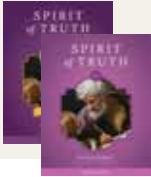


SPIRIT of TRUTH PARISH EDITION

Grade 6 Scope and Sequence

Sessions	Key Concepts	Scripture Studied	Vocabulary
Unit 1: What Is Sacred Scripture?			
• Session 1: The Written Revelation of God	God reveals Himself to us through Sacred Scripture and Tradition. Sacred Scripture is the written record of God's revelation of Himself. Sacred Tradition is the mode of transmission of the Word of God as it was handed on by Jesus to the Apostles and their successors, the bishops. The Magisterium is the teaching authority of the Church.	Matthew 7:21; 22:37-40; 28:19; Mark 1:15; Luke 4:16-21; John 1:1-5, 14; 3:18; 6:51, John 21:25; Acts 2:37-38; 2 Timothy 3:14-17	Magisterium; Revelation; Sacred Scripture/The Bible; Tradition
• Session 2: The Purposes of Sacred Scripture	Theology is the study of God and the things of God. In Scripture, God has revealed Himself and His plan for our salvation. We meet the Person of Jesus Christ in His Scriptures.		Salvation; Theology
• Session 3: The Use of Scripture at Holy Mass	God speaks to His people through Sacred Scripture proclaimed at Mass. The Mass has two major parts: the Liturgy of the Word and the Liturgy of the Eucharist. Most of the prayers of the Mass find their roots in Scripture.		Alleluia; Homily; Liturgy of the Eucharist; Liturgy of the Word
• Session 4: Praying with Scripture: Lectio Divina	Silence is an important part of a successful prayer life and being able to hear the Word of God. God's Word is alive, able to cause change in those who hear it, and speaks directly to the "reflections and thoughts of our hearts" (Hebrews 4:12). We can pray with Scripture through <i>Lectio Divina</i> , which means "divine reading."		<i>Lectio Divina</i>
• Session 5: How to Use the Bible	The Bible is unlike any book that has ever been written. To read the Bible effectively, we must first know how to read it.		<i>Biblia</i>
Unit 2: How Is the Bible Different from Other Books?			
• Session 6: The Inspiration of Scripture and the Writing Styles of the Bible	All of Scripture is inspired by God. Scripture teaches solidly, faithfully, and without error that truth which God wanted written in Scripture for the sake of our salvation. There are many writing styles present in Scripture.	Genesis 1:2; 2:7; 9:8-17; Matthew 5:17-18; Luke 1:26-38; 2 Peter 1:20-21; 2 Timothy 3:16-17	Inspiration; <i>Ruah</i>
• Session 7: The Senses of Scripture	The Church sets forth three criteria for interpreting Scripture. To better understand Scripture, we must consider its literal and spiritual senses. Typology is the study of how people, places, things, or ideas earlier in Salvation History foreshadow or point to a later person, place, thing, or idea in Salvation History.		Senses of Scripture; Typology
• Session 8: The Old and New Testaments	The Old and New Testaments are the equally inspired Word of God. In Scripture and in Jesus Christ, the Word of God is fully present. Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit.		Canon of Scripture; New Testament; Old Testament
• Session 9: Salvation History Is a Love Story between God and His People	A covenant is a sacred, permanent bond of family relationship. Every covenant includes a mediator, a promise, a sign, and a progression. The story of the Christian faith is a love story between God and His people.		Covenant; Salvation History



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Sessions	Key Concepts	Scripture Studied	Vocabulary
Unit 3: The Early World of Genesis			
<ul style="list-style-type: none"> • Session 10: The Story of Creation 	<p>The story of creation in Genesis is not meant to be a science, but rather it communicates important truths about God and humanity. The doctrine of creation has great importance for our faith. Some scholars believe Genesis 1 and 2 represent two different stories of creation, while others believe they tell the same story from different perspectives.</p>	<p>Genesis 1; 2; 3; 4:1-16; 5:3, 6-9; Numbers 3:5-8; Psalm 8; 2 Corinthians 5:17-19</p>	<p>Creation; <i>Ex Nihilo</i>; Infinite; Omnipotent; Omniscient</p>
<ul style="list-style-type: none"> • Session 11: Adam and Eve 	<p>God made Adam and Eve in His image and likeness to live out the roles of priest, prophet, king, son or daughter of God, and spouse. Adam and Eve sinned because of the temptation of the devil. Original Sin distorted the state of Original Justice in which man was created and is transmitted to all human beings. God promised to save us from our sins.</p>		<p>Concupiscence; Original Justice; Original Sin; <i>Protoevangelium</i></p>
<ul style="list-style-type: none"> • Session 12: Cain and Abel 	<p>Cain and Abel both fulfilled their priestly role given to them through Adam by offering sacrifice to God. Cain's sacrifice was unacceptable, as it did not represent a true spiritual sacrifice. God gave Cain the opportunity to repent, but he did not. God's punishment of Cain is a natural consequence of Cain's actions.</p>		<p>Sin</p>
<ul style="list-style-type: none"> • Session 13: Noah and the Great Flood 	<p>God sent the Great Flood to cleanse the earth of wickedness and sin. God entered into a new covenant with all of creation through Noah and his family. God restored the roles of Adam—priest, prophet, king, son/daughter, spouse—in Noah and his family.</p>		<p><i>No Vocabulary</i></p>



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Grade 6 Scope and Sequence

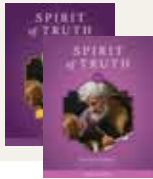
Sessions	Key Concepts	Scripture Studied	Vocabulary
Unit 4: The Chosen People			
• Session 14: God's Chosen People	The line of Cain, which was sinful, and the line of Seth, which was faithful to God, intermarried and produced children who rejected God. The descendants of Noah's son Ham tried to build a tower to Heaven in order to make themselves gods and replace God. In punishment, God confused the language of the human race and scattered them throughout the world.	Genesis 6:1-5; 12:1-3; 15:18; 17; 18; 22:1-18; 24:1-32, 49-67; 25:24-34; 27:5-10, 15-17, 27-29; 29:25-27; 30:22, 29-32, 43; 32:25-39; 37:5-11, 28-36; 40; 41:17-32; 45:3-5; Acts 2:1-13	Nephilim; Pentecost; Shem/Shemite; Tower of Babel
• Session 15: God Calls Abraham	God called Abraham to enter into a covenant with Him and to be the father of His Chosen People. God made three great promises to Abraham, which would be fulfilled by the final three covenants of Salvation History. God raised the promises He made with Abraham to covenant status. God blessed Abraham and his wife in their old age with a son, from whom nations and kings would come.		<i>No Vocabulary</i>
• Session 16: Isaac	God called Abraham to sacrifice his only son, Isaac, as a test of his faith. The sacrifice of Isaac foreshadows Christ's sacrifice. Isaac is a type of Christ. Prayer was a central part of the story of Isaac marrying Rebekah.		<i>No Vocabulary</i>
• Session 17: Jacob	Jacob and Esau were twins who were in conflict with each other even in the womb. Jacob tricked Esau into selling him his birthright as the oldest son of Isaac. Laban tricked Jacob just as Jacob had tricked his father, Isaac. The stories of Jacob wrestling with an angel and God's remembering Rachel illustrate the battle of prayer we all experience.		Jacob; Israel
• Session 18: Joseph	Joseph's brothers hated him and sold him into slavery. God blessed Joseph with success in his work, despite his rejection, persecution, and suffering. Joseph's God-given gift of dream interpretation allowed him to rise to the top in Egypt. Through Joseph's story we learn that God can bring good out of evil. Joseph is a type of Jesus Christ.		Moral Evil



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Grade 6 Scope and Sequence

Sessions	Key Concepts	Scripture Studied	Vocabulary
Unit 5: Exodus			
• Session 19: The Exodus Is the Central Event of the Old Testament	The descendants of Jacob, the Israelites, became enslaved by the Egyptians. God called Moses to free His people from slavery. God worked many signs and wonders through Moses to prove to the Egyptians and the Israelites that He is the one true God.	Genesis 4:3-5; 8:20; 22:1-2, 9-13; Exodus 1:5-2:10; 3:1-15; 4; 5:1-2; 7:1-6, 19; 8:2, 12-17; 10:4-5, 21-23; 12:1-14; 13:21; 14:1-31; 20:1-17; Matthew 2:13-23; 5:3-12; Mark 8:31-33; 16:17-18; Luke 5:23-25; 22:14-20	Israelites; Redeemer
• Session 20: Moses and God's Call	The birth story of Moses foreshadows the birth story of Jesus. God called Moses and gave him the mission of freeing the Israelites from slavery, even though Moses was imperfect. Moses initially resisted God's call but eventually accepted it. God's revelation of His name is an invitation to know Him and be in relationship with Him.		Moses
• Session 21: The Passover	The sacrificial lamb was a sign of the Passover that saved the Israelites from the angel of death. Ancient people offered animal sacrifice for four main reasons: to praise God, to thank God, to seal an oath, and in sorrow for sin. Jesus is the Lamb of God who frees us from sin and spiritual death.		Eucharist; Lamb of God; Last Supper; Memorial Feast; Paschal Lamb
• Session 22: The Parting of the Red Sea and the Ten Commandments	Through Moses, God leads the Israelites to freedom from slavery in Egypt by parting the waters of the Red Sea and destroying Pharaoh's army. The Ten Commandments are laws of love that teach us how to love God and one another. Jesus perfects the Ten Commandments with the Beatitudes, which teach us how to be truly happy and to strive for holiness in life.		Beatitude; Exodus; Ten Commandments
Unit 6: The Royal Kingdom, Exile, and the Prophets			
• Session 23: Joshua, Judges, Samuel, and Saul	Joshua led the Israelites in conquering the city of Jericho through their faithfulness to God. God appointed temporary leaders called judges to govern the people and return them to right worship of God. Israel rejected God's kingship and demanded a king from Samuel, who anointed Saul the first king of Israel. Saul was disobedient to God, so his kingship was taken away.	Exodus 3; Joshua 6:1-27; 11:23; 1 Samuel 13:2-14; 15:2-31; 17:38-51; 2 Samuel 7:11-16; Isaiah 7:14; 35:4-6; 53:5-7; 60:6; Jeremiah 1; Jonah 1; 3:1-3; Micah 5:2; Zechariah 9:9; 11:12-13; Malachi 3:1	Judge (<i>shofet</i>)
• Session 24: The Davidic Covenant	David was "a man after God's own heart," chosen to be the king of Israel after Saul. God entered into a covenant with David that would be fulfilled by Jesus in the New Covenant. The word <i>Messiah</i> , or <i>Christ</i> , means "anointed one" and was used to refer to the kings of Israel descended from David.		Davidic Covenant; Messiah
• Session 25: The Prophets and the Old Testament	The prophets were men and women who were called by God to make known the message of God's saving power. Most of the prophets were called by God in a similar manner following God's call of Moses. Over centuries, God prepared for and announced the coming of Christ through the prophets.		Prophet



SPIRIT of TRUTH PARISH EDITION

Grade 6 Scope and Sequence

Sessions	Key Concepts	Scripture Studied	Vocabulary
Unit 7: Jesus and the New Testament			
• Session 26: The New Testament Provides an Account of God's Saving Actions	Jesus came to seek out the lost and offer them forgiveness and salvation. In the New Testament, we read of God's saving actions. We must forgive those who have wronged and hurt us, just as God our Father forgives us. Our being forgiven is in part dependent on our forgiveness of others. Jesus served others during His life and is our model of mercy and forgiveness.	Genesis 14:18-20; Jeremiah 31:31-34; Isaiah 53:1-12; Matthew 6:9-13; 11:27; 15:30; 18:21-35; 25:31-46, 28; Mark 2:5; 6:7, 12-13, 16; Luke 1:32-33; 17:26-27, 30, 33; 22:19-20; 23:33, 39-43, 24; John 6:32-35; 8:28, 20-21; 1 Corinthians 15:3-4, 47-49; Galatians 3:7-9, 14; Hebrews 9:11-15	Corporal Works of Mercy; Spiritual Works of Mercy
• Session 27: Jesus the Messiah	In the Sacraments of Baptism and Confirmation, God marks each of us with a permanent spiritual mark on our souls. Jesus is the Anointed One of God, the Messiah and Christ prophesied in the Old Testament. We believe that Jesus is one Person with two distinct natures (divine and human). He is 100 percent God and 100 percent man.		Christ; Divine Nature; Gifts of the Holy Spirit; Human Nature; Incarnation
• Session 28: Jesus Fulfills the Old Testament Role of Priest	At the beginning of time, God gave Adam the roles of priest, prophet, and king, which became distorted because of sin. Melchizedek offered Abram a blessing through a sacred meal of bread and wine. Jesus fulfills the priesthood of the Old Testament and of Melchizedek by offering Himself on the Cross for the sins of all.		Holy Orders; <i>In Persona Christi Capitas</i> ; Priest
• Session 29: Jesus Fulfills the Old Testament Role of Prophet	The prophets were God's spokespersons, who made known God's message to His people. The prophets foretold the coming of the Messiah. Jesus fulfills the Old Testament role of prophet by doing God's will, speaking God's truth to the people, and revealing God to the people.		Sermon on the Mount; Suffering Servant
• Session 30: Jesus Fulfills the Old Testament Role of King	Jesus fulfills the Old Testament role of king, who should rule justly according to God's Law and lead his people into right worship of God. Although Jesus' Kingdom is not an earthly kingdom, He began the reign of His Kingdom during His earthly life by teaching the Law of God.		King
• Session 31: The Paschal Mystery	The Paschal Mystery is how Christ's Passion, Death, and Resurrection saved us from sin and death for new life as sons and daughters of God. At every Mass, we proclaim the Paschal Mystery in a prayer called the Memorial Acclamation. We experience the Paschal Mystery in our everyday lives. Christ's Resurrection teaches us that our life is not only sin, suffering, and death. There is a greater new life beyond these!		Mysterion; Mystery of Faith; Paschal; Paschal Mystery; Sacrament
• Session 32: Jesus Makes a New Covenant with Us	Jesus' Death on the Cross and Resurrection paid the price for our sins, as the once-and-for-all sacrifice that takes away the sin of the world. The New Covenant in Christ fulfills centuries of prophecy and promises by God of a new Covenant for the forgiveness of sins. The Sacrament of Baptism gives us membership in the New Covenant.		Baptism; New Covenant
• Session 33: God Calls His People	The Church is the people of God, whom He calls, experienced as the local community, liturgical assembly, and universal community. Mary is an example for all Christians.		Church; <i>Ecclesia</i>