrutinies the early Church used to determine which books of Scripture should be canonical

(9.1.2 S, M, T)...identifies God the Father as the first person of the Trinity and is the source of all that is, visible and invisible

Examples: God is Father to all the baptized and cares for the unbaptized, The Nicene Creed, The words for “Spirit” and “Breath” are the same in both Hebrew (Ruah) and Greek (Pneuma) CCC 238-242, 243-248, 687

- Explains that the qualities of the Father are revealed in the person of Jesus, as he and the Father are one (Cf. Jn. 10:30)
- Describes the Holy Spirit as always existing (Co-Eternal) alongside the Father and the Son, eternally proceeding (going forth) from the Father and the Son
- Identifies biblical evidence that The Holy Spirit is the Lord and giver of life, Cf. Gen. 2:7, Ps. 51:11

(9.1.3 S, M, T) ESSENTIAL...explains that Jesus is the only one who knows the Father and can reveal him (Cf. Jn. 6:45; Mt. 11:27)

Examples: Jesus is the visible image of the invisible God, Jesus and the Father are one, Arianism, Council of Nicaea, Nestorianism, Council of Chalcedon, CCC 124, 151-153, 238-242, 441-445

- Defines “hypostatic union” and classifies Jesus as both fully God and fully Human
 - Explains that Jesus is “Son” through relation, not because he existed *after* the Father, but because God would not be called Father without a Son
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(9.1.4 S, M, T) ESSENTIAL...explains that Heaven is freely choosing to love God and live in perfect obedience and unity with him, like Christ, for all eternity

Examples: Conformity to Christ, Acceptance of God's definitions of good and evil, loving our neighbor as ourselves, Purgatory, Prayers for the dead, Cf. 1 Cor. 3:15, 1 Pet. 1:7, 2 Macc. 12:46, CCC 1023-1032

- Describes our hope for the Resurrection of the body at the end of time where we will experience the fullness of our human nature in Heaven
 - Clarifies that Purgatory is not totally disconnected from Heaven, but is a necessary period of purification; all who experience purgatory will one day have the fullness of Heaven
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(9.1.5 S, M, T)...explains how the Church distinguishes between the using Literal sense and taking the Bible completely literally

Examples: Literal sense is what the author intended to communicate (respects genres and literary styles), whereas a "completely literal reading" ignores instances of poetry, motif, or other intentional differences in writing styles, CCC 198, 280, 338, 697, 707

- Compares and contrasts the two Creation accounts in Gen. 1 and Gen. 2
 - Defines "theophany" (Cf. the burning bush, Ex. 3:1-21), and summarizes the story of Moses & the Exodus
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(9.1.6 S, M, T) ESSENTIAL...defines "Intellect" and "Will" and discusses their status as requirements for Faith

Examples: Faith requires assent of both the intellect and the will, our intellect and will are ways we are made in the image and likeness of God, CCC 150, 154-155, 157, 180, 1814

- Describes how faith requires acceptance of the truths of God's revelation as trustworthy and reliable, even though they surpass our understanding
 - Explains how Faith is nurtured through prayer, the study of Scripture, participation in the sacraments, and living a life of virtue
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(9.1.7 S, M, T)...identifies The Virgin Mary as the New Eve, as Jesus is the New Adam

Examples: The Immaculate Conception of Mary, The Fall, The New Creation, CCC 496-507, 510

- Connects the prophecy of Isaiah, "the virgin shall be with child, and bear a son" (Is. 7:14) to Mary, the mother of Jesus
 - Deduces that since Mary is the mother of Jesus, it was fitting that God preserved her from the stain of original sin
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(9.1.8 S, M, T)...discusses the development of the early Church under the Apostles throughout the Roman Empire

Examples: Oral Tradition, Letters of Paul, Catholic Epistles, Teachings of the Apostles (*Didache*), Communities centered on prayers, the study of the Apostles' teachings, and the breaking of the bread (Cf. Acts 2:42), CCC 817, 2089

- Defines the following famous Christological heresies of the early Church: Gnosticism, Arianism, Docetism, and Nestorianism
- Summarizes the effects that persecutions had upon the Church up through Constantine's signing of the Edict of Milan (312 AD), which legalized Christianity in the Roman Empire

II. Liturgy and Sacraments

What is a Sacrament?

Baptism

The Mass

Eucharist

(9.2.1 S, M, T) **ESSENTIAL**...explains that Sacraments are powers that come forth from the Body of Christ throughout time, just as the works of Christ in his public ministry (Cf. Lk. 6:19 and Lk. 8:46)

Examples: The Church is the Body of Christ on Earth, 1 Cor. 12:27, "Christ has no body now on earth but yours" - St. Teresa of Avila, CCC 1113-1116, 1127-1134

- Discusses how the Sacraments are efficacious (effective at what they intend) since it is Christ at work within them
- Articulates that the sacraments are essential to the work of salvation because they make us more like Christ, who is the Way, the Truth, and the Life (Cf. Jn. 14:6)

(9.2.2 S, M, T)...identifies precursors of baptism in the Bible

Examples: Noah and the Flood, the Exodus through the Red Sea, Israel's entry into the promised land through the Jordan River, Jewish ritual cleansing *Mikveh*, "they have forsaken the Lord, the fountain of living waters." "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." CCC 438, 536-537, 1121, 1223

- Traces the motif of "Living Waters" through Jer. 17:13 and Jn. 4:10, revealing that Jesus is God and that through baptism we receive Christ himself into our being
- Explains how the baptism of Jesus transforms the ritual of baptism into a sacrament (Cf. Mt. 3:13-17)

(9.2.3 S, M, T) **ESSENTIAL**...explains what it means to say the Mass is the "Source" and "Summit" of the Christian Life

Examples: Source of river as the beginning, Summit of the mountain is its highest point, Ascension of Christ, Christmas, Mary Mother of God, All Saints, Mary's Immaculate Conception and her Assumption, CCC 1324, 1346, 2181

- Discusses the Sunday Obligation to attend Mass and conditions of exception to this obligation
- Investigates the Holy Days of Obligation of the Church and the significant events they commemorate

(9.2.4 S, M, T)...explains how reverence for the body of Christ drives practices of piety, such as limiting the reception of the Eucharist to only two times a day, and fasting at least one hour before receiving holy communion

Examples: Receiving on the tongue or hand reverently, Bowing before receiving communion, Spiritual communion prayer when sick and unable to attend mass, CCC 1384-1401, 1415

- Practices the Spiritual Communion Prayer together for times when unable to receive communion
- Reports that receiving communion while in a state of grace forgives our venial sins

III. Life in Christ and Discipleship

Respect for the Human Person **What is Discipleship?** The Beatitudes
 The Magisterium Love of God & Love of Neighbor Universal Call to Holiness

(9.3.1 S, M, T) ESSENTIAL...reports that Faith in Christ leads to discipleship
 Examples: Faith is more than just believing Jesus was a real person, Prayer, Discernment, Dying to self, Actual and Sacramental Grace, “We walk by faith, not by sight” (2 Cor. 5:7) CCC 520-521, 546, 562, 654, 775, 1533, 1697

- Explains how Discipleship involves: 1) surrendering our lives to Him in obedience to His will, and 2) trusting his plan to bring us life everlasting and joy in the face of suffering (Cf. John 15:11, 1 Pet. 1:8-9)
- Articulates how the call to discipleship involves seeking to know Jesus intimately and allowing Him to transform us from within

(9.3.2 S, M, T) ESSENTIAL...defines personal holiness as the degree to which we conform every choice in our lives to the will of God

Examples: The Great Commandment, Obedience, Discernment, Listening through prayer, Dying to self, CCC 2012-2029

- Highlights the example of the Virgin Mary whose words, “Do whatever he tells you” (John 2:5) portray the ideal disciple of Christ
- Discusses how each person has a unique path to holiness, but that Christ remains “the Way, the Truth, and the Life” (John 14:6)

(9.3.3 S, M, T)...points out that the intentional killing of an innocent human being, such as through abortion, euthanasia, or unjust war, is gravely contrary to the moral law of God

Examples: We are our brother's keeper, Comprehensively pro-life, God's definitions of good and evil, CCC 1930-1942, 2258, 2270-2279

- Affirms that there are fundamental rights and freedoms of every person (not granted by the state, but inherent to every human person): the right to life, religious freedom, freedom of conscience, and the right to participate in society
 - Explains how the Church calls for promoting a sense of shared responsibility and care for one another
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(9.3.4 S, M, T)...defines assent as “an expression of approval or agreement”

Examples: Trust, Humility, Informed and Willful obedience, Gift of the Holy Spirit, Preserving the teachings of Christ and the Apostles, CCC 85, 143, 891-892

- Explains that “Assent and Obedience” does not mean blind obedience, but rather a humble acceptance of intellect and will to the authentic teachings of the Magisterium (the living teaching office of the Church)
 - Investigates the Church's gift from the Holy Spirit that the authority to faithfully interpret the Word of God, whether written Scripture or Tradition, has been entrusted to the Magisterium alone (Cf. Jn 20:19-23)
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(9.3.5 S, M, T)...investigates and discusses how the Beatitudes respond to a natural desire for happiness God designed within the human heart

Examples: Mt. 5:3-12, “Our hearts are restless until they rest in you” -St. Augustine, Choosing peace over conflict, Seeking mercy over justice, Seeking purity of heart, CCC 1716-1718, 1723

- Recognizes that the Beatitudes are at the heart of Jesus' teachings
 - Gives examples of ways in which the Beatitudes confront us with intentional moral decisions
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(9.3.6 S, M, T)...explains that Racism, Sexism, Ageism, and any other forms of unjust discrimination are offensive to God and are opposed to his divine will for humanity

Examples: Unjust Discrimination rejects the inherent dignity of the human person, some forms of discrimination are required (distinguishing good and evil of actions), insecurities, fear, CCC 1929-1933

- Discusses why no government policies can completely solve injustice, biases, fears, pride, and prejudices, but that these can only cease through a love that recognizes every person as a brother or sister
- Reports the necessity of constant conversion in order to see every person as a brother or sister, and to strive to love them as Christ loves them

IV. Prayer and The Life of Prayer

What is Prayer? The Prayer of the Church **The Battle of Prayer** Expressions of Prayer

(9.4.1 S, M, T) ESSENTIAL...defines prayer as the living relationship of the Children of God with their Father in Heaven, the Son, and the Holy Spirit

Examples: God answers all prayers, God may use prayer in unexpected ways, CCC 2737, 2560-2565

- Draws distinctions between prayer to God and asking the saints to pray for us
- Explains that God always hears our prayers, regardless of their apparent outcomes, and that there are certain dispositions which are not conducive to fruitful prayer (Cf. James 4:2-3)

(9.4.2 S, M, T)...gives examples of how the Church offers guidance on how to pray

Examples: Prayer isn't just outbursts of emotion and requires intentionality to pray, "No one comes to the Father, except through me", CCC 2650, 2662-2664

- Identifies The Scriptures, the liturgy of the Church, and the virtues of faith, hope, and charity as all sources of prayer
- Points out there is no other way of Christian prayer than through Christ. Our prayer only has access to the Father through ("in the name of") Jesus. (Cf. John 14:6)

(9.4.3 M, T) ESSENTIAL...recalls how God's timing and ways of answering prayers may be different from our expectations. He may use delays or apparent silence to teach us patience, trust, and reliance on Him

Examples: Book of Job, Parable of the Persistent Widow (Cf. Lk. 18:1-8), Making our relationship with God a priority, CCC 2710, 2731

- Discusses why Prayer should not be something we do when we *have time*; it should be something we *make time* to do
- Explains that Dryness in prayer, not "feeling anything" when praying, is an experience nearly every Christian goes through at some point, and it is often a sign of God's call to us to continue on in our conversion and to grow closer to Christ

(9.4.4 M, T)...using a printed guide, recites together the prayer of Benediction at Eucharistic Adoration

Examples: Printouts, Laudate App, Hallow App

- Practices the Hail Holy Queen prayer as a class (preferably at the end of a rosary)
- Practices the St. Augustine Prayer to the Holy Spirit aloud as a class

V. Community Life and Missionary Initiation

What is Virtue? Theological Virtues Advent
Social Justice Liturgical Year Use of Scripture

(9.5.1 S, M, T)...gives examples of ways to actively participate in activities that promote virtue

Examples: Volunteering, community service, acts of kindness and compassion, Instructing the ignorant and Admonishing sinners are spiritual works of mercy, CCC 1834, 1839

- Defines Gratitude as thankfulness for the gift of life and the gifts in life
- Discusses the struggles of balancing Compassion and loving fraternal correction we are called to manage in our lives as Christians (Cf. Mt. 18:15-17)

(9.5.2 S, M, T) **ESSENTIAL**...investigates the role of Faith demonstrated in the Gospels (Cf. Mt. 9:22, 17:20, Mk. 5:34-36, 11:22-25, Lk. 7:50, 18:42)

Examples: "Your faith has saved you/made you well", Hallowed be Thy name (not ours), "Trust in the LORD with all your heart and lean not on your own understanding" Prov. 3:5-6, CCC 1803, 1812-1816

- Connects the virtue of Faith and to the virtue of Humility, giving examples of where we place our trust in God vs ourselves
- Explains the dynamic between living out the virtue of Faith and Obedience to the Body of Christ, the Church

(9.5.3 S, M, T)...discusses how God uses differences among human communities to foster mutual enrichment of cultures and to foster love of neighbor

Examples: Differences in culture regarding attitudes towards family, prosperity, and care for the elderly, "At the end of the game, the king and pawn go back in the same box", CCC 1928, 1934-1938

- Explains that because every human being shares the same origin (born of a woman and created in God's image and likeness) they share the same inherent dignity

(9.5.4 S, M, T)...explains Ordinary Time is called "ordinary" not because it is unimportant, but because the weeks are numbered in order (from "ordinalis" in Latin)

Examples: Ordinary Time, Advent, Lent, CCC 1163-1170

- Reports that Ordinary time is also distinct in that it is not dedicated to a specific aspect of the mystery of Christ

- Identifies Green as the color of Ordinary Time, which symbolizes hope, growth, and the life of the Church
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(9.5.5 S, M, T)...explains the role of penance during Advent and how the word "Advent" comes from the Latin word "adventus," which means "coming" or "arrival", (referring to both the nativity of Jesus as well as the anticipation for his second coming)

Examples: Satisfaction works to remedy the harm of sin left after absolution, Penance seeks to reconcile us to God and neighbor, CCC 1430, 1459-1460

- Defines penance, as "making satisfaction for one's sins"
 - Understands penance isn't limited to the sacrament of confession and is a sign of our efforts toward continuing conversion
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(9.5.6 S, M, T) ESSENTIAL...explains the differences between a Catholic interpretation of Scripture and a Fundamentalist (overly literal) interpretation

Examples: Taking certain Bible verses as historically literal when the author didn't use that genre, Typology, Study Bibles, Dead Sea Scrolls, CCC 115-119

- Demonstrates how to utilize intertextual references, footnotes, and commentaries
 - Investigates the role of Biblical archaeology in helping us understand Scripture
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VI. Christian Anthropology

Christian Anthropology **The Blessed Trinity**

(9.6.1 S, M, T)...explains that God's desire to reveal Himself — the source of all life and goodness — to His creation comes as an eternal gift of love

Examples: Gaudium et Spes 22:1, Priestly prayer of Jesus (Cf. Jn. 17), Jesus as the New Adam

- Highlights how the body-soul unity of the human person is linked to the way in which God reveals Himself out of love
 - Explains how Jesus reveals the true nature of humanity to humanity and makes our supreme calling clear
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(9.6.2 S, M, T)...explores foundational questions about Scriptural interpretation and the relationship between science and theology

Examples: St. Augustine's commentary on Genesis 1, Wonder: Seeds of Life video (Word on Fire)

- Investigates Genesis 1-2 through the lenses of both science and theology
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(9.6.3 M, T)...explores in Scripture how Jesus often reveals Himself to others in a personal way

Examples: The woman at the well (Cf. John 4), The calling of Peter, Andrew, James, and

John (Cf. Lk. 5:1-11), the Road to Emmaus (Cf. Lk. 24:13-35), God is jealous for Israel (many OT verses), Book of Hosea, Song of Songs, Parable of the Wedding Feast (Cf. Mt. 22:1-14), Marriage Supper of the Lamb - Rev. 19:6-9

- Demonstrates how God's love is communicated using marital imagery throughout the whole of Scripture, culminating in the revelation of Jesus Christ as the Bridegroom

(9.6.4 S, M, T) **ESSENTIAL**...explores the significance and meaning of being created either male or female

Examples: Different in form but equal in dignity, Two ways of being human, created affinity for human tasks, unique dignity of motherhood, Gen. 1-3

- Affirms human complementarity, highlighting women's unique roles as daughter, sister, bride, and mother
- Affirming the complementarity between man and woman, highlights man's unique roles as son, brother, husband, and father

(9.6.5 S, M, T) ...describes how humanity was created in God's image and likeness with the capacity for intellect, will, and the call to love

Examples: Gen. 1:27, God is the ultimate good, Trinity as reciprocal gifts of love, Trinity, CCC 249-260

- Defines love as willing the true good of the beloved
- Explains how the "logic" of the Trinity reveals who the human person is created and called to be

(9.6.6 S, M, T) **ESSENTIAL**...reflects on the meaning of suffering and how Jesus Christ transforms this human experience into one open to deeper love and fruitfulness

Examples: God allows evil so that a greater good might arise, God allows lesser evils to prevent greater evils, Book of Job, "Offering it up"

- Investigates Colossians 1:24 and explains how we can offer our sufferings to God to make something useful of them by uniting them to the sufferings of Jesus