

Correlation to Curriculum Framework

Course I: The Revelation of Jesus Christ in Scripture

Curriculum Framework Outline	Coverage in <i>The Bible Student Book</i>
<p>I. How Do We Know about God? A. The thirst and desire for God (CCC, 27–30, 44–45, 1718). 1. Within all people there is a longing for God. 2. That longing itself is from God, who desires and initiates a relationship with each person. 3. Only in God can lasting joy and peace be found in this life and in the next.</p>	<p>Section 1, Part 1 pp. 10–17</p>
<p>B. God revealed in many ways. 1. Natural revelation (CCC, 32–34). a. Natural revelation attested to in Sacred Scripture (CCC, 32). i. Old Testament references, including Genesis and Wisdom. ii. Paul’s letter to the Romans.</p>	<p>Section 1, Part 2 pp. 22–24</p>
<p>b. Patristic testimony (CCC, 32)</p>	<p>Section 1, Part 2 pp. 24–26</p>
<p>c. Scholastic theology’s arguments for the existence of God (CCC, 31, 34). i. Saint Thomas Aquinas and the five proofs for the existence of God.</p>	<p>Section 1, Part 2 pp. 27–29</p>
<p>d. Vatican I: We grasp with certainty the existence of God through human reason (CCC, 36–38, 46–47).</p>	<p>Section 1, Part 2 pp. 29–30</p>
<p>e. Contemporary arguments based on the human person’s opening to truth, beauty, moral goodness, freedom, voice of conscience (CCC, 33).</p>	<p>Section 1, Part 2 pp. 30–32</p>



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2. Divine Revelation. a. Definition / meaning (CCC, 50–53, 68–69).	Section 1, Part 3 p. 34
b. Scripture as a divinely inspired record of God's Revelation in history (CCC, 54–64, 70–72). i. Abraham, Isaac, Jacob (CCC, 59, 145, 147).	Section 1, Part 3 pp. 34–39 Section 3, Part 1 pp. 97–102
ii. Moses (CCC, 61).	Section 1, Part 3 p. 38 Section 3, Part 2 pp. 105–114
iii. Old Testament prophets (CCC, 61–64, 522).	Section 1, Part 3 p. 39 Section 3, Part 4 pp. 129–140
iv. Wisdom literature.	Section 1, Part 3 p. 39 Section 3, Part 5 pp. 142–154
v. Preparation through John the Baptist (CCC, 523, 717–720).	
c. 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 (CCC, 65–67, 73, 101–104, 134, 423).	Section 1, Part 3 pp. 39–41
3. The transmission of Divine Revelation (CCC, 74–95). a. Apostolic Tradition (CCC, 74–79, 96).	Section 1, Part 3 pp. 41–45
b. The relationship between Tradition and Sacred Scripture (CCC, 80–83, 97).	Section 1, Part 3 pp. 43, 45–47



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c. The Deposit of Faith and the role of the Church (CCC, 84–95, 98–100).	Section 1, Part 3 p. 43
II. About Sacred Scripture A. Divine Inspiration 1. Inspiration is the gift of the Holy Spirit by which a human author was able to write a biblical book that really has God as the author and that teaches faithfully and without error the saving truth that God willed to be consigned to us for our salvation (CCC, 105, 135). 2. Because God inspired the biblical writers, he is the author of Scripture (CCC, 105–106, 136).	Section 2, Part 1 pp. 50–51
3. 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 (CCC, 106, 108–114).	Section 2, Part 1 pp. 50–51
4. 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” (Dei Verbum [DV], 11; CCC, 107).	Section 2, Part 1 pp. 50–51
5. The Bible is a sacred text for Christians; it contains in the Old Testament writings sacred to the Jews.	Section 2, Part 1 p. 56 Section 2, Part 3 p. 77
B. How the Bible came to be. 1. Oral tradition and its role (CCC, 76, 126).	Section 2, Part 1 pp. 51–54
2. Development of the written books (CCC, 76, 106).	Section 2, Part 1 pp. 51–54



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<p>3. Setting the canon of Scripture (CCC, 120).</p> <p>a. Apostolic Tradition is the basis for which books the Church included (CCC, 120, 138).</p> <p>b. Sometimes other criteria came into play, e.g., the Gnostic gospels were rejected in part because they did not include, or shied away from, the suffering and death of Jesus.</p> <p>c. Local Councils of Hippo (AD 393) and Carthage (AD 397).</p> <p>d. Ecumenical Council of Trent (AD 1545–1563).</p>	<p>Section 2, Part 1 pp. 56–57</p>
<p>4. Translations of Scripture.</p>	<p>Section 2, Part 1 pp. 58–60</p>
<p>C. Sacred Scripture in the life of the Church.</p> <p>1. Importance of Sacred Scripture (CCC, 131, 133, 141).</p>	<p>Section 5, Part 1 pp. 211–212</p>
<p>2. Study of Sacred Scripture (CCC, 132).</p>	<p>Section 5, Part 1 pp. 211–212</p>
<p>3. Scripture and prayer.</p> <p>a. Liturgy of the Hours (CCC, 1176–1177).</p>	<p>Section 5, Part 1 pp. 215–218</p>
<p>b. Scripture at Mass and other liturgies (CCC, 103, 1096, 1100, 1184, 1190, 1349).</p>	<p>Section 5, Part 1 pp. 212–215</p>
<p>c. The Psalms and the Lord’s Prayer are biblical prayers shared by all Christians (CCC, 2585ff., 2759ff.).</p>	<p>Section 5, Part 1 pp. 218–220</p>
<p>d. Lectio divina: a meditative, prayerful approach to Scripture (CCC, 1177, 2708).</p>	<p>Section 5, Part 2 pp. 225–227</p>
<p>e. Scripture as basis for individual prayer and for prayer within small Christian communities and other parish, school, or local gatherings (CCC, 2653–2654).</p>	<p>Section 5, Part 2 pp. 229–230</p>
<p>III. Understanding Scripture</p>	<p>Section 2, Part 2 pp. 61–64</p>



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<p>A. Authentic interpretation of the Bible is the responsibility of the teaching office of the Church (CCC, 85–87, 100).</p> <ol style="list-style-type: none"> 1. <i>Divino Afflante Spiritu</i> (Pius XII, 1943; permitted limited use of modern methods of biblical criticism). 2. <i>Dei Verbum</i> (Vatican II, 1965; Church teaching on Revelation). 3. Pontifical Biblical Commission, <i>Interpretation of the Bible in the Church</i>, 1993, 5–19. 	
<p>B. Criteria for interpreting the Sacred Scripture (CCC, 109–114, 137).</p> <ol style="list-style-type: none"> 1. Read and interpret Sacred Scripture within the tradition and teaching of the Church. 2. Give attention both to what the human authors intended to say and to what God reveals to us by their words. 3. Take into account the conditions of the time when it was written and the culture where it was written. 4. Read and interpret Sacred Scripture in the light of the same Holy Spirit by whom it was written (DV, 12–13). 5. Read and interpret each part of Sacred Scripture with an awareness and understanding of the unity of the content and teaching of the entire Bible. 	<p>Section 2, Part 2 pp. 64–66</p>
<p>C. Senses of Scripture (CCC, 115, 118–119).</p> <ol style="list-style-type: none"> 1. The literal sense: the meaning conveyed by the words of Scripture and discovered by exegesis (CCC, 109–110, 116). 	<p>Section 2, Part 2 p. 68</p>
<ol style="list-style-type: none"> 2. The spiritual sense (CCC, 117). <ol style="list-style-type: none"> a. Allegorical sense: recognizing the significance of events in the Bible as they relate to Christ. b. Moral sense: Scripture teaches us and encourages us how to live and act. c. Anagogical sense: Scripture speaks to us of eternal realities. 	<p>Section 2, Part 2 pp. 68–70</p>
<p>D. The Bible in relation to science and history (CCC, 37, 159, 1960).</p>	<p>Section 2, Part 2 p. 70</p>



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1. The Church teaches us how to relate truths of faith to science.	
2. There can be no conflict between religious truth and scientific and historical truth (CCC, 159).	Section 2, Part 2 pp. 71–72
3. The difference between the Catholic understanding of Scripture and that of those who interpret the Bible in an overly literalist, fundamentalist way or with an approach limited to symbolic understanding.	Section 2, Part 2 pp. 70–71
<p>E. Ancillary approaches to Scripture.</p> <ol style="list-style-type: none"> 1. Research done by scholars' critiques of Scripture's texts, history, editing, etc. 2. Biblical archaeology: discoveries of Dead Sea Scrolls, Nag Hammadi, targums, and other authentic ancient texts. 3. The forms of literature in the Bible. 	Section 2, Part 2 pp. 72–74
<p>IV. Overview of the Bible</p> <p>A. Old Testament (CCC, 121–123, 138).</p> <ol style="list-style-type: none"> 1. This is the name given to the forty-six books that make up the first part of the Bible and record salvation history prior to the coming of the Savior, Jesus Christ (CCC, 120). <ol style="list-style-type: none"> a. Many Protestant Bibles have only thirty-nine books in the Old Testament; other Protestant Bibles contain the additional seven, referring to them as “deuterocanonical.” b. Catholics rely on the Greek version of the Old Testament for their Bible, while Protestants tend to rely on a Hebrew version. 	Section 2, Part 3 pp. 76–79
2. 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 (CCC, 121–123).	Section 2, Part 3 p. 77



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<p>3. The Old Testament contains the Pentateuch, the historical books, the wisdom books, and the prophetic books.</p>	<p>Section 2, Part 3 pp. 79–81</p>
<p>B. New Testament (CCC, 120, 124–127). 1. This is the name given to those twenty-seven books that compose the second part of the Bible and that focus on the life and teachings of Jesus Christ and some writings of the early Church. 2. The New Testament is composed of the Gospels, the Acts of the Apostles, the Epistles or Letters, and the Book of Revelation.</p>	<p>Section 2, Part 3 pp. 84–87</p>
<p>C. The unity of the Old Testament and the New Testament (CCC, 124–125, 128–130, 140).</p>	<p>Section 2, Part 3 pp. 82–83</p>
<p>V. The Gospels A. The Gospels occupy the central place in Scripture (CCC, 125, 139). 1. They proclaim the Good News of Jesus Christ, the Word of God, the definitive Revelation of God. 2. The Gospels contain a record of the life of Jesus Christ and of his teachings and redeeming work. 3. The Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives.</p>	<p>Section 2, Part 3 p. 83 Section 4, Part 1 pp. 157–159</p>
<p>B. Three stages in the formation of the Gospels (CCC, 126).</p>	<p>Section 4, Part 1 pp. 160–161</p>
<p>C. The Synoptic Gospels: Matthew, Mark, and Luke. 1. Approximate dates for each Gospel. 2. What is known about each of these three Evangelists. 3. The churches for whom Matthew, Mark, and Luke wrote.</p>	<p>Section 4, Part 2 pp. 166–172</p>
<p>4. The contents of the Synoptic Gospels (CCC, 512–667). a. Infancy narratives in Matthew and Luke. b. The Baptism of Jesus.</p>	<p>Section 4, Part 2 pp. 173–179</p>



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<p>c. The Temptation of Jesus. d. Sermon on the Mount in Matthew; Sermon on the Plain in Luke. e. Jesus' teaching, including the parables. f. The miracles.</p>	
<p>g. Last Supper, the Passion, death, Resurrection, Ascension (CCC, 1329, 1337, 1366, 1323, 1412, 1521–1522, 1532, 1708, 1992, 2020).</p>	<p>Section 4, Part 2 pp. 179–183</p>
<p>D. The Gospel of John. 1. Approximate date of the Gospel and churches for which John wrote. 2. What is known about John.</p>	<p>Section 4, Part 3 pp. 185–187</p>
<p>3. The content of the Gospel of John. a. The prologue (CCC, 241, 291). b. John uses Christ's dialogues and personal testimony and is more mystical (CCC, 547–550). c. John treats miracles as signs of Christ's glory / divinity—flows from John 1:14. d. The Bread of Life Discourse (John, chapter 6). e. Christ's Last Supper Discourse and priestly prayer. f. The Passion, death, and Resurrection.</p>	<p>Section 4, Part 3 pp. 187–195</p>
<p>VI. Challenges A. Is it true that Catholics do not use or read the Bible? 1. No. Catholics use the Bible regularly. The Bible or Scripture is an integral part of Catholic prayer life, forming part of every Mass, every sacramental celebration, and the official daily prayer of the Church—the Liturgy of the Hours (CCC, 141, 1190). 2. The Church urges Catholics to use the Bible in personal prayer (CCC, 2653–2654). 3. Scripture study and prayer groups using Scripture are a common part of parish life. 4. In the fourth century, Saint Jerome said that "ignorance of the Scriptures is ignorance of Christ"; this underlines the importance of Scripture in the life of the Church (CCC, 133).</p>	<p>Section 5, Part 1 pp. 210–218 Section 5, Part 2 pp. 224–227, 229–230</p>



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<p>B. Isn't the Bible just another piece of literature?</p> <ol style="list-style-type: none"> 1. No. Although Scripture contains various types of literary forms and genres, it is more than just literature. It is the inspired Word of God (CCC, 135). 2. Because it is not just another piece of literature, Scripture cannot be either read or understood merely in the same way as other literature (CCC, 108). 3. Scripture must always be read or interpreted in the light of the Holy Spirit and under the direction of the Church (CCC, 100, 111, 119, 137). 	<p>Section 2, Part 1 pp. 50–51</p> <p>Section 2, Part 2 pp. 62–68</p>
<p>C. Is the Bible always literally true?</p> <ol style="list-style-type: none"> 1. It depends on what one means by literally. The Church does not always propose a literalist or fundamentalist approach to Scripture but rather a contextualist approach. The Church teaches that all of Scripture is true on matters pertaining to religious and salvific teaching because it is inspired by God for that purpose (CCC, 107, 116). 2. The Bible has a definite historic basis for events recounted in both the Old and the New Testaments; the Church particularly upholds the historicity of the Gospels (CCC, 126). However, the Church does not claim that the Bible's purpose is to present scientific or historical facts (CCC, 107). 3. The Church gives guidelines for interpretation of Sacred Scripture (see earlier in outline). 	<p>Section 2, Part 2 pp. 64–66, 70–72</p>
<p>D. Isn't the Bible about the past? Why do people today think it applies to them?</p> <ol style="list-style-type: none"> 1. Although the Bible contains history, stories, and teaching about events in the past, Scripture is the living Word of God. The content is rooted in particular moments in history, but the message is timeless and universal. 2. God continues to speak to us through Scripture; this is why the liturgies of the Church always contain Scripture and why personal prayer that focuses on Scripture is vital. 	<p>Section 5, Part 1 pp. 211–215</p>



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<p>E. Why do Catholics maintain beliefs and practices that are not in the Bible?</p> <p>1. The Bible is not the sole means that God chose to hand on the truths of Revelation. Scripture and Tradition are the two complementary ways Revelation is passed down (CCC, 80, 97).</p> <p>2. There are teachings that come through Tradition that are not explicitly found in Scripture. However, nothing taught through Tradition ever contradicts Scripture, as both come from Christ through the Apostles (CCC, 82).</p>	<p>Section 1, Part 3 pp. 41–47</p>
<p>3. Apostolic Tradition refers to those things that Jesus taught to the Apostles and early disciples, which were passed down to us at first by word of mouth and were only written down later. We identify these beliefs as coming from Tradition and understand that this Tradition is part of God's Revelation to us (CCC, 83).</p>	<p>Section 1, Part 3 pp. 41–47</p>

(The "Curriculum Framework Outline" column is adapted from *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*, by the United States Conference of Catholic Bishops [USCCB] [Washington, DC: USCCB, 2008], pages 6–10. Copyright © 2008, USCCB, Washington, D.C. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by an information storage and retrieval system, without permission in writing from the copyright holder.)

