

Contents

| | |
|--|-----|
| ■ Our Mission to Divine Pedagogy | iv |
| ■ Introduction to <i>Jesus Christ: Source of Our Salvation</i> | 1 |
| ■ 1 God's Good Creation: The Beginning of Salvation History | 14 |
| ■ 2 The Fall and the Promise of a Savior | 42 |
| ■ 3 The Coming of the Messiah | 70 |
| ■ 4 The Ministry and Message of Jesus Christ | 98 |
| ■ 5 The Passion and Death of Jesus Christ | 126 |
| ■ 6 The Resurrection of Jesus Christ | 152 |
| ■ 7 Redemption through the Paschal Mystery | 178 |
| ■ 8 Living the Paschal Mystery: A Call to Holiness | 206 |
| ■ 9 Discipleship: Following in the Footsteps of Jesus | 232 |
| ■ 10 Prayer in the Life of a Disciple of Jesus Christ | 262 |
| ■ Appendix | 291 |
| ■ Reproducible Pages | 293 |

Assessing on the Religious Experience of Students of High School Age

Assessing on the religious experience of students of high school age is a complex task. The purpose of this document is to provide a framework for assessing on the religious experience of students of high school age. The purpose of this document is to provide a framework for assessing on the religious experience of students of high school age. The purpose of this document is to provide a framework for assessing on the religious experience of students of high school age.

High school theology teachers know only too well how difficult it is to evangelize and catechize teenagers in a culture that is heavily dominated by popular media and developing technology. Additionally, the family structure of students in Catholic high schools is different from earlier ones. Religion teachers cannot assume that all of the students' parents accept what the Church teaches or that the students even practice the faith. This course introduces an introductory course on Jesus and the Bible by offering a dozen brief, self-paced lessons. Each lesson includes a personal relationship with a living Lord. As students learn to know Jesus, they will be able to understand how Jesus became himself and how humans respond to the Resurrection with faith. It teaches that we begin in the faith of God's Revelation,

Chapter 2: The Fall and the Promise of a Savior

Introduction

*Music can noble hints impart,
Engender fury, kindle love,
With unsuspected eloquence can move,
And manage all the man with secret art.*

—Joseph Addison


In the movies, the background music alerts us when something dire is about to take place. If you were making a movie of the Book of Genesis, the very first sentence of Genesis 3 would signal a sinister shift in tone. Check it out: “Now the serpent was the most cunning of all the animals that the Lord God had made.” The major key modulates to minor key, forewarning us that “something wicked this way comes.” And just as the creation stories ring with harmony—between humankind and God, with creation, and with one another—the stories that follow ring with discord and dissonance.

In the story of the Fall, the students see how our first parents’ free choice resulted in the loss of Original Holiness and Justice. This Original Sin stripped them of their divine birthright and replaced it with a state of disharmony, suffering, death, and sinfulness into which all future generations would be born. Even so, there is good news among all the bad. The students discover that although Adam and Eve turned their backs on God, God would not do likewise. Rather, God promises to send a savior—a *New Adam*—who will restore our birthright by reconciling us to God, to one another, and to all creation as well.

The next stories in Genesis present a clear depiction of the effects of sin. The dispute between Adam and Eve’s children, Cain and Abel, reveals the depth of the effects of Original Sin. Brother turns against brother. Jealousy morphs into murder. God marks the murderer but does not turn away. Sin continues to overcome the human race and God decides to cleanse the world by flooding the earth. He remains faithful to Noah and his descendants and promises never to flood the earth again. Yet, humankind continues to sin. The story of the Tower of Babel reprises the story of humans choosing self over God. Communication breaks down exacerbating even further the alienation and separation that is sin. Still, God refuses to abandon humankind. He will continue to make covenants with his people.

The students investigate the divine covenants with Abraham, Moses, and David. They discover how God promises faithful and obedient Abraham a future that includes a nation of descendants, a blessed name, and the assurance that all the earth will be blessed through him. Through Moses, God creates a *people*, rescues them from slavery, and establishes a covenant that offers value-laden guidelines for living in harmony once again with God, with one another, and with all creation. Finally, in the covenant with King David, the students learn how God promises him a descendant who will be a Messiah for all humankind.

Although God does not turn away from his people, the people continue to turn away from God. So, the Father sends prophets to warn the people to turn back to him, to honor his covenants. The students look at the prophecies of Amos, Jeremiah, Ezekiel, and Isaiah. In Amos they hear a powerful voice for social justice. In Jeremiah, they discover the promise of a new and very personal covenant with God. In Ezekiel, they visit a vision filled with a new in-spiration, a divine re-creating breath. In Isaiah, they meet a servant whose suffering will save us all. In all the prophets, they encounter a message that rebukes and reconciles, cautions, and comforts.



Chapter Objectives

To help the students:

- review their understanding of the purpose of myth in the Scriptures.
- recognize that a historical event lies behind the story of the Fall.
- examine Original Sin and its consequences.
- examine the spread of sin as recorded in the stories of Cain and Abel, the Flood, and the Tower of Babel.
- appreciate how God remained faithful even in times of sin.
- understand and appreciate the meaning and impact of the Old Testament covenants.
- discover the role of the biblical prophets.
- investigate the Servant Songs of Deutero-Isaiah.

Finally, the chapter concludes with an abbreviated history of the Hebrew people as they suffered and survived under the rule of mightier nations. This was a people longing for Salvation, for the fulfillment of the covenants, for the coming of a Messiah. This was a people listening for the background music to change. And that change was coming *prestissimo*.

Advance Preparations

Prepare or have on hand:

For Lesson 1

- Corrected copies of the Chapter 1 Test
- Bibles
- A recording of Joni Mitchell's song "Big Yellow Taxi" and player (optional)
- Construction paper

For Lesson 2

- Bibles
- Copies of Chapter 2, Handout 1, "The Exultet"
- Copies of recent newspapers and/or news magazines, scissors, glue, art paper

For Lesson 3

- Bibles

For Lesson 4

- Bibles

For Lesson 5

- Bibles
- A recording of the spiritual "Dry Bones" and player (optional)
- Copies of Chapter 2, Handout 2, "Prophetic Voices"
- Copies of Chapter 2, Handout 3, "Isaiah x 3"

For the Chapter 2 Review Lesson

- Equipment necessary for students to make PowerPoint presentations
- A recording and a player for a song of repentance and reconciliation: e.g., "Healer of Our Every Ill" (Haugen, GIA)

For the Chapter 2 Test Lesson

- Copies of the Chapter 2 Test (starting on page 291 of the TWE and also online at www.avemariapress.com)

Chapter 2 Handouts

- Handout 1, The Exultet—The students examine the Exultet to discover how the prayer describes Jesus as the new Adam.
- Handout 2, Prophetic Voices—The students read the prophets and write their own prophetic message.
- Handout 3, Isaiah x 3—The students examine the three-part Book of the Prophet Isaiah and discover how the Fourth Servant Song refers to Jesus.

Chapter 2: The Fall and the Promise of a Savior—Lesson 1

Bell Ringers

- Distribute the corrected Chapter 1 Test. Go over the test with the students, using it as a means to review the previous chapter. Address any remaining questions or concerns the students may have.
- Write the word **myth** on the board. Take a few moments to review the students' understanding of the term. See to it that the students recognize that a myth is a story whose main purpose is to express a great spiritual truth or insight into reality. Emphasize that while myth is truth, it grapples with the reality in a *story* rather than with a schematic proposition; myth addresses questions about the *meaning* of events that are part of the human experience.
- Explain that the two creation myths of Genesis speak to the following crucial questions—write on the board:
 - How did everything come to be?
 - Who are we?
- Invite the students to respond to the two questions. Look for the following understandings:
 - *Everything came to be through the action of a compassionate, loving, and self-existent being (God) who existed before the material universe and is distinct from it.*
 - *Fashioned in God's image, human beings are the pinnacles and stewards of creation, called to share in God's creative act.*

Teaching Approaches

Creation and De-creation (pages 30-32)

- Have the students read Genesis 3:1–13 on their own. While the students are reading, write the following on the board: **Why is there evil in God's good world?** When the students finish reading, ask them to answer the question. Point out that the mythic story of the Fall is the Genesis response to this crucial question, a question they will investigate further in this chapter. Challenge the students to think deeply about this question. Discuss what this makes them think about God. Conclude the discussion by offering the following quotations:

30

Jesus Christ: Source of Our Salvation

Creation and De-creation

An anonymous satirical poem titled "De-creation" graphically contradicts the beautiful creation accounts in the Book of Genesis by showing how sin is destroying the world:

In the beginning was the earth,
and the earth was beautiful.
But the people on the earth said,
"Let us build skyscrapers and
expressways."
So they paved the earth with concrete and
said, "It is good!"
On the second day,
the people looked at the rivers and said,
"Let us dump our sewage into the waters."
So they filled the waters with sludge
and said, "It is good!"
On the third day,
the people looked at the forest and said,
"Let us cut down the trees
and build things."
So they leveled the forests
and said, "It is good!"
On the fourth day,
the people saw the animals and said,
"Let us kill them for sport and money."
So they destroyed the animals
and said, "It is good!"
On the fifth day,
the people felt the cool breeze and said,
"Let us burn our garbage
and let the breeze blow it away."
So they filled the air with carbon
and said, "It is good!"
On the sixth day,
the people saw other nations on earth and
said,
"Let us build missiles
in case misunderstandings arise."
So they filled the land with missile sites
and said, "It is good!"
On the seventh day,



the earth was quiet and deathly silent,
for the people were no more.
And it was good!

This poem is a sad, if not accurate, view of creation today. "De-creation" takes place because human beings have turned from God and put their own self interests above those of their Creator, other humans, and the beautiful world God has entrusted to us. De-creation takes place because of human pride and sin, causing alienation from self, others, God, and creation itself. It all started with the Original Sin of Adam and Eve described in Genesis 3:1–24. However, God never abandoned sinful humanity. From the beginning, God promised a Savior, a Redeemer, who would make all things new. In the midst of the story of the fall of humanity, God

Lesson 1 Objectives

The students will:

- review Chapter 1.
- review their understanding of the purpose of myth in the Scriptures.
- recognize Original Sin and its consequences.

Lesson 1 Preview

This lesson introduces the students to the biblical story of the Fall and to the concept of Original Sin and its consequences. To help the students understand the material in this chapter, be sure to lay the groundwork by re-emphasizing the meaning and purpose of myth and mythic language.

The Fall and the Promise of a Savior

31

promised that he would “strike” at the tempter from then on. Likewise, the prophet Isaiah told the Chosen People to remain hopeful. Why? Because the Lord is coming. He will make all things new:

Say to those whose hearts are frightened:
Be strong, fear not!
Here is your God,
he comes with vindication;
With divine recompense
he comes to save you.
Then will the eyes of the blind be opened,
the ears of the deaf be cleared;
Then will the lame leap like a stag,

then the tongue of the dumb will sing.
Streams will burst forth in the desert,
and rivers in the steppe.

The burning sands will become pools,
and the thirsty ground,
springs of water. . . .
(Is 35:4–7)

The topic of this chapter is Original Sin and its consequences for human beings. From there it reminds us how God did not abandon sinful humans but rather entered into covenants with them and promised to redeem them by sending a Savior. Ultimately, this is what God did: he sent us his own Son in whom he has established his covenant forever.

Original Sin

The fallen state of human nature into which all generations of people are born. Christ Jesus came to save us from Original Sin.

• The Root of All Sin

The *Catechism of the Catholic Church* reminds us that sin leads to more sin that “results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus sin tends to reproduce itself and reinforce itself, but it cannot destroy the moral sense at its root” (CCC, 1865). The *Catechism* goes on to list the seven capital sins, that is, sins that are at the root of all other sins and vices (bad habits). For each capital sin (listed below), write a corresponding virtue (good habit). For example, diligence and hard work counteract sloth. Be as specific as you can with each example.

- *Pride*: inordinate self-esteem
- *Avarice*: greed; inordinate love of earthly things
- *Envy*: sadness at another’s success
- *Rage*: anger or emotional violence
- *Lust*: disordered sexual desire
- *Glouttony*: excessive preoccupations over food or drink
- *Sloth*: laziness in regard to one’s responsibilities

Assignment

Which capital sin seems to be the biggest problem in your life right now? Write of something you can do in the next week to counteract it by practicing one of the virtues.

Lesson 1 Homework

1. Tell the students to turn to Ongoing Assignments on pages 52–53. Have the students choose any three of the listed assignments to complete prior to the conclusion of this chapter. Tell them the assignments are due on the day they gather for their chapter review.
2. Have the students read, “Was Original Sin a Historical Event?” (pages 32–38) in preparation for their next session.

- “God permits evil, in order to draw forth something greater, even after sin.”—St. Thomas Aquinas (CCC, 412)
- “I sought whence evil comes and there was no solution”—St. Augustine (CCC, 385)

- If possible, play a recording of Joni Mitchell’s song “Big Yellow Taxi” (also covered by the group Counting Crows under the title “They Paved Paradise”). If you’re unable to get a recording, read, distribute, or write the following lyrics on the board:

They paved paradise
And put up a parking lot
With a pink hotel, a boutique
And a swinging hot spot.
Don’t it always seem to go
That you don’t know what you’ve got
Till it’s gone?
They paved paradise
And put up a parking lot.

- Call on different students to read aloud the poem “De-creation” (page 30). Point out that each “day” speaks to a result of human sinfulness.
- Divide the students into six small groups. Assign to each group one of the days of De-creation. Direct each group to respond to two questions regarding its day. Tell the students that for each question they should offer as many answers/solutions as they can.

- Group 1: Why should we be alarmed over urban sprawl?
What can we do to reduce urban sprawl?
- Group 2: Why should we be concerned about water pollution?
What can we do to keep our waters clean?
- Group 3: Why should we protect the forests?
What can we do to protect the forests?
- Group 4: Why should we strive to preserve wildlife?
What can we do to preserve wildlife?
- Group 5: Why should we keep air pure?
What can we do to keep air pure?
- Group 6: Why should we worry about nuclear proliferation?
What can we do to stop nuclear proliferation?
- Have each group write its ideas on a sheet of construction paper. Then have the groups present their ideas to the class. Post the sheets in the classroom. Have the entire class decide on the most convincing reasons to protect the earth and the best ways to

accomplish what they propose. Encourage specificity. Finally, note how the responses and ideas speak to our role as stewards of creation.

- Write the term **Original Sin** on the board. Point out its definition in the text (page 31). Remind the students that Original Sin often refers to a historical event represented by the sin of Adam and Eve, who abused the freedom God gave them by choosing to follow their own wills, not God's. Explain that this chapter will delve into the meaning and consequences of this first sin as well as God's refusal to abandon us to sin's effects.

The Effects of Original Sin (page 32)

- Have the students turn to the text section "The Effects of Original Sin" on page 32. Review the terms Original Holiness and Original Justice. Make certain the students understand that these terms refer to the state of perfection in which God created human beings so that they might share in God's life, experiencing harmony within themselves, with others, and with all of creation (Original Holiness) and not suffer pain or death (Original Justice).
- Note some of the effects of Original Sin listed in the text (page 32). Tell the students they will further investigate these effects and others in their next lesson.
- Note how sin is that which *alienates* and *separates*. Stress that Original Sin alienated/separated human beings:

For Reflection

How would you define "de-creation"?

The Effects of Original Sin

Genesis 3 describes Original Sin and its effects. From it, we learn important truths about the human condition. Recall that God created us good from the start; we were meant to be happy. Adam and Eve enjoyed Original Holiness and Original Justice with God. The grace of original holiness meant human beings were created to share in God's own life. Adam and Eve were meant to be in friendship with God, living in harmony with him, with each other, and with all other creatures. Being in the state of original justice meant that humans would not die or experience suffering or pain.

After losing the state of Original Holiness and Original Justice, human beings suffer many effects of the loss. Women now suffer the pains of childbirth, men (and women) do back-breaking work to eke out a living, rakishness causes shame, and death is the fate of humans. All of these sad outcomes are the result of Original Sin. By disobeying God's commands, the first humans chose themselves and their own wills rather than submit themselves to the will of a loving God. Friendship with God required them to respond to him. By asserting their own will instead of responding to the Lord in friendship and obedience, Adam and Eve sinned: "Sin is an abuse of the freedom that God gives to created persons so that they are capable of loving him and loving one another" (CCC, 387).



Was Original Sin a Historical Event?

Did the Fall of Adam and Eve take place as depicted in Genesis 3? The *Catechism of the Catholic Church* teaches:

The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents. (CCC, 390)

We are not required to interpret the story about the Fall of Adam and Eve in Genesis in a literal way, but we must believe that there was a real historical event behind it. After all, where did sin and evil come from? God, who is all-good, cannot be the source of sin. Yet, human wickedness, moral evil,

Extending the Lesson

Myth-Making

Help the students better their understanding of how myth addresses questions about the *meaning* of events that are part of the human experience. Invite them to create a myth of their own. Have the students form small groups, and then lead them through the following procedure:

- Develop a statement of a problem or a question from their life experience (e.g., Why do hurricanes happen? Why can't parents understand what their kids are saying? What's the deal with acne?)
- Brainstorm the setting, characters, and a storyline that will explain the question or statement.
- Write, illustrate, or present (act out) the myth.

For Earth's Sake

Have the students investigate the website for Earth Protect (www.earthprotect.com), an overall social networking environmental website that allows users to upload and download videos and films on environmental issues and solutions. Earth Protect's goal is to help people and organizations worldwide become aware, informed, committed, and empowered to take action to protect the earth and achieve a sustainable and healthy environment.

and sin are here. The great Catholic writer, G. K. Chesterton, said that you could prove the truth of the doctrine of Original Sin by simply reading the daily newspaper. Sin is part of the human condition from the beginning. "Sin is present in human history; any attempt to ignore it or to give this dark reality other names would be futile" (CCC, 386).

As Divine Revelation unfolded throughout history, it reached its fulfillment in the Life, Death, and Resurrection of Jesus Christ. Only then could God's People understand the full meaning of Original Sin.

[T]his story's ultimate meaning . . . is revealed only in the light of the death and Resurrection of Jesus Christ. We must know Christ as the source of grace in order to know Adam as the source of sin. (CCC, 388)

Temptation Leads to Original Sin

Temptation is defined as "an attraction, either outside oneself or from within, to act contrary to right reason and the commandments of God." Genesis uses the symbol of the serpent to tell us about the seductive influence of a fallen angel who tempted Adam and Eve to choose themselves over their God. This fallen angel is known as Satan. Like all angels, Satan and other demons were created good by a loving God. They became evil by their own design by making a free choice. They:

radically and irrevocably rejected God and his reign. We find a reflection of that rebellion in the tempter's words to our first parents: "You will be like God." The devil "has sinned from the beginning"; he is "liar and the father of lies." (CCC, 392)

Satan, in the guise of a serpent, did great harm by seducing and tempting Adam and Eve. Created good in God's image and likeness, man was deceived into letting his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of. All subsequent sin would be disobedience toward God and lack of trust in his goodness (CCC, 397).

Genesis 2:16–17 mentions the tree of knowledge of good and evil and God's command not to eat its fruit on pain of death. The serpent distorted the truth and deceived Adam and Eve. He promised that if they ate of the forbidden fruit, they would be like God. The forbidden fruit symbolizes knowledge only God should have—the knowledge of good and evil. Through their own willful choice, both by disobeying and defying God, Adam and Eve tried to make themselves gods. They sinned by preferring themselves to God. In so doing, they scorned God and did not recognize that they were creatures. They wanted to be like God but not in accord with his own plans for them (CCC, 398).



Satan
A fallen angel or the devil, the Evil One (CCC, 391, 395, 2851).

- from God
- from one another
- from themselves
- from all the rest of creation

- Tell the students that this alienation caused a gap that could be closed only by God. Only the God who made all things could make all things anew. Have the students turn back to page 31 in their text and read the passage quoted from the Book of Isaiah (Is 35:4–7). Tell the students that these inspired and inspiring words speak of re-creation, re-generation, reconciliation, and restoration to Original Holiness and Justice.
- Move on to the opening activity "The Root of All Sin" on page 31. Read aloud the quotation from the *Catechism*, 1865. Use a metaphor or simile to help the students better understand what the *Catechism* is saying. For example, tell them that sin is like an oil slick that oozes and spreads, polluting all it touches.
- Go on to have the students read Proverbs 6:16–19 in their Bibles. Then point out the list of the seven capital sins on page 31. Explain that these sins are based in part on the passage from Proverbs.
- Have the students work in pairs to write the antithesis of each sin. Afterward, share responses. Look for opposites similar to the following:
 - Pride: humility/modesty/meekness
 - Avarice: generosity/charity/liberality
 - Envy: kindness/gratitude/brotherly love

Extending the Lesson

Just for Fun—"The Seven Deadly Virtues"

Have the students listen to a recording of the song "The Seven Deadly Virtues," from the musical *Camelot* by Lerner and Loewe and sung by the villain Mordred. You may be able to find a version of the song on YouTube. Ask students to share what they know about Camelot, King Arthur, and Mordred. Distribute the lyrics to the students and discuss the meaning of the words after you listen to the song. The lyrics are as follows:

The seven deadly virtues, those ghastly little traps.
Oh no, my liege, they were not meant for me
Those seven deadly virtues were made for other chaps
Who love a life of failure and ennui.
Take courage—now there's a sport
An invitation to the state of rigor mort
And purity—a noble yen
And very restful every now and then.
I find humility means to be hurt
It's not the earth the meek inherit, it's the dirt.
Honesty is fatal, it should be taboo,

Diligence—a fate I would hate.
If charity means giving, I give it to you,
And fidelity is only for your mate.
You'll never find a virtue unstating my quo or making my
Beelzebub burst.
Let others take the high road, I will take the low.
I cannot wait to rush in where angels fear to go.
With all those seven deadly virtues free and happy little me has
not been cursed.

- Wrath: serenity/compassion/patience
 - Lust: chastity/purity/wholesomeness
 - Gluttony: temperance/moderation/self-control
 - Sloth: diligence/zeal/persistence
- Before dismissing the students, allow time for them to journal their response to the Assignment on page 31.

Chapter 2: The Fall and the Promise of a Savior—Lesson 2

Bell Ringers

- To review what the students learned about sin and its pervasiveness in the last lesson (see “The Root of All Sin” on page 31), help them recall the simile of the spreading oil slick that surrounds and defiles all it touches. Explain that the polluting and pervasive nature of sin is explained in the doctrine of Original Sin.
- Tell the students that perhaps no Christian doctrine is more controversial or more consequential than that of Original Sin. Then write the following question on the board: **Original Sin—Are we bad to the bone?** Allow the students to respond.
- Go on to remind the students that the Church teaches that because of Original Sin, all human beings inherit the sinful tendencies and structures passed on to us by

34 Jesus Christ: Source of Our Salvation



Consequences of Original Sin

The sin of Adam and Eve did in fact bring them new knowledge, namely the knowledge of shame and guilt. They realized they were naked and sewed fig leaves together to make loincloths to cover their nakedness. This action symbolized how their sin caused alienation between them. More importantly, their sin led to their alienation from God, the loss of Original Holiness. They tried to hide from God because they were “afraid of the God of whom they have conceived a distorted image—that of a God jealous of his prerogatives” (CCC, 299).

The Vatican author uses intimate language when talking about the Lord God who walks in the Garden looking for the man and the woman “in the breezy time of the day” (Gn 3:8). When questioned about why he ate the forbidden fruit, Adam blamed Eve. When Eve was questioned, she also made an excuse for her behavior: “The serpent tricked me into it, so I ate it!” (Gn 3:13). Blaming and making excuses does not negate what Adam and Eve really did—freely and defiantly choosing to transgress God’s command.

The Catechism lists the following outcomes that resulted from the Original Sin:

The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul’s spiritual faculties over the body is shattered; the

union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination (Gn 3:7–16). Harmony with creation is broken: visible creation has become alien and hostile to man (Gn 3:17, 19). Because of man, creation is now subject “to its bondage to decay” (Rom 8:21). Finally, the consequence explicitly foretold for this disobedience will come true.... Death makes its entrance into human history (Rom 5:12) (CCC, 400).

All humans are implicated in the sin of Adam and Eve. Through Original Sin, we have inherited a fallen human nature, are deprived of Original Holiness and Original Justice, and are subject to death. St. Paul taught that, “through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned” (Rom 5:12).

Exactly how does Original Sin affect all of humanity? St. Thomas Aquinas observed that the human race is in Adam “as one body of one man.” There is a unity of the human race that results in our sharing in Adam’s sin, just as we all share in Christ’s Salvation. The transmission of Original Sin is fundamentally a mystery, but Divine Revelation does make it clear that Original Holiness and Original Justice was given to Adam not only for himself but also for all humans to follow. By giving into temptation, Adam and Eve committed a *personal*

Protoevangelium
A term that means “the first gospel,” which is found in Genesis 3:15, when God revealed he would send a Savior to redeem the world from its sin.

New Adam
Announced in the Protoevangelium, a name for Jesus Christ who through his obedience in Life and Death makes atonement for the disobedience of Adam.



For Enrichment

The following quotations are taken from the United States Conference of Catholic Bishops’ statements on the environment. Read the quotations as a class and discuss their implications for everyday life.

All people on this globe share a common ecological environment that is under increasing pressure. Depletion of soil, water and other natural resources endangers the future. Pollution of air and water threatens the delicate balance of the biosphere on which future generations will depend. The resources of the earth have been created by God for the benefit of all, and we who are alive today hold them in trust. This is a challenge to develop a new ecological ethic that will help shape a future that is both just and sustainable.

Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the US Economy

At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God’s creation and the one human family. It is about protecting both ‘the human environment’ and the natural environment.

Global Climate Change: A Plea for Dialogue, Prudence and the Common Good

The Fall and the Promise of a Savior 35



This personal sin of theirs “affected the human nature that they would then transmit in a fallen state” (CCC, 404). The wounded human nature is passed on through propagation to all succeeding generations. We are deprived of Original Holiness and Original Justice, lost by the sin of our first parents. The Catechism teaches that Original Sin is “contracted” and not “committed”—a state and not an act” (CCC, 404).

Adam and Eve’s sin did not totally corrupt human nature. However, it weakened it. This means that we are subject to the temptations of Satan. Our wounded human nature also subjects us to ignorance, suffering, and death. Moreover, it inclines us to sin, a condition known as concupiscence. St. Paul laments this condition well when he wrote, “What I do, I do not understand. For I do not do what I want, but I do what I hate” (Rom 7:15).

The effects of Original Sin are obvious to anyone who has eyes to see. Think of all the problems that exist in the world: greed that leads to exploitation of the poor and destruction of the environment;

Wars in which nations are bent on destroying other nations; abortions that snuff out the lives of innocent children; prejudice that denies people basic human rights; marital discord that leads to broken families; lust that results in sexual perversion and life-threatening diseases; the list is truly endless. Something is wrong with human nature. Things were not meant to be this way. Human beings are seriously wounded and in need of help.

The Protoevangelium

God did not abandon Adam and Eve and their descendants after the Original Sin. Immediately after Adam and Eve offered their excuses for their disobedience, the Lord God revealed his plan of Salvation. This plan would conquer evil and death, restore humanity from the Fall, and bring into harmony once again all relationships, especially the relationship between humans and their loving God.

The announcement of God’s plan of Salvation appears in Genesis 3:15. God speaks to the serpent (Satan), who had deceived Adam and Eve and led them into sin:

I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel. (Gen 3:15)

This verse is known as the Protoevangelium (translated “first gospel”). It predicts a future Messiah and Redeemer, a battle between the serpent and the woman, and a final victory of a descendant of hers. Christian Tradition sees in this passage the announcement of the New Adam. The New Testament tells us “the Son of God was revealed to destroy the works of the devil” (1 Jn 3:8). Jesus Christ did this by “becoming obedient unto death, even death on a cross.” His obedience made up in a superabundant way for Adam’s disobedience. Church Fathers have identified the woman in this passage as the Blessed Mother, the new Eve. Her offspring, of course, is Jesus Christ.

previous generations, beginning with our first parents. Because we’re *born* into sin, we must be *re-born*. This we cannot do on our own. God must come and restore us into new life through his Son and his sacraments. Put simply, Original Sin tells us: “We’re broken. We need fixing. We can’t do it ourselves.”

Teaching Approaches

Was Original Sin a Historical Event? (pages 32-38)

- Point out that the Church holds that a *real historical event* lies behind the story of the Fall. Explain that this position is rooted both in Scripture and in Tradition.
 - Scripture—We know that the literary form of Genesis is a mythic story. That understanding does not, however, deny the intrinsic truth of a deliberate rebellion initiated at a specific time by the first human beings.
 - Tradition—The historical nature of Original Sin is an essential part of Church doctrine, because it defines the problem of evil as a specific willful rebellion against God. This rebellion resulted in separation and guilt. The action of God through the atoning work of Christ repairs this separation and washes away guilt.
- Ask one of the students to read aloud the last paragraph of the text section “Consequences of Original Sin,” including the passage from paragraph #388 of the *Catechism*. (See page 33.) Then distribute copies of Chapter 2, Handout 1, “The Exultet.” If the students are not familiar with it, explain that it is the great proclamation sung at the Easter Vigil. Go on to read and discuss the Exultet with the students, paying particular attention to the phrases that are printed in boldface italics. Ask:
 - What is the mood of the prayer?
 - What is being proclaimed? (*Jesus’ Resurrection and our Redemption*)
 - How does this proclamation relate to the celebration of Easter? (*It describes the night God freed us from sin.*)
 - To what does “Adam’s sin” refer? (*Original Sin*)
 - Why is Adam’s sin called a “happy fault”? (*As the Catechism states, without it, the “source of sin,” we would not know Christ, “the source of grace.”*)

Lesson 2 Objectives

The students will:

- recognize that a real historical event lies behind the story of the Fall.
- investigate the meaning and effects of Original Sin.
- represent the effects of Original Sin in today’s world.

Lesson 2 Preview

In this lesson the students examine the significance and consequences of Original Sin. Given the weight of this material and its importance for understanding the mission of Jesus, consider allowing more than one class period to cover the material.

- Call attention to the final highlighted phrases of the Exultet, beginning with “*the power of this holy night*” and ending with “*we are reconciled to God!*” Note carefully all that was lost due to Original Sin and all that was gained by Christ’s Resurrection.
- Take a moment to review again the students’ understanding of myth. It should be similar to this: Myth addresses questions about the *meaning* of events that are part of the human experience. Myth answers the question “Why?” and helps us to accept the world as we experience it.
- Have the students reread Genesis 3:1–7. Then ask:
 - What questions do you think this story answered for the people of Israel? (List all replies on the board—to be referred to later on—for example: *Why is there evil in God’s good world? Why do we do what is wrong? Why do we have to work so hard? Why do we have to die?*)
- Write the word **temptation** on the board. Challenge the students to come up with a definition of temptation—something similar to the following: *the inclination to do what we know is not right*. Then ask:
 - What is the agent of temptation in the Genesis story? (*the serpent*)
 - Of what/whom is the serpent symbolic? (*evil, the devil, Satan*)
 - Why do you think the biblical author chose a serpent to be the tempter? (*Both temptation and the serpent are fascinating, stealthy, artful, insinuating, scary, etc.* Note: *Explain that Israel’s pagan neighbors used serpents in worship, thus making the serpent the antithesis of the one true God.*)
- Take a few moments to further analyze the temptation story with the students.
 - Ask: What did the Serpent convince Eve to desire? (*To be like God*)
 - Genesis 3:4–5—Note how in her imagination, Eve sees God’s prohibition as God being selfish, not caring. Resenting the restriction, Eve grasps at what she thinks will make her like God.
 - Genesis 3:6–7—Ask, “What happened when Adam and Eve’s eyes were opened? (*They realized they were naked and they were ashamed. Now that they were deprived of Original Holiness, their vision was influenced by sin.*)

Jesus’ Death on the cross won for us Salvation and Redemption. It atoned for the Original Sin of Adam and Eve and all the sins people have committed down the centuries. Mary was the first person to benefit in a unique way from Christ’s victory over sin. She, the Mother of God, “was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life” (CCC, 411).

Christ’s Death is the source of our Salvation. St. Paul writes, “But God proves his love for us in that while we were still sinners Christ died for us” (Rom 5:8). Christ is God’s instrument for the great reversal. He is our Salvation: “For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous” (Rom 5:19). It is through

the Church that we receive the gift of Salvation. All Salvation comes through the Body of Christ, the Church, from Christ. As Christians, we enter into the life of Christ when we receive the Sacrament of Baptism. The water symbolizes death to an old life of sin, cleansing, and rebirth into a new life, the life of Christ. The Holy Spirit guides our new life in Christ.

God has raised us up through Jesus Christ—the Good News of Salvation History. “The doctrine of original sin is, so to speak, the ‘reverse side’ of the Good News that Jesus is the Savior of all men, that all need salvation and that salvation is offered to all through Christ” (CCC, 389). Good can come out of bad. Victory can be won out of defeat. No greater good and no greater victory could possibly happen to humanity than the coming of Jesus Christ, the Redeemer.

But why did God not prevent the first man from sinning? St. Leo the Great responds, “Christ’s inexpressible grace gave us blessings better than those the demon’s envy had taken away.” And St. Thomas Aquinas wrote, “There is nothing to prevent human nature’s being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good. Thus St. Paul says, ‘Where sin increased, grace abounded all the more’; and the Exultant sings, ‘O happy fault, . . . which gained for us so great a Redeemer!’” (CCC, 412)

The Protoevangelium is the first announcement of the Gospel of Jesus Christ. Reading the Old Testament in this way—discerning persons, events, or things that prefigure and serve as a prototype of the fulfillment of God’s plan in the Person of Christ—is known as *typology*. This type of reading of the Old Testament is practiced in many examples that will be introduced both in this chapter and in Chapter 3. However, for God’s plan to unfold, he first had to form a nation—Israel—from whom the Savior would be born. God entered into covenants with his



Origins of Names, Types of Sins

- Read Genesis 2:7 and Genesis 3:20 to guess the meanings of the names Adam and Eve. Then research to find out if you were right. Also, check the meaning of your baptismal name. Does the description fit your personality in any way? You may wish to check your middle name as well.
- There are several examples in the Old Testament of how the Chosen People “missed the mark” in keeping their covenant with God. The prophets had a special role in the history of the Chosen People to call people away from their sins. Speaking for God, they told of the offenses the people had committed. Read these four passages from the prophets Isaiah, Jeremiah, and Hosea and identify the sin that is being criticized: Isaiah 1:2; Jeremiah 2:29; Hosea 7:13; Hosea 8:1.



Lesson 2 Homework

1. Have the students journal their responses to the Reflection activity on page 37.
2. Direct the students to write their responses to the ten For Review questions on page 38.
3. Ask the students to read “God Remains Faithful in Times of Sin” (pages 38–41) in preparation for their next lesson.
4. Ask the students to finish their “Consequences Collage.”
5. Remind the students to continue to work on their chosen Ongoing Assignments (pages 52–53).

Damaging Effects of Original Sin

The effects of Original Sin are evident in today's world.

Every sinful act naturally leads to a repetition of itself.

"This results in perverse inclinations which cloud

conscience and corrupt the concrete judgment of

good and evil" (CCC, 1865). The evil of sin is

almost unimaginable. Sin is a very personal

act; however, we have a responsibility for

the sins committed by others when we

cooperate in them (see *Catechism of*

the Catholic Church, 1866).

Consider the true story of Megan Meier,

a thirteen-year-old girl from Missouri. Megan

was overweight, emotionally vulnerable, and

suffered with bouts of depression. She

had been friends with another girl through seventh grade, but eventually they broke off the

relationship, or so Megan thought.

Sometime after the relationship ended, a guy name Josh showed up on Megan's MySpace

page asking to be added as a friend. He began to chat with her, saying she was cute and saying

other nice things about her. This, of course, helped Megan's self-image. For a time, things went

well. But then Josh started to say he didn't want to be friends with Megan anymore. He claimed

that Megan talked behind the backs of her friends and that no one liked her. Obviously, Megan

was very upset by this turn of events. What could possibly have happened to bring this on?

Josh continued to send mean notes. Moreover, he had been sharing other nasty messages

with others online—messages that called Megan the most derogatory of names. Megan was de-

vastated, especially when one night Josh wrote that everyone hated her and the world would be

better off without her.

Tragically, Josh got his wish; later that night Megan hanged herself.

Weeks later the truth of the whole affair came out. There was never a "Josh." Lori Drew, the

forty-nine-year-old mother of Megan's ex-friend, was accused of fabricating Josh and creating a

false identity on MySpace in order to seek revenge on Megan for ending the friendship with her

daughter.

Reflection Questions

- How did this story make you feel?
- Where does such evil come from?
- Have you heard other examples like this?
- What should the law do about the parents?

Assignment

Research more about the life of Megan Meier. Use her life as an inspiration to find ways to eliminate cyberbullying among your peers. Propose a list of dos and don'ts for internet use that addresses this problem.



- Point to the students' answers you listed earlier on the board. Explain that the temptation story in Genesis responds to all these "Why?" questions by saying, "Because the first human couple sinned."
- Call attention to the word and definition of "temptation," written on the board. Then share with the students the following quip (attributed to Oscar Wilde): "I can resist anything but temptation." Ask:
 - Did the devil make Eve and Adam sin?
 - Can the devil make us sin?

Make sure the students realize that the answer to both questions is "No." Sin is a result of a freely made decision on our part, just as it was for Eve and Adam.

While the devil may tempt us to sin, if we give in to the temptation, the sin is ours. We can never say, "The devil made me do it." Ultimately, the responsibility for sin rests on us, as do its consequences.

- Have the students reread Genesis 3:7–24. Then ask, "How does the story show that the first couple loses its original unity, harmony, and wholeness after sinning?" (*Feeling shame, they cover their nakedness, and they hide themselves from God.*) Emphasize to the students that the first two consequences of sin related to the loss of Original Holiness are: alienation from themselves (they were no longer okay with themselves), and alienation from God (they were no longer at home in God's presence). Note, too, that when God seeks out the couple to give them the opportunity to own up to their sin, they play the blame game—Adam blames Eve, and Eve blames the serpent.
- Encourage the students to notice how Genesis 3:14–24 documents the nitty-gritty of the human condition:
 - broken relationships among people and between people and the rest of creation
 - pain and suffering
 - toil for survival (alienation from nature)
 - the inevitability of death
- Call attention to the third paragraph of the text section "Consequences of Original Sin" (on page 34). Point out in the text where the *Catechism* mentions these same consequences. If you wish, list them on the board.
- Note that these consequences speak quite clearly to the human condition into which we are born. Emphasize this point by creating a "Consequences Collage." Have copies of recent newspapers and/or news magazines available. Tell the students to find and cut out headlines or stories that they feel describe

Background Information

What about Limbo?

The Church sees Baptism as washing away the stain of Original Sin. "Limbo," which comes from the Latin word *limbus* meaning "hem," "border," or "edge," was the term used by medieval theologians to describe a state or place reserved for people (especially babies) who die unstained by personal sin but also unbaptized. While Limbo was never part of Church doctrine, and is not mentioned at all in the *Catechism of the Catholic Church*, the notion was, at last, formally dispensed with by the Church's International Theological commission in 2007 in its pronouncement "The Hope of Salvation for Infants who Die Without Being Baptized." (See www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20070419_un-baptised-infants_en.html.)

the consequences/effects of evil/sin in today's world and then to place them on a bulletin board. This project could also be assigned as homework.

- Direct the students to the feature “Damaging Effects of Original Sin” (page 37). Ask the students to relate the story of Megan Meir in their own words. Afterward, use the Reflection Questions on page 37 to discuss this sad account. Before moving on, note the Assignment on page 37. Have the students complete it as part of their homework
- Call attention back to the collage, pointing out how the first couple’s *personal* sin has affected all of humankind. That is, we all share in their fallen nature. Tell the students that the theologian Reinhold Niebuhr put it this way: “Original Sin is that thing about man which makes him capable of conceiving of his own perfection and incapable of achieving it.” Or, as mentioned above, “We’re broken. We need fixing. We can’t do it ourselves.”
- Have the students read Romans 6:23 from their Bibles: (“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”) Tell the students that while sin is our condition, death is not our lot. Then have them turn to the text section, “The Protoevangelium” (pages 35–38). Make sure they understand what *Protoevangelium* means (*first Gospel—first Good News*). Ask, “Why is this a fitting

people and never abandoned his promise to bring humanity a Savior, even though the people fell into their sins time and again.

For Review

1. What did it mean for Adam and Eve to have been created with Original Holiness and Original Justice?
2. Define Original Sin.
3. Define sin.
4. How was Adam and Eve’s sin also a personal sin?
5. How did Satan tempt Adam and Eve?
6. List three effects of Original Sin for Adam and Eve.
7. How does Original Sin affect all humans?
8. Define concupiscence.
9. What is the Protoevangelium?
10. Who are the woman and her offspring alluded to in Genesis 3:15?

For Reflection

- How has your personal sinfulness resulted from the abuse of freedom?
- Cite several examples of the tendency to blame one’s sins on something or someone else.

God Remains Faithful in Times of Sin

Humanity’s sinful behavior expanded after the personal sin of Adam and Eve. Once Original Sin entered human history, it spread like a virus. The effects of sin on human beings are harmful and destructive, yet God never abandoned the creatures he

made. This point is made in three other stories in Genesis. The Yalwist stresses God’s judgment on sinners but also his mercy. This theme is brought to fulfillment in Jesus’ attitude toward sinners.

Cain and Abel (Gn 4:1-16)

The story of the first offspring of Adam and Eve reveals how sin leads to fratricide, the murder of a brother. Out of jealousy toward Abel, whose offering was more pleasing to the Lord, Cain killed his brother. Beforehand, God told Cain that he could master his sinful urges, but Cain, like all sinners, did not resist the temptation (Gn 4:7).

Sin deserves punishment, so the Lord banished Cain from the land and condemned him to a life of wandering. He also “put a mark on Cain, lest anyone should kill him at sight” (Gn 4:15). God’s punishment is swift and just, but even the commission of such an evil crime as the murder of one’s brother did not mean abandonment by the Lord. Faithful and loving to his beloved creatures, the Lord wished to refashion humanity, a humanity that will be redeemed in the fullness of time by the New Adam, Jesus Christ.

The Great Flood (Gn 6:5-9:29)

A careful reading of the account of the Great Flood reveals many repetitions and discrepancies. A possible explanation may be that the story intertwines both the so-called Yalwist (Y) and Priestly (P) versions. Compare Genesis 6:19–20 to Genesis 7:2–3 for an example of this repetition. Also note in these verses a major discrepancy in the number of animals Noah is to take onto the ark. The P version (6:19–20) tells how God ordered Noah to take one pair of every species onto the ark, while Y’s instructions (7:2–3) is to take seven pairs of clean animals and one pair of unclean animals.

For Review Answers (page 38)

1. Original Holiness means that humans were created to share in God’s own life; Original Justice means that human beings would not have to suffer pain or death.
2. Original Sin is the first act of turning from God by our first parents, and it’s the fallen state of human nature into which all of humankind is born.
3. Sin is separation/alienation, the abuse of the freedom God gives to us so that we can love God and one another. It is also sometimes called “missing the mark.”
4. Adam and Eve’s sin was a personal sin because it was a free choice made by a historical couple.
5. Satan tempted the first couple in the form of a serpent, promising them that if they ate of the tree they would be like God.
6. Harmony with and between themselves was lost. The harmony with the rest of creation was shattered. They had a knowledge of shame or guilt and realized they were naked.
7. All humans inherit a fallen human nature (propensity to sin), are deprived of Original Holiness and Justice, and are destined to die.
8. Concupiscence is the inclination to sin.
9. The Protoevangelium (“first Gospel”) is God’s promise to send a savior to restore, renew, and reconcile all creation.
10. Mary the mother of Jesus and the followers of her Son.

The Fall and the Promise of a Savior 39

By including both versions, the biblical authors were stressing the importance of the flood story in Salvation History, for by means of the flood, God entered into his first great covenant with humanity. Though the story contains many symbolic elements, it may be rooted in a real natural catastrophe at the dawn of history. Babylon and Syria also had flood stories similar to the Noah story. The most famous parallel is the Sumerian Epic of Gilgamesh where the gods instruct the hero to build an ark and take animals on it before they destroy the world. There are other similarities in these ancient stories.

Genesis reveals that the purpose of the flood was to cleanse the world of human wickedness and depravity. God blessed Noah and instructed him and his family to repopulate the earth. Bringing to mind the creation of Adam, Noah is instructed to be fertile, multiply, be master of the animals, and subdue the earth. God's love for Noah is reflected in the first biblical account. Here God pledged that a flood would never again destroy the earth or the entire human race. The rainbow, a symbol of the Lord's presence to humanity, symbolized the covenant. It is a reminder to everyone that God continues to love humanity despite its sinful nature, which demands correction and punishment.

I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings. (Gen 9:14-15)

Later, God himself would enter into history by sending his only Son to save humanity, not from a flood, but from sin and death.

The sign of this covenant with Noah is the rainbow. Every time we see a rainbow, we should remember God's presence. God's love for us is steadfast, regardless of our sin and weakness. The rainbow symbolizes God's promise to bless us abundantly.

Tower of Babel (Gn 11:1-9)

The history of sin continues its saga in the Tower of Babel story. Here the biblical authors tell the story about the building of a ziggurat, a Mesopotamian-type temple that the Babylonians constructed to worship their god, Marduk. This story is combined

title for the message of Genesis 3:15?" (*God promises a savior who will destroy sin and its consequences.*)

- Remind the students that the true state of humankind is not the state of Original Sin but the state of Original Holiness and Justice. To help return us to that state, however, would take someone who was true man and true God. Call on a student to read 1 Corinthians 15:45, 47-49. Point out how St. Paul declares that Jesus, by his Life, Death, and Resurrection (Paschal Mystery), is the new man (the New Adam) come to free us from the death-dealing consequences of the Fall. Tell the students that we attain this freedom by undergoing a new birth, rising to a new and abundant life in Christ.
- Before dismissing the students, have them look at the feature "Origins of Names, Types of Sins" on page 36. Tell the students to complete both pieces of the assignment as part of their homework.

Chapter 2: The Fall and the Promise of a Savior—Lesson 3

Bell Ringers

- Ask the students to offer their responses to the ten For Review questions on page 38 (answers are on page 52 of this text). Be sure to allow the students to ask any other questions they may have.
- Review the effects of Original Sin by having students present their "Consequences Collages" to the class.
- Call on different students to share what they discovered in the activity "Origins of Names, Types of Sins" on page 36. What did they discover about the meaning of the names "Adam" and "Eve," as well as the meaning of their own names? Call on other students to share what types of sins the prophets Isaiah, Jeremiah, and Hosea criticized.
- Have the students share the lists of dos and don'ts they came up with for Internet use aimed at ending cyberbullying (from the feature "Damaging Effects of Original Sin" on page 37). Consider putting together a comprehensive list and sharing it with others in your school as well as with the parents and families of your students.
- In preparation for this lesson, have the students create a KWL Chart. Instruct them to fold a sheet of paper as if they were folding a letter in order to divide the paper into three equal sections. Direct them to label the three sections "What I KNOW," "What I WANT to know," and "What I LEARNED." Instruct the

Lesson 3 Objectives

The students will:

- examine the stories in Genesis that speak to the spread of sin.
- recognize that God will not be mocked.
- appreciate that God's justice is tempered by divine mercy.
- recognize how humans are related to the angels.

Lesson 3 Preview

The Scripture stories of Cain and Abel, the Flood, and the Tower of Babel are powerful reflections of the human condition as the ancients saw them: family discord, rampant sinfulness, oppression and division among peoples and classes of peoples. Recognizing these evils, the human authors drew on these stories to point out how the evils were the result of sin and to reveal God's response.



students to write in the first section everything they know about the Genesis stories of Cain and Abel, Noah and the Great Flood, and the Tower of Babel. Then ask the students to write down everything they want to know about these stories in the second section. Tell them they will fill in the third section later.

Teaching Approaches

God Remains Faithful in Times of Sin (pages 38–41)

- Make the following points about the biblical account of Cain and Abel:
 - It reflects the historical ill will of Hebrew for Canaanite as well as the age-old conflict between farmer and herdsman over land. Cain is a settled farmer like the Canaanites. Abel is a herdsman like the nomadic Hebrews when they came into Canaan.
 - While God accepts Abel's offering, Cain's is rejected (Gn 4:3–4).
 - God warns Cain not to be resentful lest he become mastered by evil (Gn 4:5–6).
 - Cain murders his brother (Gn 4:8).
 - Cain lies to God and insolently denies any responsibility for his brother (Gn 4:9).
 - Having destroyed his relationship with both humankind and God, Cain is symbolically alienated even from the earth itself (Gn 4:10–12).
 - God, however, while punishing Cain, did not abandon him. He placed a mark on Cain to protect him from being killed (Gn 4:13–15).
- Read the account of Noah and the Great Flood. Ask the students:
 - Why did God send the flood? (*To cleanse the world of human wickedness and to repopulate the earth. See Genesis 9:1.*)
 - Why are there repetitions and differences in the biblical account? (*It is composed of both the Yahwist and the Priestly version.*)
 - What is the covenant God makes and with whom does God make it? (*The covenant God makes is never to destroy the earth by water; he makes this covenant with Noah, his descendants, and all creation. See Genesis 9:10–11.*)
 - What is the sign of the covenant? (*The rainbow—a sign not only of God's promise to Noah, but of God's continuing love and protection of us all.*)

Guardian Angel

Angels are messengers with free will and naturally superior intellect to humans. Since the third century, the Church has maintained, though not officially, that all the baptized have Guardian Angels who personally watch out for them. The Feast of Guardian Angels is October 2.

with a second story that describes humanity's attempt to build a civilization in defiance of God's command to disperse and populate the earth.

The sin involved in this story is the people's ambition to "make a name" for themselves by creating a culture independent of God. This resulted in alienation from God and discord among people. As the Book

of Genesis teaches over and over, the sin of "going it apart from God" ultimately leads to punishment and separation.

In the Babel story, the Yahwist author uses a play on the Hebrew word *hala*, meaning "confusion," to explain the etiology of different languages among the world's diverse people. *Babel* (the Hebrew word for

EXPLAINING THE FAITH

What do Catholics believe about angels? (CCC, 325–336; 350–352; 391–395, 414)

The Nicene Creed proclaims that God created all that is seen and unseen. This includes pure spirits known as angels. Sacred Scripture and Sacred Tradition attest to their existence. Angels are those personal, immortal, invisible, and spiritual beings who lovingly worship God. Angels, like humans, have an opportunity to love and accept their loving Creator or reject him out of prideful self-interest. Satan and the other devils were angels who freely, radically, and irrevocably rejected God's reign.

The word angel means "messenger." Scripture describes the main functions of angels as servants and messengers of God. They are mediators between God and humans. The New Testament tells how angels are active during critical times of Salvation History. For example, the angel Gabriel is present at the Annunciation and angels are at the birth of Jesus. Angels are also present during Jesus' trials in the desert and Garden of Gethsemane, at the Resurrection, and at the Lord's Ascension into Heaven. Jesus Christ is the Lord of the angels because they were created through and for him.

Catholics believe that each of us has a Guardian Angel to watch over us. The Church encourages devotion to our Guardian Angels, asking for their spiritual help, especially in times of temptation. St. John Bosco (1815–1888) gave good advice when he wrote, "When tempted, invoke your angel. He is more eager to help you than you are to be helped! Ignore the devil and do not be afraid of him; He trembles and flees at the sight of your Guardian Angel."

The feast day of Sts. Michael, Raphael, and Gabriel, the only angels specifically named in the Bible, is September 29. The feast day of Guardian Angels is October 2.

Prayer to Guardian Angel

Angel of God,
my Guardian dear,
to whom his love
commits me here,
ever this day (or night)
be at my side,
to light and guard,
to rule and guide,
Amen.

Lesson 3 Homework

1. Tell the students to write their responses to the four For Review questions on page 41.
2. Call attention to the For Reflection feature and read aloud. Tell the students to be ready to share their symbol at their next session.
3. Direct the students to read "Covenants in the Old Testament" (pages 41–46) in preparation for their next lesson.
4. Once again, remind the students to continue to work on their chosen Ongoing Assignments (page 52).

Background Information

Guardian Angels

From its beginning until death, human life is surrounded by their [angels'] watchful care and intercession. Beside each believer stands an angel as protector and shepherd leading him to life.

Catechism of the Catholic Church, 336

Babel) is the place where human pride caused the Lord to confuse the speech of the world. Defying God brings about indescribable consequences such as difficulty in human communication and cooperation.

However, with all of God's punishments comes some good. The people scattered around the earth, which was one of God's commands. Eventually, after Jesus' Resurrection, various pilgrims gathered in Jerusalem on Pentecost Sunday. Even though they spoke different languages, they understood Peter's proclamation of the Gospel of Jesus Christ (see Acts 2:5–13). The coming of the Holy Spirit, who guides Christ's Body, the Church, unites all people in Jesus, the Son of God.

The Babel story ends Genesis's treatment of humanity. As we will see in the covenants to come, God does not abandon humanity. The genealogy given after the Babel story begins with Noah's sons, Shem, and ends with the patriarch Abraham. Through Abraham and his descendants, God forms a Chosen People and blesses all generations to the end of time.

For Review

1. What is a main lesson of the Cain and Abel story? What is the "mark of Cain"?
2. How did the biblical authors understand the purpose of the Flood?
3. What covenant did the Lord make with Noah? What is its sign?
4. Why were the people punished for building the Tower of Babel?

For Reflection

A rainbow is a symbol of God's abiding presence and love. What symbol is a sign of God's love and presence in your life? Explain this symbol or depict it graphically.

Covenants in the Old Testament

The covenant between God and Noah was the first Old Testament covenant. It is described from prehistory. Three other major covenants are part of the historical record of God's Chosen People. The Hebrew word for covenant is *berit*. In the ancient world, covenants between persons were solemn agreements to do, or refrain from doing, something. In some covenants, for example, the superior party (like a monarch) would unconditionally promise to do something without imposing conditions on the people. A typical covenant involved a statement of the terms of the covenant, an oath by which each party promised to observe the terms of the agreement, and a formal ratification involving some external ritual. In biblical covenants between men, God is the witness to the agreement. An example of this is the pact made between Laban and Jacob (Gen 31:44, 50).

As witnessed in the covenant with Noah, Sacred Scripture reveals that God entered into solemn covenants with humans. Biblical covenants were so important that the concept of covenant is central to Sacred Scripture. The word *covenant* is a synonym for covenant. Thus, the Hebrew Scriptures are termed the Old Testament while we name the Christian Scriptures, the New Testament. The covenants in Scripture had two sacred parts: the promise made and the conditions attached to the promise.

The three other major Old Testament covenants are:

- *The Covenant with Abraham*, where God blessed Abram's family, promising to give them the land of Canaan and making them a blessing to the nations (Gen 15:18).
- *The Covenant with Moses on Mt. Sinai*, where God selected Israel as his Chosen People (Ex 19:5, 6).

- Point out to the students that the account of the Great Flood makes the following very clear:

- If people choose to abuse the freedom God gives, they bring ruin upon themselves.
- Living a moral life (like Noah) is worth it.
- The universe is under humankind's stewardship, not its control.
- Although God shows his justice with the flood, he shows greater mercy with his covenant.

- Before moving on, discuss with the students what implications the story of the Great Flood has on today's most pressing environmental problems, for example, global warming, greenhouse gas emissions, carbon footprints, etc.

- Call attention to the text section "Tower of Babel" (page 39). Help the students recognize that the main purpose of this story is that we should not put our faith in human triumphs, be they big towers or big bank accounts. Also, point out that the story reveals how human sin continues to cause alienation/separation. Communication breaks down when people no longer recognize or respect their common humanity.

- Draw attention to the text's mention of the Pentecost event (page 41). Have the students read Acts 2:1–13. Explain that on Pentecost, Babel was *reversed*. This passage in Acts ends with some confusion about what the Pentecost event meant. Instruct the students to continue the dialogue by writing a response to the closing questions in their notes. Remind the students to use what they know about the Tower of Babel story to interpret the event. Ask some students to share their responses.

- Ask the students to return to their KWL chart. Now direct them to compete the third section "What I LEARNED." Ask students to share some of the things they learned.

- Have the students look at the Explaining the Faith feature on angels (page 40). Note that the word "angel" means "messenger" and that angels are pure spirits. Perhaps our picturing angels as winged speaks to their living up to their messenger status. Call attention to the names of the angels mentioned in the Bible:

- Michael (meaning "who is like God") is seen as the angel who defeated Satan and thus as a defender of the Church.
- Raphael (meaning "God has healed") appears chiefly in the Book of Tobit and is responsible for Tobit being cured of blindness.

For Review Answers (page 41)

1. The main lesson of the Cain and Abel story is that while sin deserves punishment, God remains merciful. The mark of Cain is God's seal/promise of protection against vengeance.
2. To cleanse the land of human wickedness and repopulate the earth. Also, the purpose seemed to be to establish a covenant between Noah and his descendants.
3. God promised never to destroy the earth by water. The sign of the covenant is the rainbow.
4. They wanted to make names for themselves by creating a culture independent of God.

For Enrichment


One of the most lasting messages from the story of Cain and Abel is the question, "Am I my brother's keeper?" Have the students read the New Testament account of the Good Samaritan (Lk 10:25–37). Discuss the similarities between these two stories; then have the students journal about the people in their lives—people that they could be making a greater effort to help.

laws are needed for this new covenant, simply new hearts—a sentiment echoed in Ezekiel 36:25–27.

- Move on to the Prophet Ezekiel. Tell the students that like Jeremiah, Ezekiel began his prophesying by trying to shock his listeners into abandoning their sinful ways. Have the students read the passage from the Book of Ezekiel referenced on Handout 2 and complete the writing activity. Afterward, call on volunteers to share their words of warning.
- Explain that Ezekiel went into exile with the people. There, in Babylon, Ezekiel changed his prophetic tune to one of consolation. Have the students read and respond to the passages from Ezekiel and John on Handout 2. Afterward, as the students share responses, suggest that in this case, Ezekiel wrote prophecies about the Messiah.
- Have the students read the passage from Ezekiel 37 on page 48. Note how God promises to *in-spirit* the people—reminiscent of the *in-spiring* breath of God in Genesis 2:7. Then, if possible, play a recording of the spiritual “Dry Bones.” Ask the students why this passage and song would speak so powerfully to an oppressed people.
- Invite the students to think of a person or group or a situation that may need a prophetic voice—either of warning (“Turn away from . . . and turn to . . .”) and/or of comfort (“This is how all will be well . . .”). If you wish, brainstorm a list on the board. For example:

50 Jesus Christ: Source of Our Salvation


the formation of sects. In 63 BC, the Romans imposed their rule on Israel. They appointed Herod the Great, a half-Jew, to govern. Herod was a great builder and was responsible for the reconstruction of the Temple. But he was also a cruel and vindictive ruler who governed with an iron hand. It was shortly before his death, in 4 BC, that the Prince of Peace, Jesus Christ, was born. All the prophecies concerning the Messiah would come true. In him, God's covenant with the Jews and all humanity would reach its perfect fulfillment in his Passion, Death, and Resurrection. Chapter 3 focuses on the events around Christ's birth and discusses how his life fulfilled the Old Testament prophecies.

 For Reflection

- Prayerfully read Isaiah 52:13-53:12. Note three ways this passage applies to Jesus Christ.
- Read and briefly describe the following Old Testament passages referring to the coming of the Messiah: Psalm 22:19, 35:11, 41:9; Isaiah 11:2, 35:5-6; Hosea 11:1; Micah 5:2; Zechariah 9:9, 11:12-13; Malachi 3:1.

 For Review

1. Explain King David's central role in Salvation History.
2. When did the northern kingdom fall to the Assyrians? When did the southern kingdom fall to the Babylonians?
3. Who were the prophets? What was their essential message?
4. Summarize the prophetic message of Amos.
5. What did Jeremiah preach about the new covenant?
6. What was the meaning of Ezekiel's dry bones vision?
7. What important Messianic prophecy does Isaiah of Jerusalem make in Isaiah 7:14?
8. What is the meaning of the title Immanuel?
9. How do the Servant Songs apply to Jesus Christ?

 For Review Answers (page 50)

1. Answers may vary but should reflect an understanding that David was the greatest of Israel's kings and that God's covenant with David would lead to the coming of the Messiah.
2. The Northern Kingdom fell to Assyria in 722 BC. The Southern Kingdom fell to Babylon in 587 BC.
3. The prophets were messengers who spoke for God. Their essential message was “repent and return to God.” To this, the prophets added assurances that no matter what, God would never abandon his covenant with them.
4. Hate evil, love good, act with justice.
5. Jeremiah prophesied that the new covenant would be written on the people's hearts, and thus knowledge of God would be internal and personal.
6. Ezekiel's vision spoke of re-creation (*in-spiration*) and a return to the Promised Land.
7. The birth of a son to a virgin.
8. Immanuel means God-with-us.
9. Answers will vary but should evidence an understanding that Jesus, who was without sin, suffered a redemptive death for God's people.

The Fall and the Promise of a Savior 51

Main Ideas

- At creation, Adam and Eve were gifted with Original Holiness and Original Justice. (p. 32)
- Among the effects of Original Sin were the loss of Original Holiness and Original Justice. (p. 32)
- The Fall of Adam and Eve is told using figurative language, though there was a real historical event that was behind the occasion of the Original Sin. (pp. 32–33)
- Temptation led to the Original Sin; Adam and Eve sinned by preferring themselves to God. (p. 33)
- Because of Original Sin, humans have inherited a fallen human nature, are deprived of Original Holiness and Original Justice, and are subject to death. (pp. 34–35)
- Original Sin weakened human nature, but it did not totally corrupt it. (p. 35)
- The Protoevangelium, recorded in Genesis 3:15, announces God's plan for a future Messiah and Redeemer and a final victory over sin and death. (pp. 35–36)
- It is Christ's Death that is the source of our Salvation. (p. 36)
- Sin spread exponentially after the Original Sin, and occasions of sin in the Old Testament include those committed to Cain and Abel, the Great Flood, and the Tower of Babel. (pp. 38–39)
- God formed covenants with his people in the Old Testament. The first covenant was with Noah, Covenants between God and the Chosen People were those with Abraham, Moses, and David. (pp. 38–41)
- The Covenant with Abraham promised land to Abraham and his progeny. (pp. 42–43)
- The Covenant with Moses formed the Chosen People and gave them a Law, summarized in the Ten Commandments. (pp. 43–44)

- The Davidic Covenant specified in more detail that a Messiah, the Savior of all humanity, would be a descendant of King David. (pp. 45–46)
- The prophets of the Old Testament preached repentance and hope. (pp. 47–48)
- The Book of Isaiah prophesizes about the future of God's People and the coming of the Messiah. (pp. 48–50)

Terms, People, Places

Complete each sentence by choosing the correct answer from the list of terms below. You will not use all of the terms.

Decalogue

Gentiles

Guardian Angel

idolatry

Judges

Natural Law

New Adam

New Covenant

Original Sin

Protoevangelium

Satan

1. The full meaning of _____ is only revealed in the Death and Resurrection of Jesus Christ.
2. Time and again the Chosen People would turn their backs on God and fall into the sin of _____ by worshipping false Gods.
3. The _____ were tribal chieftains who helped defend Israel against its enemies, settle disputes, and call Israel back to God.
4. Jesus' mission was to save all humanity, including the _____.
5. Your _____ is meant to watch over you and help to shield you from temptation.

Chapter 2 Quick View

- Warning—polluters, those who oppress the poor, kids who bully, kids who are into alcohol or other drugs, etc.
- Comfort—the homeless, the sick or elderly, the depressed or suicidal, kids who feel left out, etc.

Call attention to the heading “My Prophetic Voice” on Handout 2. Have the students use their prophetic voice by addressing one of the listed people/groups/situations as did one of the ancient prophets. Allow time for writing. Afterward, encourage students to share their responses.

- Move on to the text section “Coming of the Messiah” (pages 48–49). Distribute copies of Chapter 2, Handout 3, “Isaiah x 3.” Use the outline on the handout to summarize the material in the text. Be sure to have the students use their Bibles to look up and read all the referenced passages from Isaiah that are not printed in the text itself, especially all four of the Servant Songs from Third Isaiah.
- Have the students turn to the feature “Who Was the Suffering Servant?” (page 49). Tell the students that Christians interpret the Servant Songs as referring to Jesus. Explain that while some may disagree with this interpretation—opting instead to regard all of Israel itself as the “servant”—the notion of an innocent suffering vicariously for the guilty is found in these songs and nowhere else in all of Hebrew thought. Although Israel might suffer for its own sins, it never does so for the sins of others. That is why the earliest followers of Jesus identified the Servant as Jesus.
- Call attention to the heading “The Golden Passion” on Handout 3. Read the directions to the students and then have them complete the activity on their own. Afterward, share reflections. Note similar and different insights. (*Note:* This activity is the same as the first activity of this lesson’s For Reflection section on page 50.)
- Call attention to “Approaching the Birth of Christ” on page 49. Tell the students that after the Jews’ return from Babylon, they remained a subjugated people for the next 600 years, first under the Persians, later under the Greeks (the Ptolemies and then the Seleucids), and then the Romans. During this long period, the people began looking more and more for the coming of a promised savior to rescue them from their subjugation. Explain that while the efforts of the Maccabees gave Israel a brief hiatus of freedom, Israel was soon under the rule of the Roman Empire. God’s people longed for a Messiah—and one was on the way.

Terms, People, Places Answers (pages 51–52)

1. Original Sin
2. Idolatry
3. Judges
4. Gentiles
5. Guardian Angel
6. Natural Law
7. Decalogue
8. Protoevangelium
9. New Adam
10. Satan

Chapter 2: The Fall and the Promise of a Savior—Review Lesson

Bell Ringers

- Discuss the students' responses to the second For Reflection activity from the previous lesson (page 50).
- Review the previous lesson by inviting the students to share responses to the nine questions in the For Review section on page 50.
- Collect the students' Ongoing Assignments for Chapter 2 (pages 52–53). Allow time for those who choose #1 or #2 (creating PowerPoint presentations) to make their presentations to the class.

Teaching Approaches

Chapter Quick View (pages 51–53)

- Call attention to Terms, People, Places on pages 51–52. Use the section as a vocabulary study tool. Have the students complete the matching exercise (answers are on page 65 of this text).
- Use the Main Ideas section to review key points. Go through the ideas with the class, having the students refer back to the chapter pages listed in the text.
- Continue the review by going over some or all of the For Review questions from the chapter. If you wish, use a game format such as “Bluff.” Divide the class into two teams. Each team will have the opportunity to answer each question. The teacher will read the question to the team and each player must stand if he/she would like to attempt to answer the question. The teacher will call on a student randomly to answer the question and if the question is answered correctly, the team will be awarded the number of points equal to the number of players standing. Students may choose to “bluff” by standing to earn their team more points even if they do not know the answer. Feel free to add additional questions or invite students to create more questions related to the chapter text.
- Take some time to go over any material the students may have overlooked in their review or that you feel needs more attention. Allow time for the students to ask any questions they may have.
- As time allows, invite various students who handed in written Ongoing Assignments to share their reports with the group.

52

Jesus Christ: Source of Our Salvation

6. The _____ is principles of morality that extend to the human race in all places and at all times.

7. The _____ summarizes the Law.

8. Literally, the _____ is translated as the “first gospel.”

9. By becoming obedient even to Death on a cross, Jesus fulfilled his role as the _____.

10. The fallen angel who tempted Adam and Eve is known as _____.

Primary Source Quotations

Sin and Evil

The whole of man's history has been the story of our combat with the powers of evil, stretching, so our Lord tells us, from the very dawn of history until the last day. Finding himself in the midst of the battlefield man has to struggle to do what is right, and it is at great cost to himself, and aided by God's grace, that he succeeds in achieving his own inner integrity.

—*Gaudium et Spes*, 37

God did not make death, nor does he rejoice in the destruction of the living.

—*Wisdom* 1:13

I do not trust myself as long as I am in this body of death. . . . The hostile flesh always draws me toward death, that is toward enticements unlawful to indulge in.

—*St. Patrick*

To sin is human, but to persist in sin is devilish.

—*St. Catherine of Siena*

Reserve some time to pray before the Blessed Sacrament for people in your family who have gone before you to eternal rest. Pray for them by name.

Ongoing Assignments

As you cover the material in this chapter, choose and complete at least three of these assignments.

1. Prepare a PowerPoint presentation with a collection of various depictions of the creation and the fall.
2. Prepare a PowerPoint presentation on how Satan has been portrayed in Christian art.
3. Prepare a report on the seven capital sins. Use practical examples to show how the capital sins have a detrimental effect on your life.
4. Prepare a report on the three angels mentioned in the Bible: Gabriel, Michael, and Raphael. Reproduce a photo of how one of them has been depicted in art or on holy cards.
5. Report on the “hierarchy of the angels.”
6. Examine some Old Testament covenants by reading the selected passages. Answer the questions that accompany each passage.
 - 1. *Samuel* 18:1–3
 - Who are the subjects of the covenant?
 - Who was it made?
 - What was the sign of the agreement?
 - Ezra* 10:1–5
 - What was the agreement made?
 - How was it made?
 - Hebrews* 9:11–22
 - Who is the mediator of the covenant?
 - What brings about forgiveness?
7. Report on the efforts of some scholars to search for the location of Noah's ark.
8. Read the following passages in Genesis where God appears to Moses. Note what God promises in each particular passage: 12:1–3; 12:7; 13:14–18; 15:4–5, 13–18; 17:1–8.
9. Report on one of the Old Testament matriarchs of the faith—Sarah, Rebekah, Rachel, and Leah—and their relationship to Mary.

Review Lesson Objectives

The students will:

- review Chapter 2 in preparation for the chapter test.
- join in prayer together.

Review Lesson Homework

1. Complete any unfinished Ongoing Assignments.
2. Reread Chapter 2.
3. Study for the Chapter 2 Test.

The Fall and the Promise of a Savior 53

10. After reading a description of the Ark of the Covenant, do one of the following:
- Draw a sketch of its probable appearance.
 - Report on what happened to it, including some modern theories.
11. Read Isaiah 40–44. Transcribe in your journal at least five verses that speak of God’s mercy and tenderness to the Chosen People.

Prayer

Pope Leo XIII introduced the following Prayer to St. Michael the Archangel to be recited at the end of Mass. Though it is no longer recited as part of the Eucharistic liturgy, later popes encourage us to recite it frequently. Pope John Paul II urged us to pray it “to obtain help in the battle against forces of darkness and against the spirit of this world.”

Prayer to St. Michael the Archangel

St. Michael the Archangel,

defend us in battle;

be our protection against the wickedness

and snares of the devil.

May God rebuke him, we humbly pray;

and do Thou, O Prince of the Heavenly

Host—

by the Power of God—
cast into Hell, Satan and all the evil spirits,
who roam throughout the world seeking the
ruin of souls.

Amen.

- *Reflection:* What is a “snare” that is tempting you to be less than the beautiful child of God you are called to be?
- *Resolution:* During the coming two weeks, recite this prayer each time you are tempted to sin.

Chapter 2 Quick View

- Provide some quiet time for the students to study on their own.

Prayer Service

- Gather the students, with their books, in a circle around a lighted candle. Call attention to the Reflection question on page 53 (“What is a ‘snare’ that is tempting you to be less than the beautiful child of God you are called to be?”) Read it aloud; then allow some time for reflection.
- While the students reflect, consider playing a song of repentance and reconciliation such as “Healer of Our Every Ill” (Haugen, GIA).
- Lead the students in praying the “Prayer to St. Michael the Archangel” on page 53.
- Point out the Resolution on page 53. Encourage the students to make use of the prayer to St. Michael when feeling “ensnared.”

Chapter 2 Test Lesson

Teaching Approaches

- Allow sufficient time for the students to work on the Chapter 2 Test (starting on page 291 of the TWE and also online at www.avemariapress.com). Collect tests as the students finish.

Test Lesson Homework

1. Read the following text section of Chapter 3: “Jesus: Our Hope and Salvation” (page 56).
2. Examine the Chapter 3 Ongoing Assignments on page 79.
3. Have the students write a paragraph describing a person who has made a real difference in their life and describing just what that difference is and what it means to them.