

IMAGE OF GOD SERIES®

TEACHER'S
MANUAL

7

Jesus, the Way, the Truth, the Life

LEARNING PROPER
MORAL BEHAVIOR



Updated Second Edition

JESUS, THE WAY, THE TRUTH, THE LIFE

Seventh Grade Teacher's Manual

JESUS, THE WAY, THE TRUTH, THE LIFE

Seventh Grade Teacher's Manual

Updated Second Edition

First Edition Authors

Mary J. Roden, John E. Hartnett, Reverend Richard M. Hogan, and
Most Reverend John M. LeVoir

Educational and Theological Advisors

Most Reverend John M. LeVoir
Reverend Richard M. Hogan †
Mary Jo Smith

Revision Authors

Martha Drennan
Mary Jo Smith

IMAGE OF GOD SERIES

IMAGE OF GOD, INC., MAPLE GROVE, MINN
IGNATIUS PRESS SAN FRANCISCO

Nihil obstat: Reverend Mark B. Dosh
Censor Librorum
June 8, 2013

Imprimatur: ✠ John C. Nienstedt
Archbishop of St. Paul and Minneapolis
June 8, 2013

Unless otherwise noted, Scripture quotations have been taken from the Revised Standard Version of the Holy Bible, Second Catholic Edition, © 2006. The Revised Standard Version of the Holy Bible: the Old Testament, © 1952, 2006; the Apocrypha, © 1957, 2006; the New Testament, © 1946, 2006; the Catholic Edition of the Old Testament, incorporating the Apocrypha, © 1966, 2006, the Catholic Edition of the New Testament, © 1965, 2006 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. All rights reserved.

Excerpts from the English Translation of *The Roman Missal*, © 2010 by the International Committee on English in the Liturgy Corporation. All rights reserved.

Excerpts from the English translation of the *Catechism of the Catholic Church* for use in the United States of America copyright © 1994, United States Catholic Conference, Inc.—
Libreria Editrice Vaticana. English translation of the *Catechism of the Church: Modifications from the Editio Typica* copyright © 1997, United States Catholic Conference, Inc.—
Catholic Libreria Editrice Vaticana. Used with permission.

Unless otherwise noted, the English translations of all papal documents have been taken from the Vatican website.

The Subcommittee on the Catechism, United States Conference of Catholic Bishops, has found this catechetical series, copyright 2014, to be in conformity with the *Catechism of the Catholic Church*.

For teacher information
Image of God: 1-800-635-3827
Ignatius Press school/parish line: 1-800-431-1531
www.ipreligious.com

Cover design by Riz Boncan Marsella
Cover and text illustrations by Barbara Harasyn
Photography Bill Wittman and Gene Wierzgac

Updated second edition with USCCB corrections
First Edition published 1991 by Ignatius Press, San Francisco
© 1989 by Image of God, Inc., Brooklyn Center, Minn.
Second Edition published 2013 by Ignatius Press, San Francisco
© 2013 by Image of God, Inc., Crystal, Minn.

All rights reserved
ISBN: 978-1-62164-335-7
Printed by Friesens Corporation in Altona, MB, Canada, June 2020
Job Number 267371
In compliance with the Consumer Protection Safety Act, 2008

CONTENTS

Introduction viii

Unit 1 *God*

- 1 There Really Is a God 1
- 2 God Does Not Change 5
- 3 What Else Can We Know about God? 7
- 4 Interpreting the Written Record of God’s Revelation. 10

Unit 2 *There Are Three Persons in One God*

- 5 Three Persons, One God 15
- 6 Person and Nature. 18
- 7 God’s Power, Wisdom, and Love. 21

Unit 3 *Creation*

- 8 Why Did God Create Persons? 27
- 9 The Visible and the Invisible 30
- 10 There Is Order in Creation 32
- 11 Angels Are Persons 35
- 12 The Mission of the Faithful Angels 38

Unit 4 *Human Dignity*

- 13 The Uniqueness of Human Beings 44
- 14 We Are Persons 48
- 15 The Human Body Expresses the Person 51
- 16 Human Dignity Comes from God. 53

Unit 5 *Two Personal Loving Communion*s

- 17 God Is Love 58
- 18 Characteristics of God’s Love. 61
- 19 The Family as a Communion of Persons 65
- 20 The Role of Children within the Family 68

Unit 6 *The Workplace*

- 21 The Workplace, a Loving Communion of Persons 73
- 22 Work Is an Unselfish Self-Gift: Lifelong (permanent), Cooperative (faithful), and for the Good of Society (life-giving) 77

- 23 Differences between the Family and the Workplace 80
- 24 The Primacy of the Family over the Workplace 82
- 25 Materialism 84

Unit 7 *Human Sin*

- 26 Adam and Eve Reject God’s Word 90
- 27 The Effects of the Sin of Adam and Eve 94
- 28 We Inherit Original Sin and Its Consequences 96
- 29 Sin Damages Relationships 100
- 30 You Will Be Like Gods 103

Unit 8 *The Redeemer*

- 31 Why God Did Not Prevent the First Sin 107
- 32 Merciful Love 110
- 33 God Prepares for the Redeemer 113
- 34 God’s Ultimate Expression of Merciful Love. 116

Unit 9 *Jesus Redeems Us*

- 35 Jesus Christ Returns the Father’s Love 122
- 36 Adam and Eve Failed to Return God’s Love 126
- 37 Adam and Eve Need a Savior Who Can Love God the Father 128
- 38 The Grace to Return God’s Love Comes from Christ 132

Unit 10 *Who Am I?*

- 39 What Is My Identity? 138
- 40 The Prophetic Office of Jesus 140
- 41 False Prophets 144
- 42 Our Share in the Prophetic Office of Jesus 147

Unit 11 *How Should I Act?*

- 43 The Priestly Office of Jesus 152
- 44 Our Share in the Priestly Office of Jesus 154
- 45 The Ordained Priesthood and the Baptismal Priesthood 156
- 46 The Kingly Office of Jesus 161
- 47 Our Share in the Kingly Office of Jesus. 164

Unit 12 *Mary, Queen of Heaven and Earth*

- 48 Mary, Full of Grace 169
- 49 Mary, Mother of God 173

50	Mary, Our Mother and Our Example	176		
51	Mary, Our Lady of the Rosary	178		
52	Mary—Prophet, Priest, and King	181		
Unit 13	<i>In the Fullness of Time</i>			
53	The New Testament	187		
54	The Gospels	190		
55	The Birth of Jesus	192		
56	Jesus as a Young Boy	195		
57	John the Baptist	196		
Unit 14	<i>Jesus as Prophet</i>			
58	John Prepares the Way for Jesus	201		
59	Jesus Reveals God the Father through Direct Teaching	203		
60	Jesus Reveals God the Father in the Prayer He Taught	208		
61	Jesus Reveals God the Father through Parables	211		
62	Jesus Reveals God the Father through More Parables	213		
Unit 15	<i>Jesus as King</i>			
63	Jesus Is Not an Earthly King	218		
64	Jesus as King Reveals Our Proper Activity	222		
65	The Kingly Self-Discipline of Jesus	224		
66	Jesus' Miracles as an Expression of His Kingly Office	228		
67	Jesus' Miracles as an Expression of His Kingly Office (Continued)	230		
Unit 16	<i>Jesus as Priest</i>			
68	The Old Testament Priesthood Prefigures the New Testament Priesthood	235		
69	Jesus as Priest Reveals Our Proper Activity	238		
70	The Last Supper with Jesus	241		
71	Jesus' Passion, Death, and Resurrection	245		
Unit 17	<i>The Church Carries On the Work of Jesus</i>			
72	The Beginnings of the Church	251		
73	The Prophetic Work of the Church	256		
74	The Priestly Work of the Church	258		
75	The Kingly Work of the Church	262		
76	The Four Characteristics of the Church	264		
Unit 18	<i>Vocation, a Call from God</i>			
77	Christian Marriage, the Consecrated Life, and the Ordained Ministry	269		
78	The Call	274		
79	Discerning Our Vocations	276		
Unit 19	<i>Human Love</i>			
80	Wholehearted Love	280		
81	Marital Love	285		
82	Violations of Human Dignity	290		
Unit 20	<i>Death—A Meeting with Christ</i>			
83	Soul and Body	297		
84	Particular and General Judgments	301		
85	Death and Our Faith	304		
86	Heaven, Purgatory, and Hell	307		
Unit 21	<i>The Commandments—Love of God</i>			
87	The Conscience	312		
88	We Learn from Others	316		
89	The First Commandment	318		
90	The Second Commandment	321		
91	The Third Commandment	323		
Unit 22	<i>The Commandments—Love of Neighbor</i>			
92	The Fourth Commandment	327		
93	The Fifth Commandment	331		
94	The Sixth and Ninth Commandments	333		
95	The Seventh and Tenth Commandments	337		
96	The Eighth Commandment	339		
Unit 23	<i>Liturgical Articles</i>			
97	Liturgical Books	344		
98	Liturgical Vestments	347		
99	Liturgical Accessories	349		
100	Liturgical Furniture and Vocabulary	353		
	Student Textbook Endnotes	357		

Appendix

Abbreviations 363
Prayers to Know 365
Optional Activity: A Consecration of the Family 372
Family Notes 373
Advent 395
Lent. 396
Assessments 397

INTRODUCTION

Jesus, the Way, the Truth, the Life is a Catholic religion curriculum for students in the seventh grade. The program is centered on a new approach found in the teachings of the Second Vatican Council and Saint Pope John Paul II. Based solidly on Sacred Scripture, the approach stresses the dignity of each individual as a person created in the image and likeness of God.

Jesus, the Way, the Truth, the Life has as its emphasis four key truths of the Catholic faith: God, creation, Christ, and the Commandments. These key truths form the unifying element of the lessons. The material in each lesson revolves around fundamentals of our faith stated in terms the students can understand and remember.

Jesus, the Way, the Truth, the Life consists of this teacher’s manual and a student textbook. The student textbook contains the main content of each lesson, as well as readings, stories, questions, and activities that reinforce the lesson material. The teacher’s manual offers directions for presenting and expanding this content in class.

We strongly suggest that each student be provided with a copy of the Holy Bible, Revised Standard Version, Second Catholic Edition (RSV2CE) as well as the *YOUCAT (Youth Catechism of the Catholic Church)*; both are published by Ignatius Press).¹ As an additional aid regarding assessment of particular Scripture passages, it is advisable for the instructor to have a copy of the New American Bible (it has numerous footnotes in comparison to the number available in the RSV). It would also be helpful to have available a copy of the *Catechism of the Catholic Church (CCC)*, as well as the documents of Vatican II, along with the encyclicals of Saint Pope John Paul II.² An additional resource for the instructor is the *Compendium of the Catechism of the Catholic Church*, which is a faithful and sure synthesis of the *Catechism of the Catholic Church*. References to the *Compendium* are given in the sections labeled Correspondence to the *Catechism of the Catholic Church* and *YOUCAT*. The *Compendium* can be found online at the Vatican website or can be purchased from the United States Conference of Catholic Bishops.

¹ For information about the *YOUCAT*, see their website at <https://www.youcat.org/>.

² Online, the *Catechism* can be found at <http://ccc.usccb.org/flipbooks/catechism/files/assets/basic-html/page-1.html#>; the documents of Vatican II and the encyclicals of Saint Pope John Paul II can be found by navigating the Vatican’s website, <http://w2.vatican.va/content/vatican/en.html>.

When teaching about man and woman as created images of God and Jesus as the image of God, it must be made clear that Jesus is the “the image of the invisible God” (Colossians 1:15) or the perfect image of God because he is God the Son. Man and woman are created in the image of God by God. They are his images by creation.

“It is in Christ, ‘the image of the invisible God (Col 1:15; cf. 2 Cor 4:4),’ that man has been created ‘in the image and likeness’ of the Creator. It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God (cf. *GS 22*)” (CCC 1701).³

Lesson Format

Each lesson follows the ecclesial methodology outlined and discussed in *The Mystery We Proclaim, Catechesis at the Third Millennium* by Monsignor Francis D. Kelly. Ultimately, the goal of the method is to promote relationship with Jesus Christ and the students. The ecclesial method is especially discussed in part four, chapter three of Monsignor Kelly’s book. There, Kelly presents the following five-step lesson plan format: **Preparation, Proclamation, Explanation, Application, and Celebration.**

In the **Preparation** step the catechist should offer a “calculated disengagement” for the students. This will encourage students to get ready to open their minds and hearts to things of God—disengaging from whatever was going on previously, such as gym class, lunch, history class, etc. This step helps students realize that they are doing something special now—that this is not just another subject or event in their lives. This “disengagement” is accomplished through the suggestions in the Preparation section.

In the **Proclamation** step, the truth statement of the lesson is briefly proclaimed. It is the truth as revealed by God’s revelation in Scripture and Sacred Tradition, and as interpreted by the Magisterium. A good proclamation is

- short, concise, easy to remember;
- not read but proclaimed from the heart with confidence and joy by the teacher;
- visually present before the students (on boards, on handouts, etc.); and
- constantly reinforced throughout the lesson.

³ For a list of the spelled-out forms for all abbreviations used for the *Catechism* references, please see the appendix.

INTRODUCTION

In the **Explanation** step, the Proclamation is unpacked and explained in all its reality and reasonableness. In this step the catechist is called to be creative and to help the students in their particular circumstances understand this truth. This step helps the teacher navigate the student textbook for each lesson, and includes additional details and teaching notes for the material therein.

The **Application** step develops the connection between the truth of the Proclamation and the lives of the students. To aid this development, this step often includes activities, worksheets, and review questions that can be completed and discussed in class. The question “What difference does this make to me?” should be answered. The catechist should try to promote conversion in this step.

In the final step, the **Celebration**, the truth of God is celebrated. Principally, this celebration consists of a closing prayer related to the lesson. Besides prayer, hymns may be sung, or poems may be read.

Sacred Space

Each Preparation section refers to the “sacred space”, around which the students gather for prayer at the beginning and end of each class. This sacred space is an easy thing to construct. Begin with a small table covered with a white cloth. On top of this, place a runner of the liturgical color for the day (either purple, white, green, red, or rose). On this table, arrange a standing crucifix, a Bible stand, and a candle. When not in use, a Bible should be enthroned on the stand. As the lessons refer to Bible passages, the teacher can take up and read this enthroned Bible. This is so that the students continually reconnect with God’s Word enthroned.

Additional items can be placed in the sacred space, appropriate to the liturgical season or feast of the day, or connected with the truths being taught in the lesson. Suggested items are listed in the Preparation section of each unit in this teacher’s manual. The catechist should also think creatively about what to put in the sacred space before each lesson. For example, an Advent wreath can be in the space during Advent. A nativity scene should be in the space during Christmas. A statue of Mary can be in the space when teaching about her. If the truth being taught is the Sacrament of Baptism, a crystal bowl holding holy water can be in the sacred space. Icons and sacred art can be used to illustrate particular Bible stories.

Planning the Curriculum

Each of the twenty-three units begins, in the teacher’s manual, with a statement of unit objectives, giving a brief summary of the main points covered in the unit. Each unit also lists references to the *Catechism of the Catholic Church*, to which the teacher may refer in order to learn more about any of the topics presented in the unit. In both the teacher’s manual and the student textbook, each unit also has a list of vocabulary words with their definitions. Each unit includes from three to five lessons. In the teacher’s manual, the lessons consist of lesson objectives, providing the emphases of the lesson, and the five steps of the ecclesial method, discussed above.

The student textbook also includes numerous Scripture references, to provide the students with a rich scriptural foundation for the fundamentals of the faith that are being taught. These references should be read directly from Holy Scripture, when age appropriate. Exercises and writing activities in the student book have the same purpose. This manual includes a commentary on the student textbook, along with suggestions for activities and classroom discussion. The student textbook, the commentary, and the suggestions will provide the teacher with the material necessary to present the lesson.

Because prayer is essential to a follower of Jesus, we recommend that each religion period begin and end with prayer. We recognize the importance of the formal prayers of the Church, especially the Our Father, the Hail Mary, the Glory Be, the Apostles’ Creed, and the Act of Contrition. In addition to praying these with the students, the teacher should provide opportunities for carefully prepared informal prayer.

Jesus, the Way, the Truth, the Life includes ample material for a full year’s course of study. There are twenty-three units, containing one hundred lessons overall. We suggest that the catechist read through an entire unit before beginning to teach it. On the basis of this review, plan how much of the unit you will cover per class period.

This program is designed to be used either in a five-day parochial school setting or in a parish religious education setting.

Normally, in a parochial school setting, a unit should take a week or more to cover. Sometimes you will cover one lesson a day, and other times it will take you more than a day to cover a lesson.

INTRODUCTION

In a parish religious education setting, where the class meets only once per week, each unit should be covered in one to two class periods. The teacher may choose to skip some activities or to assign them as homework in the interest of time.

This curriculum includes family notes and assessments for each unit, found in the appendix of this manual.

At the end of each unit, the teacher's manual will remind catechists to copy and distribute family notes to the students. These notes inform parents of the material their children have been learning, and help parents to reinforce this material at home, through prayers, activities, and conversation.

Teachers may choose how to use the unit assessments. They may be given formally as tests, or completed informally in small groups. Encourage students to share and discuss their assessments with their parents at home.

Suggested Time Allotment

The teacher should plan how and when to complete each section of a lesson based on the time allowed, the needs of the class, and the variations in each lesson. The following, however, is an outline that may be used as a basis for presenting each lesson in either a parish religious education program (one day a week) or a parochial school class (five days a week).

One-day-a-week program

Preparation, Proclamation, Vocabulary: 5 minutes
Explanation: 30 minutes
Application: 20 minutes
Celebration: 5 minutes

Five-days-a-week program (example of Unit 1)

Day 1: Lesson 1
Day 2: Lesson 2
Day 3: Lessons 3, 4
Day 4: Review all Review Questions and Vocabulary
Day 5: Unit 1 Assessment

General Instructions

THE IMAGE OF GOD SERIES' PRESENTATION OF *IMAGE OF GOD* IN CONFORMITY WITH THE *CATECHISM OF THE CATHOLIC CHURCH*

The *Jesus, the Way, the Truth, the Life* sixth-grade curriculum is a Catholic religion curriculum for children of sixth-grade age. Catechesis on the human person created in the image and likeness of God is used throughout the series. It is the intent of the authors of the Image of God Series to present the creation of man and woman in the image of God in the series as “image of God” is defined and presented in the *Catechism of the Catholic Church (CCC)*. Above all, however, it is the intent to make Jesus Christ, “the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, the visible and invisible” (Colossians 1:15–16; cf. CCC 241), the heart, center, and focus of the Image of God Series.

The impetus for the use of the theology of the “image of God” in the series is an insight of Saint John Paul II that highlights both the human dignity and proper human activity of man and woman created in the image of God. Each human being has been created by God in his image and likeness. “The divine image is present in every man” (CCC 1702). Our dignity is further ennobled by Jesus Christ, who took upon himself our human nature in order to redeem it. “Christian, recognize your dignity and, now that you share in God’s own nature, do not return to your former base condition by sinning” (CCC 1691, quoting Saint Leo the Great, *Sermo 21 in nat. Dom.*, 3: PL 54, 192C¹).

Most importantly, it is Jesus who redeems the human race and reveals human beings to themselves. “It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God” (CCC 1701). Furthermore, “In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear” (CCC 359, quoting *GS 22 § 1*). “Christ . . . makes man fully manifest to man himself and brings to light his exalted vocation” (CCC 1701, quoting *GS 22 § 1*). “Christ, the final Adam, by the revelation of the mystery of the Father and His

¹For a list of the spelled-out forms for all abbreviations used for the *Catechism* references, please see the appendix.

INTRODUCTION

love, fully reveals man to man himself and makes his supreme calling clear” (GS 22 § 1).²

All creation reflects God, who made all things. However, it is especially man and woman who bear a resemblance to God because they have been created in his image and likeness. “All creatures bear a certain resemblance to God, most especially man, created in the image and likeness of God. The manifold perfections of creatures—their truth, their goodness, their beauty—all reflect the infinite perfection of God. Consequently, we can name God by taking his creatures’ perfections as our starting point, ‘for from the greatness and beauty of created things comes a corresponding perception of their Creator’ (Wis 13:5)” (CCC 41).

“Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead” (CCC 357). “‘In creating men “male and female,” God gives man and woman an equal personal dignity’ (FC 22). ‘Man is a person, man and woman equally so, since both were created in the image and likeness of the personal God’ (MD 6)” (CCC 2334).

The human person, both male and female, is created in the image of God. “Man and woman have been *created*, which is to say, *willed* by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. ‘Being man’ or ‘being woman’ is a reality which is good and willed by God: man and woman possess an inalienable dignity which comes to them immediately from God their Creator (cf. Gen 2:7, 22). Man and woman are both with one and the same dignity ‘in the image of God.’ In their ‘being-man’ and ‘being-woman,’ they reflect the Creator’s wisdom and goodness” (CCC 369; emphasis in original).

Man and woman each possess a spiritual soul. The soul is the invisible part of the human being because it is spiritual. Soul “refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God’s

²All translations of *Gaudium et Spes* that are not part of an internal quotation from the *Catechism* are from the Vatican’s website (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html).

image: ‘soul’ signifies the *spiritual principle* in man” (CCC 363; emphasis in original).

The personal soul possesses the powers of intellect and will. The intellect is the power to know, to reason, to think, and to understand. The will is the power to choose the good and to love. “By his reason [intellect], he [the human person] is capable of understanding the order of things established by the Creator. By free will, he [the human person] is capable of directing himself toward his true good. He [the human person] finds his perfection ‘in seeking and loving what is true and good’ (GS 15 § 2)” (CCC 1704).

The human person is blessed by God with a free will. Freedom is an attribute of a being created in the image of God. “By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an ‘outstanding manifestation of the divine image’ (GS 17)” (CCC 1705).

In addition to a personal soul, Adam and Eve also had bodies. “The human body shares in the dignity of ‘the image of God’: it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit: ‘Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world’ (GS 14 § 1)” (CCC 364).

“The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature” (CCC 365).

In the beginning, God created man and woman (Adam and Eve) in his image and likeness. God placed them in a beautiful garden. They had a friendship or intimacy with God. They loved each other. They were integrated or experienced a wholeness or harmony within themselves. Their intellect and will governed their bodies in truth and love. They lived in true or authentic freedom, using their freedom to choose the good. They were not subject to death. They lived in harmony with all creation.

“By the radiance of this grace all dimensions of man’s life were confirmed. As long as he remained in the divine intimacy, man would not have to suffer or die.

INTRODUCTION

The inner harmony of the human person, the harmony between man and woman, and finally the harmony between the first couple and all creation, comprised the state called ‘original justice’” (CCC 376).

However, “‘Man, enticed by the Evil One, abused his freedom at the very beginning of history’ (GS 13 § 1). He succumbed to temptation and did what was evil. He still desires the good, but his nature bears the wound of original sin. He is now inclined to evil and subject to error: ‘Man is divided in himself. As a result, the whole life of men, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness’ (GS 13 § 2)” (CCC 1707).

Original Sin wounded and disfigured human beings, but did not destroy them. “Disfigured by sin and death, man remains ‘in the image of God,’ in the image of the Son, but is deprived ‘of the glory of God’ (Rom 3:23), of his ‘likeness.’ The promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that ‘image’ (cf. Jn 1:14; Phil 2:7) and restore it in the Father’s ‘likeness’ by giving it again its Glory, the Spirit who is ‘the giver of life’” (CCC 705).

“In the act of creation, God calls every being from nothingness into existence. ‘Crowned with glory and honor’ (Ps 8:5), man is, after the angels, capable of acknowledging ‘how majestic is the name of the Lord in all the earth’ (Ps 8:1). Even after losing through his sin his likeness to God, man remains an image of his Creator, and retains the desire for the one who calls him into existence” (CCC 2566).

We inherit Original Sin and its consequences. Due to Original Sin, we are born without grace, God’s life in us. We lack the likeness to God. Also, due to Original Sin, the powers of our souls are affected. Our minds are darkened and our wills weakened. In our bodies, we suffer from concupiscence. Concupiscence means that our “human appetites or desires . . . remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin” (see CCC, Glossary). In other words, we lack integration or wholeness. Due to Original Sin, we also suffer and we die.

Original Sin “is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it;

subject to ignorance, suffering, and the dominion of death; and inclined to sin—an inclination to evil that is called ‘concupiscence’” (CCC 405).

Jesus Christ is *the* Image of the invisible God or the Perfect Image of God (uncreated, consubstantial with the Father). Jesus Christ is the second person of the Blessed Trinity, who became human without giving up his divinity. In other words, Jesus is God incarnate or the Word made flesh. “The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man” (CCC 464).

On the other hand, all of us as men and women created in the image of God have the divine image in us. It is Jesus, as true God and true man, who reveals us to ourselves and makes us fully manifest to ourselves. He reveals to us our identity—that is, who we are, human beings, persons created in the image of God. “‘Christ, . . . in the very revelation of the mystery of the Father and of his love, makes man fully manifest to himself and brings to light his exalted vocation’ (GS 22). It is in Christ, ‘the image of the invisible God’ (Col 1:15; cf. 2 Cor 4:4), that man has been created ‘in the image and likeness’ of the Creator” (CCC 1701).

It is Jesus who manifests to us how we should act. Jesus is our example and our model. “In all of his life Jesus presents himself as *our model*. He is ‘the perfect man’ (GS 38; cf. Rom 15:5; Phil 2:5), who invites us to become his disciples and follow him” (CCC 520). “In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear” (CCC 359, quoting GS 22 § 1).

“It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God” (CCC 1701). As stated earlier, “The promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that ‘image’ (cf. Jn 1:14; Phil 2:7) and restore it in the Father’s ‘likeness’ by giving it again its Glory, the Spirit who is ‘the giver of life’” (CCC 705).

“God is love: Father, Son, and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the ‘plan of his loving kindness,’ conceived by the Father before the foundation of the world, in his beloved Son (Eph 1:4, 9): ‘He

INTRODUCTION

destined us in love to be his sons' (Eph 1:5) and 'to be conformed to the image of his Son,' through 'the spirit of sonship' (Rom 8:15, 29)" (CCC 257).

Due to the Paschal Mystery—that is, the Passion, Death, and Resurrection of Christ—grace is made available to us. Grace is God's life in us or God dwelling in us. "For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from the Paschal mystery of the Passion, Death, and Resurrection of Christ" (CCC 1670, quoting SC 61).

By his Passion, Death, and Resurrection, Jesus returns the love of the Father that was rejected by Adam and Eve at the beginning. This love is returned because of Jesus' obedience to the Father. Out of love for the Father, Jesus said: "Not my will, but yours, be done" (Luke 22:42). "Jesus is the new Adam who remained faithful just where the first Adam had given in to temptation. Jesus fulfills Israel's vocation perfectly: in contrast to those who had once provoked God during forty years in the desert, Christ reveals himself as God's Servant, totally obedient to the divine will" (CCC 539).

Through the sacrifice of the Cross, Jesus gives us the grace to imitate him and to return the love that God has for us. "The cross is the unique sacrifice of Christ, the 'one mediator between God and men' (1 Tim 2:5). But because in his incarnate divine person he has in some way united himself to every man, 'the possibility of being made partners, in a way known to God, in the paschal mystery' is offered to all men (GS 22 § 5; cf. § 2). He calls his disciples to 'take up [their] cross and follow [him]' (Mt 16:24), for 'Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps' (1 Pet 2:21)" (CCC 618).

"We ask our Father to unite our will to his Son's, in order to fulfill his will, his plan of salvation for the life of the world. We are radically incapable of this, but united with Jesus and with the power of his Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father" (CCC 2825; cf. John 8:29). The power of the Holy Spirit or grace empowers us to choose what Christ chooses.

"Grace is a *participation in the life of God*. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body" (CCC 1997; emphasis in original). Sanctifying grace "heals

our human nature wounded by sin by giving us a share in the divine life of the Trinity." It makes us "holy, and Christlike" (see CCC, Glossary). Sanctifying grace comes to us through Baptism and through the other sacraments. The sacraments themselves are the fruits of the Paschal Mystery and are personal meetings with Jesus Christ through sensible signs.

"By Baptism *all sins* are forgiven, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God" (CCC 1263; emphasis in original). "Baptism, by imparting the life of Christ's grace [sanctifying grace], erases original sin and turns a man back toward God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle" (CCC 405).

However, sanctifying grace helps us to prevail in our spiritual battles and to overcome the consequences of Original Sin in our lives. Our likeness to God is restored by grace (see CCC 705). By the power of sanctifying grace we are enabled and strengthened to reflect God in what we think, and say, and do. Grace enables us to imitate the Perfect Image of God, Jesus Christ. As our Lord himself taught: "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another" (CCC 2842, quoting Jn 13:34). Imitating Jesus constitutes the moral life, and through the power of sanctifying grace, we grow more loving in our relationship with God by imitating Jesus.

It is important to note, however, that "it is impossible to keep the Lord's commandment ['that you love one another, even as I have loved you'] by imitating the divine model from outside; there has to be a vital participation, coming from the depths of the heart, in the holiness and the mercy and the love of our God. Only the Spirit by whom we live (cf. Gal 5:25; Phil 2:1) can make 'ours' the same mind that was in Christ Jesus (cf. Phil 2:5)" (CCC 2842).

In other words, sanctifying grace (God's life within us) enlightens our minds, strengthens our wills, and helps us to overcome concupiscence. Sanctifying grace helps us to exercise our freedom properly—that is, to choose what is truly good. We still suffer death, but, at the end of time, Jesus will raise our mortal bodies and make them like his own. For those who are united with Jesus at their death, eternal life in heaven awaits them.

INTRODUCTION

“By his Passion, Christ delivered us from Satan and from sin. He merited for us the new life in the Holy Spirit. His grace restores what sin had damaged in us” (CCC 1708). “He who believes in Christ becomes a son of God. This filial adoption transforms him by giving him the ability to follow the example of Christ. It makes him capable of acting rightly and doing good. In union with his Savior, the disciple attains the perfection of charity which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of heaven” (CCC 1709).

God revealed his plan of salvation gradually, over time, through words and deeds. “It [God’s plan] involves a specific divine pedagogy: God communicates himself to man gradually. He prepares him to welcome by stages the supernatural Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ” (CCC 53). “Indeed, ‘the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men’ (DV 15)” (CCC 122).

Catechesis on the image of God in the series may be summed up in the following five points:

1. the human person has been created in the image and likeness of God;
2. the fall did not destroy the image of God in us, but seriously tarnished it. The fall also deprived human beings of the glory of God, of his “likeness”. Due to the fall, we experience a divided heart, darkened mind, and weakened will and concupiscence in the flesh, as well as suffering and death;
3. Christ is *the* Perfect Image of the invisible God and has restored the likeness to God for us in principle;
4. Baptism restores the likeness sacramentally;
5. the Christian moral/spiritual life, drawing on the grace of Baptism, engages in the daily struggle to live out the restored likeness in the experience of daily living;
6. Christian daily life involves the imitation of Christ, who “in the very revelation of the mystery of the Father and his love, makes man fully manifest to himself and brings to light his exalted vocation” (CCC 1701).

UNIT 1: GOD

Unit Objectives

1. To learn that we can know about God from our experience and from his revelation.
2. To consider the attributes of God: that he is changeless, all-powerful, the uncaused Cause, eternal, all-knowing, and all-present.
3. To understand the importance of reading the footnotes in the Bible.

Vocabulary

God: the supremely transcendent and perfect being who created us and keeps us in existence

transcendent: beyond what we normally experience

Correspondence to the *Catechism of the Catholic Church*, *Compendium*, and YOUCAT

Attributes of God shown in and through creation: CCC 293–95, 315, 341 (*Compendium* 53–54, 62) (YOUCAT 43–44)

Catechesis on creation: CCC 282–89 (*Compendium* 51) (YOUCAT 42)

God is truth and love: CCC 214–21, 231 (*Compendium* 41–42) (YOUCAT 32–33)

Interpretation of Sacred Scripture: CCC 109–14, 137 (*Compendium* 19) (YOUCAT 14–16)

Man as body and soul: CCC 362–68, 382 (*Compendium* 69–70) (YOUCAT 62–63)

Mystery of Creation: CCC 295–301, 315, 317–18, 320 (*Compendium* 51, 54) (YOUCAT 43)

Correspondence to the *Catechism of the Catholic Church*, *Compendium*, and YOUCAT (continued)

Revelation of God’s name: CCC 203–13, 228–31 (*Compendium* 37–39) (YOUCAT 31)

Ways to the knowledge of God: CCC 31–38, 46–48 (*Compendium* 3–5) (YOUCAT 4–6)

LESSON 1: THERE REALLY IS A GOD

Preparation

Set up a sacred space (see the introduction in this teacher’s manual). Place a picture of the universe or of a globe in the sacred space for this unit’s lessons. Gather students in the sacred space and pray together the Our Father and the Glory Be. Open and close with the Sign of the Cross.

Proclamation

God really exists.

UNIT 1: GOD

Lesson Objectives

1. To learn that we can know about God from our experience and from his revelation.
2. To study God as Existence and Love.

Explanation

To begin this lesson, describe some impressive scenes of natural beauty that you have experienced.

Have the students read and discuss the text before the YOUCAT reference on textbook page 1.

The following questions will help to generate discussion.

Ask: **What are some of your favorite scenes of natural beauty?** (Pictures or slides might be helpful to initiate the discussion. Be sure to include in your discussion the human person, the most magnificent of God's earthly creatures.)

What are samples of some important ideas or some important choices that have been made throughout history? (Accept all appropriate responses. Include Jesus' thoughts about his Father [for example, the Our Father] and his choosing to die in order to redeem us.)

What is the probability that the universe happened by chance? *An example includes that someone once suggested that it is about the same as the probability of throwing all the parts of a fine Swiss watch up in the air and having them come down to form a watch.*

 **Learn more by reading YOUCAT 4 as a class.**

Explain that the human person is composed of a physical, material, visible body and a spiritual, nonmaterial, invisible soul. The powers of the soul are the mind and the will.

UNIT 1: GOD

Vocabulary

God: the supremely transcendent and perfect being who created us and keeps us in existence
transcendent: beyond what we normally experience

LESSON 1: THERE REALLY IS A GOD

Looking at the natural beauty and order in the world, we see many things that amaze us. A huge forest, a tumbling waterfall, a colorful sunset, and a full moon on a clear night all demonstrate the majesty, the splendor, and the sheer vastness of the world of nature.


Even more amazing are the people we meet every day—our family members, our friends, our teachers, our coaches. How about ourselves? When we think about it, we are pretty amazing, too! In fact, all human beings are remarkable.

We are remarkable because each of us has two great powers: the power to reason and the power to choose. We call the power to reason or think the intellect, or mind, and we call the power to choose the will. No other creature on this planet of ours has even one of these powers. As human beings, we have both.

There are times when we wonder: Where did it all come from? Where did our planet, our solar system, our galaxy, and our universe come from? Where did human beings come from? Did all of this come about by mere chance? Or is there an intellect and will behind it all? Is there evidence that there is some thought behind all that we see around us? Is it possible that someone chose to make us and the natural beauty that surrounds us?

It seems reasonable that we and the world in which we live are the thoughtful choice of someone, but of whom? Which one of us, or which group of us, could ever make a universe or construct a human being? Such things are not possible for us. Certainly this someone is much greater than any one of us or any group of us.

Who is this someone who is much greater than us? This someone is God. God is the supremely transcendent and perfect being who created us and keeps us in existence.

 **Learn more by reading YOUCAT 4.**

When we think about ourselves, we understand and perceive that we have bodies. This is obvious. Our bodies are the physical, material part of us. We can see and touch them. We know, from what we perceive, that they exist.



UNIT 1: GOD

Application

If the students are unfamiliar with the first two chapters of Genesis, have them read them.

Have the students read Psalm 104 and do the exercise on page 3 in the textbook. Answers can be used to generate discussion.

Have the students complete the review questions on textbook pages 4–5. Answers can be used to generate additional classroom discussion.

Celebration

Gather the students in the sacred space with their Bibles. Pray together Psalm 104. Close with the Sign of the Cross.

UNIT 1: GOD

Review Questions

1. ~~What two powers do human beings possess that other creatures on earth do not?~~
Answer Key blocked out for online posting

2.

3.

4.

5.

6.

UNIT 1: GOD

UNIT 1: GOD

Review Questions (continued)

Answer Key blocked out for online posting

by
ings
all

LESSON 2: GOD DOES NOT CHANGE

We know from experience that people can change. For example, over time, some people change and become more loving and generous. Others change over time and become less loving and more selfish. If we can change over time, is it possible for God to change also? For example, can he stop loving us?

★ Learn more by reading **YOUCAT 33**.

God does not change. God was and always will be the way he is now. Because God is love, he loves us. His love will never change. He can never stop loving us. God says to each of us what he said to the ancient Israelites through the prophet Jeremiah: "I have loved you with an everlasting love" (Jeremiah 31:3).

Usually we change because we want to make things better. If we are not doing well in school, we might change our study habits in hopes that we will improve our school work. If we are weak physically, we might change our exercise habits and work out in a gym in order to strengthen our muscles.

5

LESSON 2: GOD DOES NOT CHANGE

Preparation

Set up a sacred space. Place a picture of God the Father, or of the universe, or of a globe in the sacred space. Gather students in the sacred space and pray together the Our Father and the Glory Be. Open and close with the Sign of the Cross.

Proclamation

God does not change.

Lesson Objective

To learn that, although we change, God does not change; he is changeless.

Explanation

Ask: What would it mean for you if God changed? For example, what if God changed his mind about what was right and what was wrong, or if God could age?


UNIT 1: GOD

Have the students read and discuss textbook pages 5–6. The Attributes of God exercise can be completed and discussed in class or used as homework.

 Learn more by reading *YOUCAT 33* as a class.

LESSON 2: GOD DOES NOT CHANGE

We know from experience that people can change. For example, over time, some people change and become more loving and generous. Others change over time and become less loving and more selfish. If we can change over time, is it possible for God to change also? For example, can he stop loving us?

 Learn more by reading *YOUCAT 33*.

God does not change. God was and always will be the way he is now. Because God is love, he loves us. His love will never change. He can never stop loving us. God says to each of us what he said to the ancient Israelites through the prophet Jeremiah: “I have loved you with an everlasting love” (Jeremiah 31:3).

Usually we change because we want to make things better. If we are not doing well in school, we might change our study habits in hopes that we will improve our school work. If we are weak physically, we might change our exercise habits and work out in a gym in order to strengthen our muscles.

5

UNIT 1: GOD

But God doesn't need to change. He is existence and love. He is all that is good. There is no way that God can improve himself. There is no way that God can get better. As an early Christian writer said, “God, the Lord and maker of all things, who created the world and set it in order, not only loved man but was also patient with him. So he has always been, and is, and will be: kind, good, free from anger, truthful; indeed, he and he alone is good.”²³ God does not need to change, and he does not change.

The Attributes of God

You have learned that there are many attributes of God. Throughout the Bible, God is described in many different ways. Look up the scriptural references given below. Then write the attribute, using one word or a short phrase, which describes God. Hint: There are six references from the Old Testament and six from the New Testament.

1. Deuteronomy
2. 1 Corinthians
3. 1 John 4:8
4. Psalm 46:1
5. Psalm 139
6. Romans 15:5
7. Genesis 17:1
8. Revelation 1:8
9. 2 Chronicles 32:6
10. Deuteronomy 10:17
11. Acts 3:14
12. Hebrews 1:12

Answer Key blocked out for online posting

6

UNIT 1: GOD

UNIT 1: GOD

Review Questions

1. Does God change?

No.

2. List some of the attributes of God that do not change.

God is all-present, all-good, all-loving, all-patient, all-truthful, all-forgiving, etc.

Application

Have the students complete the review questions on textbook page 7. Answers can be used to generate additional classroom discussion.

Celebration

Gather in the sacred space and lead the students in an extemporaneous prayer that invites them to thank God for who he is. Finish with the Our Father and the Sign of the Cross.

LESSON 3: WHAT ELSE CAN WE KNOW ABOUT GOD?

Preparation

Set up the sacred space. Place a picture of God the Father, or of the universe, or of a globe in the sacred space. Gather students in the sacred space and pray together the Our Father and the Glory Be. Open and close with the Sign of the Cross.

Proclamation

We can know many things about God.

Lesson Objective

To consider the attributes of God: that he is all-powerful, the uncaused Cause, eternal, all-knowing, and all-present.

UNIT 1: GOD

Explanation

Have the students read and discuss the text before the YOUCAT reference on textbook page 7.

LESSON 3: WHAT ELSE CAN WE KNOW ABOUT GOD?

We have learned that God is being and that he is love. We have learned that God does not change. What else can we know about God?
We know that God is the Creator and that, as the Creator, he is all-powerful, or omnipotent.

★ Learn more by reading YOUCAT 44.

When we make something, we must begin with something that already exists. If we bake a cake, we begin with flour, eggs, sugar, and so forth. If we design and build a building, we use materials that already exist—wood, steel, concrete, etc.

God has revealed, however, that when he made the world and everything in it, he began without anything. In other words, God made the world from nothing; he created it. “I beg you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being” (2 Maccabees 7:28).

The power to create something from nothing is beyond our power of understanding, and it is absolutely foreign to our experience. Nevertheless, God has this stupendous power, and so we call him all-powerful.

But, someone might ask, where did God come from? The answer is that



7

Ask: What if someone in this class were to discover how to make something from nothing? What would you suggest your classmate do with the discovery? (In your discussion, stress that God always uses his power lovingly. He never takes advantage of us. He never uses his power against us or to hurt us in any way. God uses his power only to help us. To cause something means to bring that something about, to make it happen, or to give it existence.)

★ Learn more by reading YOUCAT 44 as a class.

Have the students read and discuss the text after the YOUCAT reference on textbook page 7 and page 8.

UNIT 1: GOD

God didn't come from anywhere. God always was. There never was a moment when God didn't exist. Nobody created God. Nobody caused God to come into existence. Remember, God revealed to us through Moses that he is Existence. Therefore, we say that God is the uncaused Cause.

God is uncaused because nobody caused him to exist. Yet God is the cause of everything else that exists.

No one gave God existence, but can God cease to exist? Can God die? No. As we have learned, God is Existence; therefore, he can never die. God always was, he is now, and he will be forever. In other words, God is eternal.

Is there any limit to God at all? Does God lack anything? Astounding as it might seem, God does not lack a thing. He is perfect, and he possesses all perfections. For example, we have learned that God is existence and love. We have also learned that God cannot change and that he is all-powerful, uncaused, and eternal. In addition, God is all-knowing and all-present.

There is not a thing that God does not know. He knows what happened in the past, he knows what is going on now, and he knows now what will happen in the future. God knows each one of our deepest secrets and brightest dreams.

Read about God's knowledge in Sirach 42:18–25 and Psalm 139:1–6.

Knowing that God knows everything might make some people nervous. They might fear that God would use his knowledge against them in order to keep them subject to him, as a master does a slave. But God isn't like sinful mankind. God never uses his knowledge against us. He uses his knowledge to help us and to invite us to come closer to him. We should not fear God's knowledge of us. Thinking about God's love for us might help us not to be afraid of God.

Finally, we know that God is all-present. God is everywhere. But, even though he is all-present, we cannot see him, because God is a pure spirit. God does not have a material body as we do, and so he is not directly perceivable to our senses. We can see our brothers and sisters and parents and friends because they have bodies. But we cannot see God because, in and of himself, he is not physical or material.

▲ The fact that God is all-present is revealed in a beautiful psalm. Read Psalm 139:7–18. Based on what you have learned about God in this lesson, compose a psalm praising God for his greatness.

8

UNIT 1: GOD

Ask: If in his divine nature God could die, what would that mean for us? (Stress that this does not refer to God the Son dying on the Cross.) *We would cease to exist.*

After the students have read the passages from Sirach and Psalms, discuss the meaning of the passages with them using the following questions.

Ask: About what does God know, according to the author of Sirach? *Things of the world and things of men.*

What are some examples of things known by God in Sirach? *God knows what is in the abyss, the hearts of men, their crafty ways, all that may be known, everything that has been and will be, hidden things, everyone's thoughts, and how things are completed in a complementary fashion.*

What do we know about God from this passage in Sirach? *God is omniscient or all-knowing. He is everlasting or eternal. His wisdom surpasses all others. God's works are most beautiful. God has made nothing incomplete. His work reflects his perfection.*

About what does God know, according to the psalmist? *God knows me; he knows everybody.*

What are some examples of things known by God in Psalm 139? *God knows me, when I sit down, when I get up, my thoughts, all my ways, my words before I speak them.*

How close is God to you, according to the psalmist? *He is always right next to me and has his hand upon me.*

Does the psalmist help you to know that God is so close to you and cares so deeply for you? (Answers will vary.)

Tell students that, of course, our Lord Jesus Christ has a body and can be seen, but that is because he assumed human nature and became man. Jesus has a body because he is a man, not because he is God.

Have the students complete the exercise on textbook page 8. The completed exercise can be discussed in class or the psalms composed can be decorated and put on display.

Application

Have the students complete the review questions on textbook page 9. Answers can be used to generate additional classroom discussion.

UNIT 1: GOD

Review Questions

1. What do we mean when we say that God is omnipotent?
Answer Key blocked out for online posting
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.

9

UNIT 1: GOD

Celebration

Gather in the sacred space and have several students read the psalms they composed. End by praying the Our Father and making the Sign of the Cross.

LESSON 4: INTERPRETING THE WRITTEN RECORD OF GOD'S REVELATION

Preparation

Set up a sacred space. Place a picture of God the Father, or of the universe, or of a globe in the sacred space. Gather students in the sacred space and pray together the Our Father and the Glory Be. Open and close with the Sign of the Cross.

Proclamation

Interpreting the written record of God's revelation is possible.

Lesson Objective

To understand the importance of reading the footnotes in the Bible.

Explanation

Have the students read and discuss the first half of textbook page 10.

 *Learn more by reading YOUCAT 14 and 16 as a class.*

UNIT 1: GOD

Have the students read the stories on textbook pages 10–12 either in class or for homework. Have them complete the accompanying exercises and discuss their responses in class.

UNIT 1: GOD

LESSON 4: INTERPRETING THE WRITTEN RECORD OF GOD'S REVELATION

Throughout our lives, we should read the Bible, God's love letters to us. It is part of God's revelation of himself to us, and it is true. Both the Old Testament and the New Testament together comprise the Bible. Because the human authors were so inspired by the Holy Spirit, it is God who is the author of the Bible.

★ Learn more by reading **YOUCAT 14**.

In order to receive the full benefit of reading a Scripture passage, you should also read the footnotes accompanying the passage.

Most Bibles have extensive footnotes. Some people might think that reading footnotes is useless, extra work. They might ask, "Why read the footnotes? Since the Bible is the written record of God's revelation, isn't the Bible itself good enough?"

Certainly it is essential to concentrate on reading the Bible itself. However, sometimes we find that we are not sure what the Bible means in certain places. Reading the footnotes helps us to understand the meaning of difficult passages. Remember, too, "The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him" (CCC 100). So, it is important to read Catholic Bibles, with approved translations.

★ Learn more by reading **YOUCAT 16**.

Read the following stories and complete the exercises that accompany them. Together, these stories illustrate how important it is for us to have additional information about what an author from an earlier time has written.

The Navigatio: A Sixth-Century Story

Saint Brendan was living at Clonfert (Ireland) as the head of a community of three thousand monks, when he was visited by a monk named Barrind. Barrind told Brendan that he had visited Saint Mernoc, who had invited Barrind to go with him by boat to the Promised Land of the Saints—a land to which Saint Mernoc had often sailed. Setting out westward, Barrind and Saint Mernoc had passed through thick fog and reached a wide land, rich in fruits and flowers, the Promised Land of the Saints.

Intrigued by Barrind's adventure, Saint Brendan picked fourteen monks from his own community to sail to the Promised Land of the Saints. In order to make the journey, Saint Brendan and his monks built a wooden-frame boat, covered it in oak-bark-tanned ox hides, and smeared the joints of the hides with fat to seal them. They put on the boat a mast, a sail, and steering gear, and they put aboard supplies for forty days, spare hides, and fat for dressing leather.

UNIT 1: GOD

The monks sailed westward from Ireland for fifteen days. Then they lost their bearings after a calm and were blown to a tall, rocky island with streams tumbling down the cliffs. Their next landfall (a sighting of land after a voyage) was the Island of Sheep. The travelers stayed on the island for four days. An islander brought them food and prophesied that they would visit an island not far to the west called the Paradise of Birds.

Next the sailors journeyed to a stony "island without grass". Beaching their boat, the monks lit a fire to cook meat from the Island of Sheep. But, as their pot began to boil, the island started to shake and move, and the monks scrambled back to their boat in panic. They watched as the "island" moved off to sea, the fire still burning on it. Saint Brendan told the monks that the "island" was Jasconius, the biggest fish in the ocean.

The monks sailed on to the Paradise of Birds, an island with a multitude of birds. Then the travelers sailed for three months with only sea and sky around them.

After spending some time on another island and then sailing for forty days, the crew saw a beast of huge size. He spouted foam from his nostrils. Then the beast came even closer, pushing great waves before him, right up to the boat.

Another day, they saw a pillar in the sea, with a wide meshed net wrapped around it. The boat could pass through an opening in the mesh, which was the color of silver but harder than marble. The column was of bright crystal.

On still another day they came to a rocky, rough island, full of slag and forges, and they heard the thud of hammer and anvil. Therefore they called this island the Island of Smiths. An islander hurled a great lump of slag at them. It flew two hundred yards over their heads, and where it fell the sea boiled. It looked as if the whole island was on fire, and there was a great stench. Saint Brendan said that they had reached the edges of hell. The monks sailed on, and finally they reached the Promised Land of the Saints.

List below three of the events described in the *Navigatio* that seem unbelievable.

1. foam-spouting monster

2. pillar in the sea

3. the Island of Smiths



UNIT 1: GOD

The Voyage of the *Brendan*

In 1976, Tim Severin and a small crew set out from County Kerry in western Ireland in an attempt to prove that it was possible for sixth-century Irish monks to have sailed a *curragh* (a wood-framed, leather-hulled boat) to North America. The boat, aptly named the *Brendan*, was constructed as closely as possible to a medieval *curragh*. It remained to be seen whether such a vessel could withstand the rigors of the North Atlantic and whether the voyage would be similar to the seemingly wild tales of the *Navigatio*.

The voyage of the *Brendan* proved to be remarkably similar to that narrated in the *Navigatio*. The landfalls made by the *Brendan* crew enabled them to gain insight into the medieval descriptions of Saint Brendan and his monks. For example, the Hebrides Islands were comparable to the Paradise of Birds, both in physical description and in the abundance of birds. The Faroes Islands resembled the Island of Sheep in physical description and in the abundance of sheep.

Iceland during one of its frequent volcanic eruptions paralleled the Island of Smiths, and an iceberg in the fog banks off Newfoundland could have been the crystal pillar in the sea. Finally, the crew found that the leather hull of their boat attracted whales in considerable number, probably explaining the story of Jasconius, the "biggest fish in the ocean".

The *Brendan* ended its voyage by landing on Peckford Island, some 150 miles northwest of Saint John's, Newfoundland. Tim Severin and his crew had demonstrated that the voyage narrated in the *Navigatio* could be made. They also were able to gain some understanding of the places and things that Brendan and his monks encountered and described in such colorful terms.

Application

These two stories taken together show that the *Navigatio*, which seems to be an imaginative tale, could be an accurate description of a voyage written in the language and style of the sixth century. If Tim Severin had not made his voyage, the *Navigatio* might still be considered a tall tale.

This exercise demonstrates that, if we are seriously interested in discovering the meaning of what has been written in the distant past, we must examine those writings in their proper context. Language, manner of expression, and the circumstances of the author's time and place must all be taken into account if we wish to interpret writings properly.

Application

Have the students complete the Creation exercise on textbook page 13 and discuss their responses in class.

Have the students complete the review question on textbook page 13. Answers can be discussed as a class.

UNIT 1: GOD

Creation
God did
below
of the

Answer Key blocked out for online posting

Day 1

Day 2

Day 3

Day 4

Day 5

Day 6

What

1.

UNIT 1: GOD

Celebration

Gather in the sacred space with Bibles. Celebrate that God’s Word is a lamp or light for our way throughout our life. Open to Psalm 119 and pray verses 97–107 together. Finish by praying the Glory Be and the Sign of the Cross.

Family Note

Make copies of the Unit 1 family note (in the appendix) and send it home for students to discuss with their parents.

Assessment

Make copies of the Unit 1 Assessment (in the appendix) and have students either take it as a test or work together in groups to answer the questions. After corrections are made, tests should be taken home and discussed with parents.

Name: _____ Date: _____

Unit 1 Assessment—God

Matching

Match each word with its corresponding definition or explanation.

Answer Key blocked out for online posting

ives us life

transcendent,
-good, all-

6. What do we mean when we say that God is Life?
God is life itself and is the source of all life.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Unit Objectives

1. To review that there are three persons in one God.
2. To discuss person and nature as they apply to us and to God.
3. To study the transcendence of God.
4. To learn how God acts within the Blessed Trinity and how he acts toward us.

Vocabulary

person: someone who has a mind and a will; who someone is

nature: what something or someone is

Blessed Trinity: three persons in one God

Correspondence to the *Catechism of the Catholic Church*, *Compendium*, and YOUCAT

Divine works and the Trinitarian missions: CCC 257–60, 267
(*Compendium* 49) (YOUCAT 39)

Holy Spirit: The gift of God: CCC 733–41, 747 (*Compendium* 145)
(YOUCAT 119)

Holy Trinity as mystery: CCC 232–37, 261 (*Compendium* 44)
(YOUCAT 35–36)

Holy Trinity in the doctrine of the faith: CCC 249–56, 263–67
(*Compendium* 48) (YOUCAT 39)

Revelation of God as Trinity: CCC 238–48, 262 (*Compendium* 46–47)
(YOUCAT 37–38)

LESSON 5: THREE PERSONS, ONE GOD

Preparation

Set up a sacred space. Place a picture of Rublev's *The Trinity*, or some other suitable picture of the Blessed Trinity in the sacred space for this unit's lessons. Gather students in the sacred space and pray together the Our Father and the Glory Be. Open and close with the Sign of the Cross.

Proclamation

There are three persons in one God.

Lesson Objective

To review that there are three persons in one God.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Explanation

Have the students read and discuss textbook page 15.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Vocabulary

person: someone who has a mind and a will; who someone is
nature: what something or someone is
Blessed Trinity: three persons in one God

LESSON 5: THREE PERSONS, ONE GOD

We know from Jesus that there are three persons in one God. Before his Ascension into heaven, Jesus said to his Apostles, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). In God, there is the Father, the Son, and the Holy Spirit.

★ Learn more by reading **YOUCAT 35**.

Jesus himself is God. He is God the Son. As the Nicene Creed states, “I believe in one Lord Jesus Christ, the Only Begotten Son of God... God from God, Light from Light, true God from true God”. The Nicene Creed is an ancient summary statement of what Catholics believe. It comes from the first two councils, the Council of Nicaea (A.D. 325) and the Council of Constantinople (A.D. 381). It can be found in any missalette. Another familiar ancient statement of the faith is the Apostles’ Creed.

There were many times when Jesus taught about his Father and prayed to him. The Father, too, is God. Again, the Nicene Creed states, “I believe in one God, the Father almighty”.

★ Learn more by reading **YOUCAT 37**.

Finally, Jesus promised to send the Holy Spirit, who would come after Jesus’ Ascension into heaven. The Holy Spirit is also God. Going to the Nicene Creed for a third time we find, “I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified”.

So, God the Son is God; God the Father is God; and God the Holy Spirit is God. Since the Father, the Son, and the Holy Spirit are all God, does that mean that there are three Gods? No, there aren’t three Gods. There is only one God. But in the one God there is Father, Son, and Holy Spirit.

But even though there are three persons in the one God, the three act as one when God acts outside of himself. For example, sometimes, we think of God the Father as the maker of heaven and earth, as we recite in the Nicene Creed at Sunday Mass. But, even “though the work of creation is attributed to the Father in particular, it is equally a truth of faith that the Father, Son, and Holy Spirit together are the one, indivisible principle of creation” (CCC 316). In other words, the Father, Son, and Holy Spirit act as one in the act of creation.

If what you have just read is difficult to understand, you have read it correctly. Three persons in one God is the deepest mystery of the Catholic faith. No one except God himself understands it totally.


15

★ Learn more by reading **YOUCAT 35 and 37 as a class**.

Application

Have the students complete the review questions on textbook page 16 and the Scripture Search on page 17. Answers can be used for classroom discussion.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD



Three persons in one God is the deepest mystery of the Catholic faith.

Review Questions

1. What two short prayers do we say that express our belief that there are three persons in one God?
The Sign of the Cross and the Glory Be.
2. Read Matthew 10:20. How does this verse point to the doctrine of three persons in one God?
Jesus—God the Son—speaks about the Father and the Spirit.

16

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Blessed Trinity Scripture Search

Find the following Scripture passages in the Bible. Fill in the blanks and answer the questions.

1. **Answer Key blocked out for online posting** _____
ame of
serve
2. _____
peaking
3. _____

4. _____
Holy

4. _____
postles?
5. _____

6. _____

7. _____

8. _____

9. _____

10. _____
s?
ferent

17

Have the students complete the review questions on textbook page 18. Answers can be used to generate additional classroom discussion.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Review Questions

1. What do we mean when we describe God as the "Blessed Trinity"?

Answer Key blocked out for online posting

2.

3.

4.

5.

18

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Celebration

Gather in the sacred space. Make the Sign of the Cross, and lead students in extemporaneous prayer praising God and thanking him for who he is and all he has done for us. Encourage students to add their own prayers of praise and thanksgiving. Close with the Sign of the Cross.

LESSON 6: PERSON AND NATURE

Preparation

Place a picture of Jesus Christ in the sacred space. Gather in it and pray an opening prayer such as the Our Father. Close with the Sign of the Cross.

Proclamation

“Person” refers to who we are and “nature” refers to what we are.

Lesson Objectives

1. To discuss person and nature as they apply to us and to God.
2. To study the transcendence of God.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Explanation

Have the students read and discuss textbook page 19.

The material in this lesson is difficult and should be discussed carefully in class.

 *Learn more by reading YOUCAT 36 as a class.*

Application

Have the students complete the questions regarding Luke 3:21–22 on textbook page 19. Answers can be used for classroom discussion.

Ask: *Why should we be grateful for God’s transcendence? We are in the care of someone who knows all and can do every good thing for us.*

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

LESSON 6: PERSON AND NATURE

Even though we cannot fully understand the mystery of the three persons in one God, we can understand it a little if we keep in mind the distinction between person and nature.

Person is *who* someone is. Names are given to persons, and a name tells who a person is. For example, if you are asked who you are, you respond with your name: Joe, Jennifer, Maureen, John, or whatever your name is. A name names your person. A name tells others who you are.

On the other hand, nature is *what* something or someone is. For example, each of us is human. We say that we are human beings. As a human being, each of us has a human nature.


There are certain capacities that belong to human nature. Two essential capacities are the capacities to reason or think, and to choose. In other words, as human beings, each of us has a mind or intellect, and a will. We don’t all have the exact same mind and will, but each of us, individually, has a mind and a will.

Further, the human body is part of human nature. Each of us, individually, has a body. No two of us share the same body. As human beings, then, each of us is one person (one name, one *who*), possessing one nature (not the exact same nature, but individual repetitions of the same nature).

Using the concepts of person and nature in reference to God, we can say that God is three persons (Father, Son, and Holy Spirit), but that each person possesses one and the same nature (not individual repetitions of the same nature). Essential to God’s nature is the capacity to reason or think, and to choose. God has a mind or intellect, and a will.

In God, then, there are three persons, but each person possesses the exact same mind and will as the other two persons. There are not three minds or intellects, and three wills in God, but one mind and one will. In other words, each person in God reasons or thinks with the same mind and chooses with the same will.

The names Father, Son, and Holy Spirit each name a person (each name tells who one of the persons is), and each person has the exact same nature (there is only one divine nature). We call the mystery of three persons in one God the mystery of the Blessed Trinity.

 **Learn more by reading YOUCAT 36.**

In Luke 3:21–22, each person of the Blessed Trinity made himself known. Read this passage and answer the following questions.

How did God the Father make himself known? A voice from heaven.

How did God the Holy Spirit make himself known? By appearing in the form of a dove.

How did God the Son make himself known? God the Son is Jesus, God incarnate.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Have the students complete the review questions on textbook pages 20–21. Answers can be used to generate classroom discussion.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

When we say that God has a mind and a will, we are not saying that his mind and will are the same as our minds and wills. Recall that in the discussion of God, we learned that God is transcendent. That means God is far beyond us in every aspect of his being. Consequently, he is infinitely more intelligent than we are. He is infinitely more loving than we are. He is infinitely more powerful than we are.

Review Questions

1. What do we mean by "person"?
2. V
3. V
4. I
5. A
6. C

Answer Key blocked out for online posting

20

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Review Questions (continued)

7. If there are three persons in one God, are there three minds and three wills?
- 8.
- 9.

Answer Key blocked out for online posting

Celebration

Gather in the sacred space and have a student hold up the crucifix, another student hold up the Bible, and another student hold up the picture of Jesus Christ. Make the Sign of the Cross, then pray the Our Father and the Glory Be; close with the Sign of the Cross.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

LESSON 7: GOD’S POWER, WISDOM, AND LOVE

Preparation

Gather in the sacred space with a prayer card or family note (in the appendix) containing the Act of Faith or Apostles’ Creed. Have the students make the Sign of the Cross and then pray the Act of Faith or Apostles’ Creed together. Close with the Sign of the Cross.

Proclamation

God is power, wisdom, and love.

Lesson Objectives

1. To study how God loves within the Blessed Trinity and forms a personal loving communion.
2. To study how God acts toward us—with power, wisdom, and love.

Explanation

In order to explain the word “communion”, show the students that it is related to two words, “common” and “union”. “Communion of persons” means persons united by a common activity that is known and freely chosen. With respect to God, that activity is love.

The *Catechism* teaches the following about “consubstantial”. The communion of persons of God is the fundamental communion of persons. The three divine persons are consubstantial with one another. The communion of persons of God expresses itself in the perfect love that the three persons have for one another. “We do not confess three Gods, but one God in three persons, the ‘consubstantial Trinity’ (Council of Constantinople II [553]: DS 421). The divine persons do not share the one divinity among themselves but each of them is God whole and entire” (CCC 253).

“Communion” is a very important word in the vocabulary of Vatican II and Saint John Paul II. As Saint John Paul II wrote: “God is love and in himself he lives a mystery of personal loving communion” (*On the Family*, par. 11).

Ask: Who is the most powerful person on earth or what is the most powerful thing or event on earth that you can think of? Examples include the president of the U.S., a volcano, a hurricane, the rocket that took men to the moon, the atomic bomb. God is infinitely more powerful than any person, thing, or event.

Have the students read and discuss textbook pages 21 and 22. Read 1 Corinthians 1:24 aloud when indicated in the text.

LESSON 7: GOD’S POWER, WISDOM, AND LOVE

The communion of persons of God is fundamental to all human communions of persons because the three divine persons are consubstantial with one another and human persons are created in the image of God. The communion of persons of God expresses itself in the perfect love that the three persons have for one another. In one of his apostolic exhortations, Saint John Paul II wrote, “God is love and in Himself He lives a mystery of personal loving communion.”¹ Here, Saint John Paul II teaches us that among the persons of the Blessed Trinity there is a perfect bond of love. The Father loves the Son and the Holy Spirit; the Son loves the Father and the Holy Spirit; and the Holy Spirit loves the Father and the Son. There are three persons in one God (Father, Son, and Holy Spirit; that is, God is personal); the Blessed Trinity is loving (each of the persons loves the other two perfectly); and the Blessed Trinity is a communion—consubstantial; that is, “We do not confess three Gods, but one God in three persons, the ‘consubstantial Trinity’” (CCC 253).²

In himself God lives a mystery of personal loving communion. How does God act toward us? God acts in power, wisdom, and love.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

God's power is demonstrated in creation. No one has ever made something from nothing, except God. God made the entire universe, all the human beings who ever lived, and the world of angels. To create all of this entails unspeakable power.

A priest and early writer in the Church, Saint Hippolytus, who lived around the year 235, said about the creation from nothing by God, "God was all alone and nothing existed but himself when he determined to create the world. He thought of it, willed it, spoke the word and so made it. It came into being instantaneously, exactly as he had willed. It is enough then for us to be aware of a single fact: nothing is coeternal with God. Apart from God there was simply nothing else. Yet although he was alone, he was manifold because he lacked neither reason, wisdom, power nor counsel. All things were in him and he himself was all. At a moment of his own choosing and in a manner determined by himself, God manifested his Word [God the Son], and through him he made the whole universe."³³

God's wisdom is revealed to us in Jesus Christ. Wisdom is the knowledge of the greatest things. Jesus revealed the knowledge of the greatest things. He revealed everything that we need to know about God and about ourselves. In fact, Jesus is called the wisdom of God. **Read 1 Corinthians 1:24.**

God shows his love for us by coming to live within us. God wouldn't give himself to us if he didn't love us. But God does give himself to us, especially in the sacraments. When we receive the sacraments worthily, God comes to dwell in us and to share his life with us. We call the gift of God's life that he shares with persons grace.

We can say that God shows his power through creation, his wisdom through Jesus, and his love by coming to live in us. And even though all three persons of the Blessed Trinity act toward us in power, wisdom, and love, we can associate power with the Father, wisdom with the Son, and love with the Holy Spirit.

We profess in the Nicene Creed that we believe in God the Father, maker of heaven and earth. The Father acted in power to create heaven and earth. We believe in Jesus Christ, the only Son of God, who is Light from Light (light lights up the dark, and Jesus enlightens our minds with wisdom). And we believe in the Holy Spirit, the Lord and giver of life (grace). The Holy Spirit gives us God's life because he loves us.

Within himself God lives a mystery of personal loving communion, and toward us God shows his power, wisdom, and love. By knowing these things about God, we know a great deal. But there is so much more to know about God that we will never know it all. We can only hope that each day our appreciation of who God is and what he is doing for us will grow.



Explain that a sacrament is a physical sign, given to us by Christ, in which Christ meets us and gives us grace. The seven sacraments are Baptism, Confirmation, Holy Eucharist, Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony.

Application

Have the students complete the exercise on textbook page 23.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Read the quotes and answer the questions that follow.

The Holy Spirit is the giver of life (grace). In fact, through the sacraments the Holy Spirit truly comes to live in us; for during the Liturgy of Pentecost, the Church prays: "Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love."



Consider these words of Pope Saint John Paul II and of Sacred Scripture:

"Fill the hearts." Consider, young friends, how great is the human heart, if God alone can fill it with the Holy Spirit.

Pope John Paul II⁴

For all who are led by the Spirit of God are sons of God. . . . When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Romans 8:14-17

Is God someone who wants to remain far away from us and uninvolved in our lives? Explain. What difference does God make in your life right now?

(Accept any reasonable response.)

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Explain that in this unit the students have learned that the Blessed Trinity is a personal loving communion. They have learned how God acts within the Blessed Trinity and how he acts toward us—with power, wisdom, and love.

After students have completed the exercise, lead a discussion about the meaning of the Scripture passage Romans 8:14–17. The following questions will help.

Ask: How can we live as children of God?

How can we live in loving communion with him?

How can our sufferings draw us closer to him?

Are our sufferings part of our inheritance as children of God?

What help does God give us to bring us closer to him?

Have the students complete the Sacrament Crossword Puzzle on textbook pages 24–25 either in class or as homework.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Sacrament Crossword Puzzle

Look ahead in your textbook to pages 265 and 266. On these two pages you will find information on the Seven Sacraments that will help you solve the puzzle.

Across

1. A sign of Christ's Body, used in the Sacrament of Holy Eucharist.
2. A special oil used in the sacraments of Baptism, Confirmation, and Holy Orders.
3. A sign of Christ's Blood, used in the Sacrament of Holy Eucharist.
4. Another name for sacred chrism.
5. Our _____ are forgiven in the Sacrament of Reconciliation.
6. In this sacrament our faith is strengthened by the gift of the Holy Spirit.
7. In this sacrament we receive Jesus as our spiritual food and drink.
8. In this sacrament Original Sin is taken away, and we become members of the Church.
9. The physical sign of Baptism.
10. One of the physical signs of Holy Orders is the imposition, or laying on, of the bishop's _____.
11. A promise.
12. In this sacrament men are ordained bishops, priests, and deacons.

Down

1. The sacrament in which our sins are forgiven.
2. The sacrament in which Jesus meets us and heals us spiritually and sometimes physically.
3. Instituted by Jesus to give us grace.
4. The sacrament in which a man and a woman say Yes to one another through their vows.
5. In the sacraments we receive _____.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Answer Key blocked out for online posting

25

Have the students complete the review questions on textbook page 26. Answers can be used to generate classroom discussion.

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Review Questions

1. Explain how the Blessed Trinity is a communion of Persons.
T
u
o
-

2. H
G
-

3. W
I
-

4. T
J
-

5. W
V
-

6. W
B
o
-

7. N
H
c
-

8. E
ld
P
H
-

9. W
T
w
-

26

UNIT 2: THERE ARE THREE PERSONS IN ONE GOD

Celebration

Write the prayer to the Holy Spirit on the board at the beginning of the class, or have prayer cards or prayer sheets prepared with the following prayer:

Come, Holy Spirit, fill the hearts of your faithful.
And kindle in them the fire of your love.
Send forth your Spirit and they shall be created.
And you shall renew the face of the earth.

Gather in the sacred space and pray this prayer and the Glory Be, and close with the Sign of the Cross.

Family Note

Make copies of the Unit 2 family note and send it home for students to discuss with their parents.

Assessment

Make copies of the Unit 2 Assessment and have students either take it as a test or work together in groups to answer the questions. After the test is taken, have the class discuss the discussion questions together if there is time. After corrections are made, tests should be taken home and discussed with parents.

Name: _____ Date: _____

Unit 2 Assessment—There Are Three Persons in One God

Matching

Match each word with its corresponding definition or explanation.

Answer Key blocked out for online posting

nd God the

ture.

Spirit—are

—that is,

Son to

9. What was the most perfect way God demonstrated his love for us? _____
suffer and die on the Cross for us.

10. The Holy Spirit gives us this, which is God's life in us. _____
Grace.

UNIT 3: CREATION

Unit Objectives

1. To discuss all that God created, according to the Book of Genesis.
2. To learn that, even though God is perfectly fulfilled in himself, he created everything to share his power, wisdom, and love.
3. To see the order that God placed in his creation.
4. To study the angels, who are purely spiritual images of God.

Vocabulary

angels: persons created by God without bodies; pure spirits

personal soul: the invisible, spiritual, and immortal gift from God that gives a human being life

Correspondence to the *Catechism of the Catholic Church*, *Compendium*, and YOUCAT

Angels: CCC 328–36, 350–52 (*Compendium* 60–61) (YOUCAT 54–55)

Creation of visible and invisible world: CCC 325–27 (*Compendium* 59) (YOUCAT 52)

Fall of the angels: CCC 391–95, 413–14 (*Compendium* 74)

Heaven: CCC 1023–29, 1053 (*Compendium* 209) (YOUCAT 52, 158)

Hell: CCC 1033–37, 1056–57 (*Compendium* 212) (YOUCAT 53, 161–62)

Man as body and soul: CCC 362–68, 382 (*Compendium* 69–70) (YOUCAT 62–63)

Man created in the image of God: CCC 355–57, 380–81 (*Compendium* 66–67) (YOUCAT 58–60)

Correspondence to the *Catechism of the Catholic Church*, *Compendium*, and YOUCAT (continued)

Mystery of creation: CCC 295–301, 315, 317–18, 320 (*Compendium* 51, 54) (YOUCAT 43)

Visible world: CCC 337–44, 353–54 (*Compendium* 62–64) (YOUCAT 46, 56)

World as created for the glory of God: CCC 293–94, 319 (*Compendium* 53) (YOUCAT 48)

LESSON 8: WHY DID GOD CREATE PERSONS?

Preparation

Gather students in the sacred space. Pray together the Our Father, Hail Mary, and Glory Be. Open and close with the Sign of the Cross.

Proclamation

God made persons to be happy and to share his power, wisdom, and love.

Lesson Objectives

1. To discuss God's total happiness.
2. To learn that God created everything to share his power, wisdom, and love.

UNIT 3: CREATION

Explanation

Have the students read and discuss textbook page 27 and the text before the *YOUCAT* reference on page 28, using the following discussion questions.

UNIT 3: CREATION

Vocabulary

angels: persons created by God without bodies; pure spirits
personal soul: the invisible, spiritual, and immortal gift from God that gives a human being life
Liturgy of the Hours: the daily prayer of the Church, marking the hours of each day and sanctifying (making holy) the day with prayer

LESSON 8: WHY DID GOD CREATE PERSONS?

As we read in Unit 2, Saint John Paul II said that “God is love and in Himself He lives a mystery of personal loving communion.”¹ Because God lives a mystery of personal loving communion in himself, God does not need anyone else to fulfill him or to make him happy. God is completely fulfilled in himself, each person loving the other two. Another way of saying this is that God is free from any needs.

As a Blessed Trinity of persons, complete in himself, God is the perfect “social unit”. Created in the image of God, we reflect God when we form social units such as the family. “The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit” (CCC 2205).

“Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons” (CCC 357). “Man and woman are both with one and the same dignity ‘in the image of God.’ In their ‘being-man’ and ‘being-woman,’ they reflect the Creator’s wisdom and goodness” (CCC 369).

Because God is free from any and all needs, it was not necessary for him to create any other persons. Yet, as we look around, we see that God did create other persons. Why?

★ Learn more by reading *YOUCAT* 59.

God created other persons because he chose to share his power, wisdom, and love. We can see a reflection of this choice to share in what we do. Created in the image of God, we possess a limited amount of power, wisdom, and love. Yet, we can choose to share our power, wisdom, and love with others.

For example, a certain amount of exercise is good for each of us. Through exercise, we gain strength or power. But what good is our strength or power if we do not choose to share it with others through work (doing yard work, helping around the house, etc.) or play (playing on the soccer team, being a member of the swimming team, etc.)?



27

- Ask:** Can you give any reasons why God created persons?
Can you give other examples of the constructive sharing of power?
How do you share your wisdom or knowledge?
What are some concrete examples of doing things for others out of love?

★ Learn more by reading *YOUCAT* 56 and 59 as a class as indicated in the textbook.

Note to the teacher: When teaching about man and woman as persons created in the image of God and Jesus as the image of God, it must be made clear that Jesus is “the image of the invisible God” (Colossians 1:15) or the perfect image of God because he is God the Son. Man and woman are created in the image of God by God. They bear his divine image by creation. “The divine image is present in every man” (CCC 1702).

Application

Have the students read the text after the *YOUCAT* reference on textbook page 28 and *Sirach 16:22—17:18*. Discuss how God shares his power, wisdom, and love with human beings: Power (17:3) and wisdom (17:6) are mentioned explicitly. Love is implicit, for in the very act of creation God gives and therefore loves (as Saint John Paul II has written).

Sharing God’s Power, Wisdom, and Love

God created persons because he chose to share his power, wisdom, and love. As persons created in the image of God, we can choose to share our power, wisdom, and love with others. Divide the class into three groups, each group taking one of these three attributes of God. Each group discusses how to reflect this characteristic. Give each group a large piece of paper on which to write their ideas. Have each group share their ideas with the class.

UNIT 3: CREATION

Have the students complete the review questions on textbook page 28. Answers can be used to generate additional classroom discussion.

UNIT 3: CREATION

Some of us study hard in school. Why? So that we can gain knowledge or wisdom. We can then choose to share our knowledge or wisdom to help others—for example, by becoming teachers, scientists, and lawyers.

Finally, we have family members and friends whom we love. We choose to share our love with them by doing things for them and spending time with them.

Created in the image of God, we choose to share our limited power, wisdom, and love with others. Our choice to share is a reflection of God's choice to share his power, wisdom, and love with other persons. God makes this choice to share, not because he needs to, but because he wants to.

★ Learn more by reading YOUCAT 56.

Read Sirach 16:22–17:18. Note how the author writes about God's choice to share his power, wisdom, and love with human beings.

Remember Saint John Paul II's statement: "To create means to give (especially to give existence). And he who gives, loves."²

Review Questions

1. Answer Key blocked out for online posting

2.

3.

Celebration

Gather in the sacred space and lead students in an extemporaneous prayer praising God for his power, wisdom, and love. Open and close with the Sign of the Cross.

UNIT 3: CREATION

LESSON 9: THE VISIBLE AND THE INVISIBLE

Preparation

Gather in the sacred space. Pray together the Nicene Creed (found on page 386 of the textbook), beginning and ending with the Sign of the Cross.

Proclamation

Some of God's creation is visible and some is invisible.

Lesson Objective

To discuss all that God created, according to the Book of Genesis.

Explanation

Have the students read and discuss textbook page 29 and then complete the exercises and discuss the answers in class.

UNIT 3: CREATION

LESSON 9: THE VISIBLE AND THE INVISIBLE

At the beginning of the Nicene Creed, we profess that we believe that God made all that is visible and invisible. The "visible" is what we can see around us: the earth, the plants, the animals, and human persons. The "invisible" consists of what we cannot see: the spiritual world of angels and human souls.

★ Learn more by reading YOUCAT 46.

Answer Key blocked out for online posting

Re
De
De
De
De
De
De
De
W
E
th
Th
Sa
Scripture itself. Read, for example, Genesis 3:24. The cherubim are angels.

to living
Sacred

★ Learn more by reading YOUCAT 46.

UNIT 3: CREATION

 Learn more by reading *YOUCAT 46 and 48* as a class as indicated in the textbook.

Application

Activity

If the students have a dictionary or concordance in their Bibles, have them look up the word “angel” and find other places in the Bible where angels are mentioned.

Class Creation Collage

Take a long strip of blank paper and post it across a bulletin board or chalkboard. Divide the strip into seven parts for the seven days of creation. Ask the students to bring in pictures cut from magazines to fill in the seven days of creation. For Day 7, have the students bring in pictures of activities that would be appropriate for that day (church attendance, recreation, family time, quiet time). Work with the students to create a collage using the prepared strip of paper.

Celebration

Gather in the sacred space and pray the Guardian Angel Prayer (found on page 387 of the textbook), beginning and ending with the Sign of the Cross.

Have the students complete the review questions on textbook page 30. Answers can be used to generate additional classroom discussion.

UNIT 3: CREATION

Activities

If you have a dictionary or concordance in your Bible, look up the word “angel” and find other places in the Bible where angels are mentioned.

Class Creation Collage

Bring to class pictures cut from magazines to represent the six days of creation. For Day 7, bring in pictures of activities that would be appropriate for that day (church attendance, recreation, family time, quiet time). Work with the teacher and other students to create a collage using the strip of paper the teacher has prepared.

Review Questions

1. Name ~~an~~ example of God's creation that we can see.
Ex **Answer Key blocked out for online posting**

2. Na
Ex

3. W
Th

UNIT 3: CREATION

LESSON 10: THERE IS ORDER IN CREATION

Preparation

Gather the class in the sacred space with their Bibles. Open to Psalm 8 and proclaim it together, beginning and ending with the Sign of the Cross.

Proclamation

There is order in creation.

Lesson Objective

To study the order that God placed in his creation: nonliving material things, living material things (plants and animals), human beings (material and spiritual beings), and angels (purely spiritual beings).

Explanation

Have the students read and discuss the text before the YOUCAT reference on textbook page 31. Note: if Psalm 8 was proclaimed during the Preparation, simply review its main themes, rather than rereading it, as suggested at the beginning of this lesson in the student textbook.

As an example of vegetation, you might use the plants that some of the students have in their homes. Note that the plants grow, but they need to be watered and given plant food or fresh dirt. On the other hand, no matter how much a person waters and gives food to a rock, the rock will never grow. The significant difference between rocks and vegetation is life.

UNIT 3: CREATION

LESSON 10: THERE IS ORDER IN CREATION

Read Psalm 8. What elements of creation are present in this psalm? What is the order that God establishes, according to the psalm? In creating the “visible” and the “invisible”, God placed an order among his creations. God’s creation is not simply a random act. Everything has its place in God’s panorama of created beauty.

★ **Learn more by reading YOUCAT 43.**

In analyzing this panorama, we begin with the sun and stars, the water, and the land. These are inanimate, material objects. They exist, but they are not alive.

Moving on to vegetation, we note that it is more complex than inanimate objects. Plants are material, but they also possess life. Plants are alive, and they have the ability to take nourishment, to grow, and to reproduce.

Plants as well as animals have life. But they do not have personal souls. Only human beings have personal souls. Personal souls are immortal.

Even more complex than plants are the animals. Animals are also material, living beings, and they possess all of the functions of plants, such as taking nourishment and reproducing. In addition, they generally have the ability to move from place to place. Further, the more complex animals have the five senses of taste, touch, smell, hearing, and sight.

The most complex living beings on earth are human beings. People are like animals in the sense that people are material; that is, each of us has a body. “Through his very bodily condition he [man] sums up in himself the elements of the material world” (CCC 364).⁴

However, because we are made in the image of God, we also have personal souls that are not material, but spiritual. Soul “refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God’s image: ‘soul’ signifies the *spiritual principle* in man” (CCC 363; emphasis in original).⁵ Because we have personal souls, we are the only beings on earth who possess the ability to reason or think, and to choose. Each of us has a mind or intellect, and a will. The intellect and the will are powers of the soul. In addition, “by virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an ‘outstanding manifestation of the divine image’” (CCC 1705).⁶

Human beings are both material and spiritual beings. We are material because we have bodies, and we are spiritual because we have personal souls.

Composed of a body and a soul, we are members of both the “visible” and the “invisible”. We are part of the “visible” because our bodies are material and visible. We are part of the “invisible” because our souls are spiritual and therefore invisible.



31

★ **Learn more by reading YOUCAT 43 as a class.**

UNIT 3: CREATION

Have the students read and discuss the text after the *YOUCAT* reference on textbook page 31 and page 32.

UNIT 3: CREATION

Who else belongs to the “invisible”? Certainly God, being a purely spiritual being, belongs to the “invisible”. But being “invisible” doesn’t mean that God was created. God isn’t created. He always was and always will be. God is existence. God is not a part of the created “invisible”.

Still, it seems reasonable that there should be created beings who are purely spiritual. God created the purely material (earth, plants, and animals) and a being that is material and spiritual (the human person). So it seems reasonable that he created beings that are purely spiritual.

Purely spiritual created beings would complete the panorama of creation and give balance to the created world. There would be the purely material, the purely spiritual, and a combination of the two. Not surprisingly, God did create the purely spiritual. God created the angels.

★ Learn more by reading *YOUCAT* 54.

Review Questions

1. Answer Key blocked out for online posting
- 2.
- 3.
- 4.

32

Explain that plants as well as animals have life. They do not have personal souls. Only human beings have personal souls. Personal souls are immortal.

As an example of animal life, you might refer to the students’ pets. Note the significant differences between plants and animals, especially that animals can move about and have five senses.

You might point out that animals do not think and choose. They operate by instinct and feeling. Some students might think that animals are on par with humans. Ask them to give examples of animal cities, libraries, symphonies, doctors, scientists, etc.

The clearest example of the existence of the human soul is Jesus’ Resurrection from the dead. Jesus died, and his dead body was buried. But Jesus’ soul was still alive, and after three days his soul was reunited to his body, making it possible for him to come alive again and to rise from the dead.

Of course, our Lord Jesus Christ has a body and can be seen, but that is because he assumed human nature and became man. Jesus has a body because he is a human being.

★ Learn more by reading *YOUCAT* 54 as a class.

UNIT 3: CREATION

Application

Have the students complete the review questions on textbook pages 32–33. Answers can be used to generate additional classroom discussion.

UNIT 3: CREATION

Review Questions (continued)

5. What powers or abilities do human beings possess that animals do not?

Answer Key blocked out for online posting

6.

7.

8.

9.

33

Celebration

Gather students in the sacred space with their Bibles. Open to Psalm 19. Pray together this psalm, beginning and ending with the Sign of the Cross.

UNIT 3: CREATION

LESSON 11: ANGELS ARE PERSONS

Preparation

Place a picture or statue of an angel or angels in the sacred space. Gather in the sacred space and pray the Guardian Angel Prayer (found on page 385 of the textbook), opening and closing with the Sign of the Cross.

Proclamation

Angels are persons.

Lesson Objectives

1. To study angels as purely spiritual beings created by God in his image; angels do not have bodies as do human beings.
2. To learn that the angels have more powerful intellects and wills than do human beings.
3. To understand how some of the angels could choose to be unfaithful to God.

Explanation

Have the students read and discuss textbook page 34 and the text before the YOUCAT reference on page 35. Note: see the instructions below regarding the reading of Luke 1:5–13.

UNIT 3: CREATION

LESSON 11: ANGELS ARE PERSONS

Angels are persons. But angels are purely spiritual. They have no bodies. The *Catechism* defines an angel as “a spiritual, personal, and immortal creature, with intelligence and free will, who glorifies God without ceasing and who serves God as a messenger of his saving plan” (*CCC*, Glossary). We cannot shake an angel’s hand; an angel has no hands because an angel has no body. It is difficult for us to imagine a person without a body. Artists have depicted angels with bodies, and angels are sometimes shown with wings. But, even though we can see artists’ renditions of angels, we cannot see angels themselves, because they are part of the “invisible”.

If angels have no bodies, then why does the Bible say that certain people saw angels? People in the Bible saw angels because an angel can take on the appearance of having a body. The angels who were seen by people in the Bible only appeared to have bodies. In reality, they had none.

Read about an appearance of an angel in Luke 1:5–13.

Each angel is a person. As a person, each angel has an intellect or mind, the power to reason or think, and a will, the power to choose. The intellects or minds of angels are much more powerful than our minds. Angels know more than we do, and they are better able to organize their ideas. Similarly, angels have more powerful wills than we have. They are able to make choices much more decisively than we are.

As Saint John Paul II tells us, “The angels are called from the beginning . . . to know the truth and to love the good . . . in a more full and perfect way than is possible to man.”⁷⁷

Angels are created to know God and to love him. In order for them to love him, God shared his life—grace—with the angels. “He [Saint Augustine] holds also that the justification of sinners surpasses the creation of the angels in justice [holiness], in that it bears witness to a greater mercy” (*CCC* 1994).

We can imagine how glorious a creation were the angels. They had powerful intellects and wills, and they were created with grace. At this point, a legitimate question might be asked: If angels were so glorious, why did some of them reject God?

God created the angels as he created us, with freedom. God created the angels with freedom because love without freedom is not really love. In other words, if love is not given freely but is forced, it is not true love. God did not force the



UNIT 3: CREATION

UNIT 3: CREATION

The angels who chose to remain faithful to God were led by Michael.



angels to love him. In the beginning, the angels had the freedom to choose to follow God or to rebel against him.

Unfortunately, some of the angels chose to rebel against God. They misused their freedom and decided that life without God would be better than life with God. Certainly, this was a wrong and tragic choice. The leader of these unfaithful angels was Satan.

The unfaithful angels chose to be separated from God forever. God honored their choice, even though it was a wrong choice, and created hell for these angels. Hell is a place of total separation from God.

★ Learn more by reading *YOUCAT 161 and 162*.

God didn't *send* the unfaithful angels to hell, as if he enjoyed seeing them go there. Rather, the unfaithful angels freely *chose* to go to hell, a place of total separation from God. Simply put, the unfaithful angels did not want to live with God.

The angels who freely chose to remain faithful to God were led by Michael. God honored their choice, and they took their place in heaven for all eternity. The story of the faithful and unfaithful angels is found in Revelation 12:7–9.

35

Explain that angels are not disembodied personal souls. Even though a personal soul is spiritual, it is made to inform a body. There is a sense in which a personal soul without a body is incomplete. On the other hand, angels are complete in and of themselves. They are purely spiritual beings. The angels were never meant to have bodies.

Have one of the students read Luke 1:5–13 to the class. Gabriel appeared to have a body so that he could be seen by Zechariah. In reality he had no body.

Have the students read and discuss the bottom of textbook page 35.

Explain that it is interesting to note that the angels were created with all the knowledge that they ever will possess. Also, angels are purely spiritual beings and exist outside of time. Therefore, once an angel makes a choice, that choice is permanent. That is why the faithful angels will never leave heaven, and the unfaithful angels will never leave hell.



Learn more by reading YOUCAT 161–62 as a class.

Application

Have a student read Revelation 12:7–9, regarding the faithful and unfaithful angels, to the class.

36

UNIT 3: CREATION

Have the students complete the exercise on page 36 in the textbook.

UNIT 3: CREATION

Angels in the Bible

The works of God's messengers, his angels, appear many times throughout the Old and New Testaments of the Bible. Look up the following Bible passages and then answer the questions.

1. Genesis 16:7-13
this passage?
Abraham

2. Genesis 22:1-18
in
Jacob

3. Exodus 3:1-10
people
To see
to the
is in

4. Tobit 12:1-23
of Raphael

5. Psalm 104:1-4
of
birth
"Hallelujah"
at do

6. Psalm 138:1-8
To glorify

7. Daniel 9:20-27
to Daniel
Gabriel

8. Daniel 10:4-21
of another
chief angel
Michael
of
and
?
?
?

36

Angels in the Bible

Have the students complete the review questions on textbook pages 37–38. Answers can be used to generate additional classroom discussion.

UNIT 3: CREATION

Review Questions

1. Why can we say that angels are persons?
Answer Key blocked out for online posting

2.

3.

4.

5.

6.

7.

37

UNIT 3: CREATION

UNIT 3: CREATION

Review Questions (continued)

8. What do we call the place of total separation from God?

Hell.

9. Who is the leader of the faithful angels?

Michael.

10. In what book of the Bible is the story of the faithful angels found?

The Book of Revelation.

Celebration

Gather the students in the sacred space and pray together the Prayer to Saint Michael (found on page 387 of the textbook). Begin and end with the Sign of the Cross.

LESSON 12: THE MISSION OF THE FAITHFUL ANGELS

Preparation

Gather in the sacred space and pray the Guardian Angel Prayer (found on page 387 of the textbook), beginning and ending with the Sign of the Cross.

Proclamation

Faithful angels have a mission from God.

Lesson Objectives

1. To learn that the faithful angels praise God in heaven and act as God's messengers and our guardians.
2. To review that the faithful angels help us on our way to heaven, but the unfaithful angels try to tempt us away from God.

UNIT 3: CREATION

Explanation

Have the students read and discuss the text before the *YOUCAT* reference on textbook page 38.

LESSON 12: THE MISSION OF THE FAITHFUL ANGELS

The faithful angels have a threefold mission. The angels praise God in heaven. During the Mass, we join our voices to those of the angels in heaven as they praise God. We say or sing, “Holy, holy, holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest”. “With all the warriors of the heavenly army we sing a hymn of glory to the Lord. . . . We eagerly await the Savior, our Lord Jesus Christ, until he, our life shall appear and we too will appear with him in glory” (CCC 1090).⁸



★ Learn more by reading *YOUCAT* 55.

In addition to praising God in heaven, the angels are messengers from God to us, and they are our guardians. There are many instances in the Bible when God sent angels to carry his message to people. In fact, the word “angel” means “messenger”. (To signify that angels travel between God and us, artists sometimes depict angels with wings.)

38

★ Learn more by reading *YOUCAT* 55 as a class.

Have the students read and discuss the bottom of textbook page 38 and page 39.

Have one of the students read *Psalm 91:11* to the class.

UNIT 3: CREATION

Read the following passages from the Bible and summarize the message carried by God’s messenger.

- Tobit 6:8 God has a healing for Tobit’s blindness.
- Luke 1:26–38 The details of Jesus’ conception and birth—Jesus will be God and man and his conception will be by the Holy Spirit; and that Elizabeth was pregnant.
- Matthew 2:13–25 That Joseph should take Mary and Jesus to Egypt.

As our guardians, the angels encourage us to love God and others. Angels encourage us to act as persons created in the image of God. Even though guardian angels are primarily concerned with helping us act as persons created in the image of God and someday reach heaven, they may sometimes protect us from physical harm. **Read Psalm 91:11** to discover how God protects someone who trusts in him.

There is even a special feast day on which we honor our guardian angels. It is October 2. The Prayer over the Gifts for that day is, “Father, accept the gifts we bring you in honor of your holy angels. Under their constant care, keep us free from danger in this life and bring us to the joy of eternal life, where Jesus is Lord for ever and ever.”

Whereas the faithful angels help us on our way to heaven, the unfaithful angels try to tempt us away from God. Because he is an angel, Satan is very powerful, and his temptations can seem very appealing.

Temptation from Satan has been part of human life from the beginning of creation. It was Satan in the form of a serpent who tempted Adam and Eve in the Garden of Eden. **Read Genesis 3:1–7.** It was also Satan who tempted our Lord in the desert at the beginning of his public ministry. **Read Matthew 4:1–11.** Adam and Eve fell to Satan’s temptation, but Jesus did not.

We should try to imitate Jesus and refuse to be led astray by Satan. In resisting Satan, we should remember that Satan can never force us to sin and that we are not alone in our resistance to him. God is but a prayer away, and so are the guardian angels. No one, not even Satan himself, is more powerful than God. If we give ourselves to God in time of temptation, we have nothing to fear. *The Liturgy of the Hours* contains a prayer to God the Father, asking him to send an angel to help us resist Satan: “Send Michael, the prince of the heavenly host, to the aid of your people, may he defend them against Satan and his angels on the day of battle.”⁹

As we have learned, God, in creating the “visible” and “invisible”, placed an order among his creations. God’s creation is not a random act. Everything has its place in God’s panorama of created beauty, from the simplest “visible” object to each magnificent “invisible” angel.

39

UNIT 3: CREATION

Application

Have one or several students read the passages from *Genesis 3:1–7* and *Matthew 4:1–11* to the class. Note that Jesus was tempted to sin, but he did not sin. Temptations, therefore, are not sins. No matter how strong a temptation is, it is never a sin. In fact, when we resist temptation (with God’s help), we grow in holiness or likeness to God.

Have the students complete the Hail Mary exercise on textbook page 40.

UNIT 3: CREATION

The Hail Mary

1. The Hail Mary is a traditional prayer based on Scripture. Read Luke 1:28–31 and write the words that the angel spoke to Mary.

2. Write the words of the Hail Mary prayer.

3. Write the words of the Hail Mary prayer.

4. Write the words of the Hail Mary prayer.

5. Write the words of the Hail Mary prayer.

6. Write the words of the Hail Mary prayer.

40

Answer Key blocked out for online posting

have
son,
n and
esus.
eath.

UNIT 3: CREATION

Have the students complete the review questions on textbook pages 41–42. Answers can be used to generate additional classroom discussion.

UNIT 3: CREATION

Review Questions

1. What are the three missions or duties of the faithful angels?
Answer Key blocked out for online posting

2.

3.

4.

5.

6.

41

UNIT 3: CREATION

Review Questions (continued)

7. Can Satan ever force us to sin?
Answer Key blocked out for online posting

8.

42

UNIT 3: CREATION

Celebration

Gather in the sacred space and pray together the Saint Michael Prayer (found on page 387 of the textbook), beginning and ending with the Sign of the Cross.

Family Note

Make copies of the Unit 3 family note (in the appendix) and send it home for students to discuss with their parents.

Assessment

Make copies of the Unit 3 Assessment (in the appendix) and have students either take it as a test or work together in groups to answer the questions. After corrections are made, tests should be taken home and discussed with parents.

Name: _____ Date: _____

Unit 3 Assessment—Creation

Matching

Match each word with its corresponding definition or explanation.

Answer Key blocked out for online posting

