

St. Aloysius Religious Education
6th Grade
Bible Readings/Faith Words for the year

“Hence there exists a close connection and communication between sacred Tradition and sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit. To the successors of the apostles, sacred Tradition hands on in its full purity God’s word, which was entrusted to the apostles by Christ the Lord and the Holy Spirit. “Thus, by the light of the Spirit of truth, these successors can in their preaching preserve this word of God faithfully, explain it, and make it more widely known. Consequently, it is not from sacred Scripture alone that the Church draws her certainty about everything, which has been revealed. Therefore, both sacred Tradition and sacred Scripture are to be accepted and venerated with the same devotion and reverence.” (*The Second Vatican Council’s document, Dei Verbum (Word of God)*)

Some good ipad/iphone Bible apps:

<https://itunes.apple.com/us/app/the-catholic-childrens-bible/id596928941?mt=8>

<http://www.christianiphoneapps.com/all-games.php>

<http://www.christianiphoneapps.com/all-childrens.php>

<http://www.christianiphoneapps.com>

Some Catechist Background:

<http://www.catholicbible101.com/biblesynopses.htm>

<http://baptistwaypress.texasbaptists.org/files/2011/11/YouthUnit14.pdf>

Questions to ask the students each week:

1. How does God reveal Himself to us? What is HE telling us about Himself?
2. What is the motivation of all characters involved?
3. Do you see yourself in the story? Can you answer God’s call?
4. How does the Old Testament tie in with the New Testament? Do you see the promise of Jesus in the story?
5. How do you see that story in current day life?

***IF YOU HAVE DIFFICULTY READING ALL THE BIBLE VERSES SUGGESTED IN CLASS ...
ASSIGN THEM TO THE STUDENTS TO READ AT HOME.***

“God’s Revelation”

Present the ways that God reveals himself. *To be loved is a wonderful gift.* Sacred Scripture is God’s Revelation of his plan for us. “In this is love; not that we have loved God, but that he loved us.” (1 John 4:10). Jesus gave us his life by living his life. *What is God revealing about himself;* that He is eternal and all-powerful, that He is the Creator and He reveals the mystery of the Blessed Trinity! The Bible tells the story of Salvation History. The Bible gives us history from God’s perspective. It shows us that all throughout time, God is working to bring us salvation.

What is a covenant? A covenant is *not* a contract. Contracts are deals where two parties make a promise that involves some exchange of goods or services or property. Usually they seal their contract by giving their "word" - their name - in the form of their signature. **When parties make a covenant, they swear oaths. Oaths are more than promises. Instead of swearing by their own name, they swear by the highest name, by the name of God.** The whole Bible can be outlined as a series of family-making covenants. God, through these covenants, reveals more and more of Himself to his creatures and asks them to enter into a family relationship with Him. **Throughout the salvation history told in the Bible God acts through His covenants to extend the Family of God. He does this through a series of covenants that He makes with key people at key points in the Bible.** He starts small with just two people, Adam and Eve, and proceeds - through Noah, Abraham, Moses, and David - until finally all nations are brought into the covenant through Jesus Christ. **The plan from the beginning was to make all men and women into His sons and daughters through the covenants, which are all summed up in Jesus’ New Covenant.**

God’s Revelation has been handed down through oral and written tradition. *The ride at EPCOT (the big white golf ball) in Disneyworld which talks about the history of communication is a good example.* We need to know why the Bible is divided into Old and New Testaments; that salvation history began with the creation of the world in the Old Testament and progressed through the series of Old Testament covenants. "Testament" is just another word for "covenant." The Bible is a collection of books – The Old Testament has 46 books in which we learn about God’s relationship with the people of Israel. The New Testament contains 27 books about the life and ministry of Jesus. What goes on in the **Old Testament is all about preparing the way for and announcing what’s going to happen in the New Testament - Christ and His Cross.** *All the covenants that God made in the Old Testament find their fulfillment - their full meaning and purpose - in Jesus, in His "new Covenant."*

- *We Believe - have the children write the faith words in the blue composition books*
Divine Revelation = God’s making himself know to us.
Blessed Trinity = the Three Persons in one God; God the Father, God the Son and God the Holy Spirit.
Bible = the written record of God’s Revelation and his relationship with his people.
Tradition = the Revelation of the Good News of Jesus Christ as lived out in the Church, past and present.
Divine Inspiration = the special guidance that the Holy Spirit gave to the human writes of the Bible.
Covenant = an agreement between God and his people.

Difference between Catholic and Protestant Bibles

Recently, someone asked me why the Catholic Bible and the Protestant Bible differ in length. The Bible used by Catholic Christians and Orthodox Christians has 73 books in it. The Bible used by Protestant Christians has 66 books. Both Bibles have the same 27 books in the New Testament. However, the Catholic and Orthodox Old Testament has 46 books while the Protestant Old Testament has only 39 books. The Protestant version of the Old Testament does not have these seven books: Tobit, Judith, Sirach, Wisdom, Baruch, First Maccabees, and Second Maccabees. The Protestant Bible also does not include small parts of the Books of Daniel and of Esther.

Why the difference? It all goes back to different versions of the Old Testament that were accepted by two different groups of Jewish rabbis. Around 150 B.C., a group of 70 rabbis who lived in Egypt translated the Old Testament from Hebrew to Greek, the language of most Jews who were living outside Palestine. They called their translation the Septuagint (the Greek word for "seventy"). The Septuagint translation contained 46 books.

A group of rabbis who lived in Palestine refused to accept the Septuagint. They took the position that only the 39 books written in Hebrew should be included and refused to accept the other seven books which had either been written in Greek or, if originally written in Hebrew, no Hebrew manuscripts still existed.

When the Christian Church was being formed in the middle of the first century and before the New Testament books began to be written, the Christian Church accepted and used the Septuagint translation as the word of God. Because most of these Christians spoke Greek speaking, they were comfortable with accepting the Septuagint. However, after the Protestant Reformation, which began in 1517, the Protestant churches decided to follow the Palestinian rabbis' version of the Old Testament that contained only 39 books. So that is why we have a Catholic/Orthodox version and a Protestant version of the Bible.

Even so, some Protestant Bibles print these books under the titles "Apocrypha" (Greek for "hidden") or "deutero-canonical" (a second canon or list) but without recognizing them as inspired in the same sense as the rest of the Bible.

Fr. John Bok, OFM
Co-Director, Friar Works/ Franciscan Ministry & Mission

“Creation”

God created all things and we are made in his likeness. One of the mysteries of our religion is an act of faith ... God is the origin and the end of creation ... he created the world and everything in it .. the universe! There are many facts we do know because God revealed them. The first three chapters of Genesis offer the following truths of creation – its origin and its end in God, its order and goodness, the vocation of man and the drama of sin and the hope of salvation! (ccc 289) With God in charge, there is always reason to have hope.

GENESIS • *Bible Story/Readings –*
 Chapters 1 – 2 Everything God creates is good and holy

- *We Believe - have the children write the faith words in the blue composition books*

Book of Genesis = the first book in the Bible.

Human Dignity = the value and worth that comes from being made in God’s image and likeness.

Free Will = the freedom and ability to choose.

Conscience = the ability to know the difference between good and evil, right and wrong.

Jeff Cavins Great Adventure Bible bookmark – TURQUOISE for the Early World

Points of Interest from the Story:

- Genesis 1, the opening scene of the biblical drama, introduces us to the two main characters in the Bible: God and man. We meet God, the Almighty Creator of all things, revealing the ultimate object of his love—man—as he concludes the stunning work of creation. God has set the stage. The drama has begun.
- In summary, the simple truth of the creation story is that God is the author of creation. In Genesis 1 we are presented with the beginning of a divine drama that can only be examined and understood from the standpoint of faith. *How long did it take? How did it happen, exactly?* No one can answer these questions definitively. In fact, these mysteries are not the focus of the creation story. The purpose, rather, is for moral and spiritual revelation.
- God was very pleased with his creation. Six times throughout the process of creating, God stops, observes his handiwork and says, "It was very good." This is a great time to remind ourselves that we are part of God's creation. Even when you don't feel worthy of his pleasure, remember that God made you and is pleased with you. You are of great worth to him.
- In verse 26, God says, "Let **us** make man in **our** image, in **our** likeness ..." This is the only instance in the creation account that God uses the plural form to refer to himself. It's interesting to note that this happens just as he begins to create man. Many scholars believe this is the Bible's first reference to the Trinity.
- On the seventh day, God rested. It's hard to come up with a reason why God would *need* to rest, but apparently, he considered it important. Rest is often an unfamiliar concept in our busy, fast-paced world. It's socially unacceptable to take an entire day to rest. Yet God knows we need times of refreshing. Our example, Jesus, spent time alone away from the crowds. So, we should not feel guilty when we take time each week to rest and renew our bodies, souls, and spirits.

God's Creation

In the beginning, God created the heaven and the earth. And the earth had no form. It was empty, covered with darkness and water. Then the Spirit of God hovered over the water, and God said, "Let there be light," and there was light. God saw that the light was good.

Then He divided the light from the darkness. God called the light "day," and the darkness he called "night." And the evening and the morning were the first day.



Then God said, "Let there be a great expanse of air to divide the waters below from the waters above."

And God called the expanse "heaven." And the evening and the morning were the second day.

Then God said, "Let the water under the heaven be gathered together in one place, and let the dry land appear," and it happened.

And God called the dry land "earth"; and the gathering together of the waters He called "seas": and God saw that it was good. Then God said, "Let the earth produce grass, and herbs, and fruit trees, all yielding after their own kind," and it happened; And God saw that it was good. And the evening and the morning were the third day.



Then God said, "Let there be lights in the heavens; and let them be for signs and seasons, and for days, and years." God made two great lights; the sun to rule by day and the moon to rule by night.

He also made the stars.

And He set them all in the heavens to give light upon the earth; And God saw that it was good. And the evening and the morning were the fourth day.



Then God said, "Let the waters abound with living creatures, and let birds fly above the earth." So God created great whales and everything that moves in the water, and winged animals—all these producing after their kinds; and God saw that it was good. And He blessed them, saying, "Be fruitful, and multiply."

And the evening and the morning were the fifth day.

Then God said, "Let the earth be filled with living creatures." So He made the animals on the earth, the cattle, and everything that crawls upon the earth—all producing after their kinds; and God saw that it was good.

Day 1 - God created light and separated the light from the darkness, calling light "day" and darkness "night."

Day 2 - God created an expanse to separate the waters and called it "sky."

Day 3 - God created the dry ground and gathered the waters, calling the dry ground "land," and the gathered waters "seas." On day three, God also created vegetation (plants and trees).

Day 4 - God created the sun, moon, and the stars to give light to the earth and to govern and separate the day and the night. These would also serve as signs to mark seasons, days, and years.

Day 5 - God created every living creature of the seas and every winged bird, blessing them to multiply and fill the waters and the sky with life.

Day 6 - God created the animals to fill the earth. On day six, God also created man and woman (Adam and Eve) in his own image to commune with him. He blessed them and gave them every creature and the whole earth to rule over, care for, and cultivate.

Day 7 - God had finished his work of creation and so he rested on the seventh day, blessing it and making it holy.

“People Turn from God” and “God Promises to Help People”

Through humanity sin entered the world. *It was God’s will that men and women have the ability to know God, to freely love God, and to willingly serve God.* It was God’s will that all humanity share in God’s life and do so knowingly and intentionally. The Church calls the status enjoyed by our first parents “original justice.” This original state of holiness and friendship with God was the way God intended all humans to live. BUT as we know Adam and Eve did not cooperate, thus losing for themselves and all humanity their original state of harmony and peace. Cain did not respond properly to correction. He reacted in anger—rage even! *We should consider carefully how we respond when corrected. The correction we receive may be God's way of allowing us to make things right with him.*

God is God and we are not! Saint 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” ccc412. What may seem to us a monstrous sin is to God an occasion for an unimaginable miracle. With faith and hope in God, our times of greatest pain and loss can be transformed into grace. Grace is a share in God’s life and that we receive grace through the sacraments.

Tower of Babel - the message is simple: God hates pride. Pride is the root of all sin. We sin because we put our wants before God!

The Secrecy of Sin (Sin always starts small; it's crouching, hidden, secret),

The Gentleness of Grace (God is very gentle toward a proud man),

The Subtlety of Salvation (Salvation can only be by Grace, and never by man's merit, performance and goodness).

Sin, grace and salvation are extremely subtle things, not easy to discern.

GENESIS	• <i>Bible Story/ Readings –</i>	
	Chapter 3: 1 – 24	sin and punishment
	Chapter 4: 1 - 16 and 25 - 27	Cain and Abel and Seth
	Chapter 6: 9 – 22	Noah
	Chapter 7: 1 – 5 and 17 – 23	the flood
	Chapter 8: 1 – 22	dry land and sacrifice
	Chapter 9: 1 – 17	1 st Covenant
Chapter 11: 1 – 9	tower of Babel	

- *People to remember - Adam and Eve, Cain and Abel, Noah*

- *We Believe - have the children write the faith words in the blue composition books*

Soul = the invisible spiritual reality that makes each of us human and that will never die

Steward = a person who is given both the authority over what he or she cares for and the responsibility for seeing that it lives and grows.

Sin = a thought, word, deed or omission against God’s law

Original Sin = the first sin that weakened human nature and brought ignorance, suffering and death into the world; we all suffer from its effects.

Gospel = the Good News about God at work in Jesus Christ.

Jeff Cavins Great Adventure Bible bookmark – TURQUOISE for the Early World

Man spoke only one language before the tower of Babel. *The Tower of Babel stood for mankind attempting to become equal with God.* The people attempted to build a temple into Heaven. God did not like the direction He saw man headed in, God decided to do something that would make the people rely on Him and not themselves, so He made them speak in different languages. This led to a dispersion of mankind across the Earth. The message from Genesis seems to be that the Babylonian citizens who built the tower did so without God and without praise of or assistance from God. Without God, and a need for God, men themselves try to become Gods.

Without clarity of communication, mankind was fragmented and disempowered with a loss and dispersion of universal wisdom and universal intent. The word “babble” is based upon the incoherent speech of the Babylonians following the destruction of the tower. This taught the people an important lesson ... they thought that they could get to Heaven on their own and be like God. **God showed them that He is the only true God and the only way to Heaven is by believing in Jesus.**

God revealed the importance of language and the purpose of relying on Him to accomplish great things. At Pentecost God reverses what he did at Babel and allows ALL to understand the Apostles for the purpose of spreading the kingdom!

1. How does God reveal Himself to us? What is he telling us about Himself?

God loves Adam and Eve and desires to be in a friendly relationship with them. When they disobey him by eating the fruit, God casts them out of the Garden of Eden. They now will experience hardship and death. But God promises to send someone to make things right. God shows us there are consequences for our actions.

In the story of Cain and Abel - God desires us to act rightly. He reveals how he wants us to behave – that yes, indeed we are our brother’s keeper. Even though Cain committed a terrible act, he puts a protective mark on Cain so that he would not be killed by others. God continues to show us the value of human life and his unconditional love for us.

In the story of Noah, God saves a good and righteous family. After 40 days and nights of the flood, God brings Noah to land. He blesses Him and commands him to be fertile and multiply. He establishes a covenant with Noah promising never to do destroy the earth. God shows how much he loves us by continually offering His friendship. He keeps his promises throughout the Old Testament.

2. What is the motivation of the characters involved?

Adam and Eve are tempted by the devil and tricked into thinking they can be like God. They forget God’s goodness to them and their pride and ego motivate their actions and cause them to sin. Cain is jealous of Abel and murders him. His jealousy causes his sin. Noah is motivated by God’s goodness and shows us trust in God’s plan.

3. Do you see yourself in the story?

What motivates us -- are we sometimes jealous or act out of pride. Do we forget God’s love for us and doubt? Can you trust God’s plan for you?

4. Do you see the promise of Jesus in the story?

At the fall of Adam and Eve, God speaks “I will put enmity between you and the woman, between your offspring and hers; they will strike at your head, while you strike at their heel.” God is talking about Jesus, coming into the world. We can even see a reference to Mary when he uses the word “offspring”. That is why you will many times see a statue of Mary with her foot on a snake.

“The Patriarchs: God Chooses a People” – part 1

We learn about our ancestors in faith. Abraham was called by God and became Abraham – “the father of a multitude of nations.” (ccc 59) Most of the Book of Genesis revolves around Abraham and his descendants, Isaac, Jacob and Joseph. These 4 men are called patriarchs. We also see alongside them three remarkable spouses; Sarah, Rebekah and Rachel. The patriarchs or ancestors represent 4 generations of the same family, stretching from great-grandparents (Abraham and Sarah) to their great-grandchild (Joseph). ***God revealed to the ancestors a plan! If they obeyed and revered God, he promised them land, children with whom to form a great nation, and the ability to be a blessing for other nations.***

As Abram presents Melchizedek (Shem is the righteous firstborn son of Noah in whom the covenant with Yahweh and the line of the "promised seed" of Genesis 3:15 continues) with a tithe, Melchizedek gives him a blessing in return. The last person to receive a blessing was the oldest son of Noah: Shem. Blessings at this time in history were not things that could be easily exchanged, once they were given, they could not be taken back. Blessings are tangible things, so Melchizedek/Shem must still have the one given to him by his father, Noah; and he now passes it on to his descendent Abram, the one chosen by God to be the father of many nations. All of these identities have priestly functions, we see what Melchizedek offers as a priest - a sacrifice of bread and wine, our Catholic priests also offer sacrifices of bread and wine, now fulfilled in Christ to be His very Body and Blood!

Apparently, the inhabitants of Sodom and Gomorrah had no fear of God. They did not revere His commands, nor walk in His statutes. They were caught up in their own riches and wealth, and became proud and arrogant. They sinned openly, flaunting their sin before God and man. They had lost all sense of accountability.

	• Bible Story/ Readings –	
GENESIS	Chapter 12: 1 - 10	Abram
	Chapter 13: 1 –4	Worship
	Chapter 14: 18 – 20	Melchizedek - Priest of God Most High
	Chapter 15: 1 – 6	2nd Covenant
	Chapter 17: 1 –22	God’s Promise - Circumcision = everlasting physical sign (like a tattoo!)

In ancient times, blood needed to be spilled when you made a covenant or agreement to show your acceptance. There were no signatures at that time. For them, blood is a sign of life itself. In the primitive understanding of human life, everyone understood that if one lost his or her blood, you would die. You can't live without blood. So, it's a very symbol of life. Blood spilled could be an animal sacrifice also. The Israelite people understood this – that is why Jesus said at The Last Supper ... “for this is My blood of the covenant, which is poured out for many for forgiveness of sins” (Matthew 26:28) and why He spilled His blood on the cross!

Chapter 18: 17 –33	Plea for Sodom
Chapter 19: 15 – 29	Result
Chapter 21: 1 –8	Isaac
Chapter 22: 1 –18	Test

- People to remember - Abraham and Sarah, Isaac and Rebecca
 - We Believe - have the children write the faith words in the blue composition books
- Patriarch** = a father, or founder, of a clan, a group of related families.
Canaan = an area in western Palestine that included most of present-day Israel.

“The Patriarchs: God Chooses a People” – part 2

Jacob is the father of the twelve tribes of Israel and is a significant figure in biblical history. God later changes his name to Israel from which the nation finds its name. Jacob’s name means “supplanter” or “one who grabs.” Just as light absolutely opposes darkness and male absolutely opposes female in the creation story, Esau and Jacob are diametrically opposed in everything from their appearance to their occupations and behavior. Rachel and Leah constitute another pair of binary opposites, struggling with each other for Jacob’s affections. Oppositions continue, such as the wrestling match between God and man, the contrast between abundance and famine in Egypt, and the decidedly joyful welcome of Esau after Jacob’s expectations of a violent homecoming. Alongside the theme of opposites runs a theme of trickery; Jacob is blessed instead of Esau, and Jacob himself crosses his arms when he blesses Joseph’s sons, bestowing the higher blessing on the younger son. Characters are increasingly deceptive in these stories, and their skill at deception usually earns them praise and privilege rather than punishment. Joseph plays a game of punishment and redemption with his brothers, and God plays the same game with the whole of humanity throughout Genesis. God creates a realm of opposing forces, symbols, and reversals to suggest a pattern of how and through whom his covenant will be revealed. The experience of Joseph and Jacob shows that God’s covenant is fulfilled largely through the act of struggling.

God promise to care for those who are faithful!

	<ul style="list-style-type: none">• <i>Bible Story/ Readings –</i>	
GENESIS	Chapter 24: 1-27 and 57 – 66	Jacob and Rebecca
	Chapter 25: 19 –34	Jacob’s sons
	Chapter 27: 1 – 45	Jacob’s Deception
	Chapter 28: 1 – 5 and 10 - 22	Jacob’s Dream
	Chapter 29: 15 –35	Jacob’s Marriage
	Chapter 30: 1 – 24	Jacob
	<ul style="list-style-type: none">• <i>People to remember - Jacob, Rebecca, Leah and Rachel</i>	
GENESIS	Chapter 32: 3 –12 and 23 – 30	Jacob & Esau
	Chapter 33: 1 –20	Jacob & Esau make peace
	Chapter 35: 1 –29	Jacob named ISRAEL
	Chapter 37: 1 –36	Joseph
	Chapter 39: 1 –23	Temptation
	Chapter 40: 1 – 22	Dreams
	Chapter 41: 1 – 57	Pharaoh
	<ul style="list-style-type: none">• <i>People to remember - Esau, Joseph</i>	
GENESIS	Chapter 42: 1 – 38	Jacob forgives his brothers
	Chapter 43: 1 – 34	Benjamin
	Chapter 44: 1 – 34	Test
	Chapter 45: 1 – 28	Truth
	Chapter 46: 1 – 7 and 28 – 34	Jacob & Joseph
	Chapter 47: 5 – 7 and 11 – 12	Goshen
	Chapter 48: 1 – 12 and 21 – 22	Death
	Chapter 50: 12 - 26	Blessing

• *We Believe - have the children write the faith words in the blue composition books*

Faith = a gift from God that enables us to believe in Him and accept all that He has revealed.

Providence = God’s plan for and protection of all creation.

Pharaoh = the king of Egypt.

“An Enslaved People”

The story of the Israelites enslavement in Egypt and their flight to freedom is the provident way God guides his people. In his divine providence, God cares for defends and governs the people he has chosen for his own. And divine providence chose Moses to lead them out of Egypt and into the freedom of the Promised Land.

- Bible Story/Readings -

EXODUS	Chapter 1: 6 - 14, 22	Israelite oppression
	Chapter 2: 1 - 16, 23 – 25	Moses
	Chapter 3: 1 - 17	Burning Bush
	Chapter 4: 1 - 17	Aaron as assistant
	Chapter 7:1 – 10:29	Staff into snake and plagues
	Chapter 12: 21 – 42	Passover ritual and departure
	Chapter 14: 5 – 31	Red Sea
	Chapter 15: 22 – 27	Test
	Chapter 16: 1 – 15	Manna
	Chapter 17: 1 – 7	Water
	Chapter 19: 20 - 22	Moses on Mt Sinai
	Chapter 20: 1 - 17	Ten Commandments
	Chapter 32: 1 - 35	Golden Calf

- *People to Remember: Moses*

Jeff Cavins Great Adventure Bible bookmark - RED for Red Sea

We will NOT read the next book, LEVITICUS, because it does not carry the story, but rather the duties of the priests/Levites and sacrifices.

- *We Believe - have the children write the faith words in the blue composition books*
Exodus = the biblical word describing the Israelites’ departure from slavery to freedom.
Passover = the event in which God passed over the whole of Egypt, taking the lives of every firstborn Egyptian and sparing the Israelites.

“A Free People”

To find the Holy Spirit in Scripture look for the Holy Spirit’s symbols: water, fire, a dove and oil. Another image of the Holy Spirit that is found in Scripture is that of a cloud...which covered Mount Sinai for six days and the Holy Spirit called to Moses from the mist. The Holy Spirit is also identified with the finger of God etching the commandments into stone tablets. As we begin to notice the Holy Spirit, we realize that the Holy Spirit is everywhere!!! These books make it clear for God’s people the importance of being holy, faithful and grateful for God’s blessing.

- Bible Story/Readings –

NUMBERS	Chapter 9: 15 – 23	Fiery Cloud
	Chapter 13: 1 - 25	Twelve Scouts sent
	Chapter 13: 25 - 33	the scouts return
	Chapter 14: 1 – 4	threats of revolt
	Chapter 14: 11 – 24	The Lord’s Sentence
	Chapter 17: 1 – 12	Aaron’s rod
	Chapter 20: 7 – 12	Moses strikes the rock
	Chapter 21: 4 – 9	Bronze Serpent
Chapter 33: 50 – 56	Covenant in Moab	
DEUTERONOMY	Chapter 4: 1 – 14	Obedience
	Chapter 6: 1 – 9	2 nd law = Love God completely
	Chapter 6: 16 – 25	Instruction
	Chapter 31: 14 – 15	Summoning of Joshua
	Chapter 31: 23	Commissioning of Joshua
	Chapter 34: 1 - 5	Death of Moses
	Chapter 34: 9 - 12	Joshua

- People to Remember: Moses and Joshua

Jeff Cavins Great Adventure Bible bookmark – TAN for Desert Wanderings

- We Believe - have the children write the faith words in the blue composition books
Mount Sinai = a mountain peak in the rocky southern part of the Sinai Peninsula.
Miracle = an extraordinary event that is beyond human power and brought about by God.
Manna = a sweet bread-like food that God provided for the Israelites in the desert.
Ten Commandments = the laws of God’s covenant given to Moses on Mount Sinai.
Ark of the Covenant = a wooden box in which the tablets of the Ten Commandments were kept.

The Catholic 10 Commandments

- 1st I, the Lord, am your God. You shall not have other Gods besides me.
- 2nd You shall not take the name of the Lord, your God, in vain.
- 3rd Remember to keep holy the Sabbath day.
- 4th Honor your father and mother.
- 5th You shall not kill.
- 6th You shall not commit adultery.
- 7th You shall not steal.
- 8th You shall not bear false witness against your neighbor.
- 9th You shall not covet your neighbor’s wife.
- 10th You shall not covet your neighbor’s goods, nor anything else that belongs to him.

“A Conquering People”

God offered guidance to the Israelites, reflect on ways God is with us today and our faithfulness to God!

The Book of Deuteronomy – God’s people must love God and obey him. The Book of Joshua - emphasizes that God is with his people. The Book of Judges – Deborah was a unique judge in that she was also a prophet. She was also the only judge who sang a song of praise to God after her victory. The Book of Judges – Samson was the most famous judge. He was guide by God, he was dedicated to God and he broke his promises, returned to God and was blessed again by God. After Joshua dies the Israelites were governed by a series of Judges who settled disputed among the tribes and offered advice. Of the 13 Judges mentioned in the Bible, we will ONLY read about Deborah, Samson & Ruth.

- ***Bible Story/Readings:***

After Moses led the Israelites out of Egypt, they came to the edge of the Promised Land. As a preparatory step to entering the land, Moses sent twelve spies to learn how best to conquer. The spies brought back news that the land was as good as God had promised. However, ten of the spies reported that there were giants in the land and that they would not be victorious in the battle. They had no faith in the God who had miraculously delivered them from Egypt.

The two spies who trusted the Lord, Joshua and Caleb, were the only two adults who entered the Promised Land forty years later. Joshua became the leader of Israel because of his faith.

Joshua was the general who guided Israel in their victorious battles with the inhabitants of the land. When the walls of Jericho fell, it was because Joshua trusted God and His Word. Joshua led the nation of Israel as a man of faith.

Story of the Battle of Jericho

After many years, Moses died. And God said to Joshua, "Lead My people across the Jordan River. Each place you set your foot will be yours. Just be strong and do not fear. For I am with you wherever you go." So, Joshua sent two men ahead to spy on a town called Jericho. When they got there, they stayed with a woman named Rahab. But when the king of Jericho heard they were spies, Rahab hid them on her roof. And when it grew dark, she helped them to escape. "I have heard great things about your God," explained Rahab. "Please promise me that you will not hurt my family when your people take Jericho." God told Joshua exactly what to do in order to take the city of Jericho. First, Joshua gathered men into an army to march around the city, and then ***came seven priests, each one carrying a trumpet made from a ram's horn. Behind the priests came the Ark of the Covenant, and following the ark came more armed guards.*** They paraded around the city of Jericho one time each day for six days. During this time, the priests blew on the trumpets, but everyone else marched quietly. On the seventh day, the Israelites paraded around Jericho six times. All the while, the priests blew their trumpets, but everyone else remained quiet. Then on the seventh time around the city, Joshua called out a signal. Everyone yelled and screamed and shouted - with all their might! At the sound of that noise, the walls of Jericho began to crumble and then they fell, tumbling to the ground. And all who were inside the city ran in fear. All except for the woman Rahab - the one who had helped the two spies. She knew she would be safe. And she was. The walls came tumbling down!

JOSHUA	Chapter 1: 1 – 11	Conquest of Canaan
	Chapter 2: 1 – 24	Scouts saved
	Chapter 3: 1 - 17	Crossing the Jordan
	Chapter 5: 13 – 15	Siege at Jericho
	Chapter 6: 1 – 25	Fall of Jericho
	Chapter 7: 1 – 26	Defeat at Ai
	Chapter 10: 16 – 43	Joshua’s victory
	Chapter 23: 1 – 16	Joshua’s final plea
	Chapter 24: 29 – 32	death of Joshua

JUDGES	Chapter 4: 1 - 9, 12 - 16	Deborah and Barak
	Chapter 13: 1 - 5, 24 – 25	Samson
	Chapter 14: 1 – 4	Marriage of Samson
	Chapter 15: 1 – 15	Samson defeats the Philistines
	Chapter 16: 4 – 31	Samson and Delilah

After Israel inhabited the Promised Land God sent various prophets and leaders to speak His Word and lead the people before they had a king. Part of this time period is narrated for us in the book called Judges. Gideon was one of these judges. God called him to lead Israel into battle with the Midianites. The Midianite army had about 135,000 men. Gideon gathered an army of 32,000 men. However, God told Gideon that there were too many men in the army. Through a selection process, God whittled the Israelite army down to just 300 men. Though Gideon was scared, he trusted God to prove His promise. God said they needed a smaller army so that people would know that it was God who won the battle, and not a large army. The night of the battle Gideon and his servant sneaked into the camp of the Midianites and overheard the telling of a dream. The two Midianites interpreted the dream to mean that Gideon’s small army would wipe out their larger army. With new assurance Gideon return to his camp to begin the battle. The Midianites were so scared that many of them started fighting and killing one another thinking that Gideon’s army was all around them. *Through faith Gideon, with a small army, conquered the Midianites.*

RUTH	Chapter 1: 1 - 22	Naomi and Ruth
	Chapter 2: 1 – 23	Boaz
	Chapter 3: 1 – 18	Boaz and Ruth
	Chapter 4: 1 – 22	Ruth marries Boaz

- *People to Remember: Joshua, Samson, Ruth*

Jeff Cavins Great Adventure Bible bookmark – GREEN for Conquest and Judges

- *We Believe - have the children write the faith words in the blue composition books*

Nazirite = a person consecrated to God who promised not to drink wine or strong drink, touch anyone or anything that had died, or cut or shave his/her hair.

The **Book of Joshua** demonstrates the faithfulness of the LORD to those who are faithful to Him. It is the book that recounts the fulfillment of the promise of the LORD to the Israelites to deliver to them the Promised Land, the land of Canaan. It recounts the battles that the Israelites waged against seemingly unbeatable enemies and how the Israelites overcame seemingly insurmountable obstacles. It tells of the misery and punishment one can expect if he dares break the law of God. It tells of the destruction and slaughter of those who oppose the will of God. The story of Joshua begins when Moses sends twelve spies, including Caleb and Joshua, to survey the land of Canaan. All the spies come back to Moses with reports of the bounty of the Promised Land. All, except Caleb and Joshua recommend not entering the land of Canaan. Joshua and Caleb plead with the Israelites to enter Canaan and take possession of their inheritance from God but Israel rejects and stones them.

The **Book of Judges** derives its title from the twelve heroes of Israel whose deeds it records. They were not magistrates, or judges, but military leaders sent by God to aid and to relieve His people in time of external danger. They exercised their activities in the interval of time between the death of Joshua and the institution of the monarchy in Israel. The Book of Judges shows that the fortunes of Israel depended upon the obedience or disobedience of the people to the LORD’s law. Whenever they rebelled against the LORD, they were oppressed by pagan nations; when they repented, the LORD raised up judges to deliver them. And when the LORD raised up judges for them, he would save them from the power of their enemies as long as the judge lived. But when the judge died, they would relapse and do worse than their fathers, following other gods in service and worship, relinquishing none of their evil practices or stubborn conduct.

When Joshua died, the fidelity of the Israelites faded with the passing of the older generation who fought with Joshua and those who had seen all the great work which the LORD had done for Israel. The Book of Judges derives its title from the twelve heroes of Israel whose deeds it records. They were not magistrates, but military leaders sent by the LORD to aid and to relieve his people in time of external danger. They exercised their activities in the interval of time between the death of Joshua and the institution of the monarchy in Israel. The twelve judges of the present book, however, very probably exercised their authority, sometimes simultaneously, over one or another tribe of Israel, never over the entire nation. One of those judges was **Samson**. This is his story straight from the pages of the Old Testament. His story is a bewildering proof that the LORD works in mysterious ways.

Gideon is the sixth of the judges and is one of the Major Judges, along with Othniel, Ehud, Barak, Jephthah and Samson. Just as Moses argued with the LORD over his being chosen, Gideon was quite unsure of how he could deliver Israel from their oppressors. Gideon, unsure of himself, asks the LORD to show him signs that indeed the LORD has chosen him to deliver Israel from its oppressors.

Deborah and Barak are the fourth and fifth Judges and Barak is one of the Major Judges, along with Othniel, Ehud, Gideon, Jephthah and Samson. After Ehud's death, however, the Israelites again offend the LORD. So, the LORD allows them to fall into the power of the Canaanite king, Jabin, who reigns in Hazor. The general of his army is Sisera, who lives in Harosheth-ha-goiim.

Ruth is a Moabite woman who married into the Israelites through the influential Boaz of Bethlehem. The book contains a beautiful example of filial piety that demonstrates the connection between Jesus and King David. Ruth's piety, her spirit of self-sacrifice, and her moral integrity were favored by God with the gift of faith and an illustrious marriage whereby she became the ancestress of David and of Christ. In this, the universality of the messianic salvation is foreshadowed.

“A Royal People”

As God provided leadership to Saul through Samuel, he does so to us through the grace of the Holy Spirit. As long as we listen to the Holy Spirit, we will find our way to light, happiness and truth. Many of the prophet’s courage came from trusting God. None of the prophets sought to be God’s leaders...they were called by God and listened to God!

Bible Story/Readings –

1 SAMUEL	Chapter 1: 9 - 28	Hannah’s prayer & Samuel
	Chapter 2: 18 - 21	The Lord Rewards Hannah
	Chapter 3: 1 - 21	God speaks to Samuel
	Chapter 4: 1 - 11	Loss of the Ark
	Chapter 6: 1 - 21	The Ark is returned
	Chapter 8: 1 - 9, 19 - 22	Israel wants a King
	Chapter 9: 1 - 2, 15 -19, 25 - 27	Saul
	Chapter 10: 1, 17 - 27	Saul chosen King
	Chapter 11: 12 - 15	Saul anointed King
	Chapter 15: 10 - 23, 29 - 31	Saul sins

Jeff Cavins Great Adventure Bible bookmark – PURPLE for Royal Kingdom

- *We Believe* - have the children write the faith words in the blue composition books
- Prophet** = someone who speaks on behalf of God, defends the truth, and works for justice.
Monarchy = kingdom or empire ruled by one person, either a king or queen.

Holy Oils



Exodus 30:22-25 "And the Lord spoke to Moses, saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much, that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty. And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin: And thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer..."

Ancient Practices

The liturgical use of oil for other purposes, as in the ceremonies of Sacraments and in other blessings and consecrations is, in nearly every case, of very ancient origin, being often traceable nearly to the times of the Apostles. In this, as in many other practices, our Church has retained and made use of something which had been employed in the ritual of Judaism; for in the Old Testament we find mention of the anointing with oil in several religious functions, such as the consecration of priests and kings, as well as in sacrifices, legal purifications and the consecration of altars.

When our Church wishes to use any material object for sacred functions she usually sets it apart from other things by giving it a special blessing; thus, it is distinguished from substances intended only for ordinary purposes. As regards oil, such blessings are recorded in the rituals of very early times, and do not differ greatly from those given at the present day. Even as far back as the fourth century two kinds of oil were solemnly blessed on Holy Thursday for sacramental uses, one being pure and the other mixed with balsam; the first was what we now call the Oil of Catechumens, and the other was the Chrism. The third kind, the Oil of the Sick, was consecrated by a simpler formula either on that day or at other times, and in some parts of the world it was customary to have this oil blessed as needed, by priests. The use of balsam in the Chrism dates from about the sixth century. Balsam is a resinous substance which is procured from terebinth trees, which grow in Judea and Arabia. In some Oriental rites, a great variety of sweet-smelling spices and perfumes are used in addition to the balsam. The mixing of this fragrant material with the sacred oil gives the latter the name of Chrism, which signifies a scented ointment. As oil typifies the fullness of grace imparted through the Sacrament, so balsam expresses freedom from corruption and the sweet odor of virtue.

The Symbolism of Oil

In the countries of the Orient and in southern Europe, olive oil has always been a necessity of daily life. It enters into the preparation of food; it is used as a remedy, internally and externally; in past centuries, it was the chief means of furnishing light, being consumed in lamps; it was employed in ancient times by the athletes of the Olympic games, to give suppleness to their muscles. **We see the various symbolic meanings of oil when the Church uses it to give us *spiritual nourishment, to cure our spiritual ailments, to diffuse the light of grace in our souls, and to render us strong and active in the never-ending conflict with the Spirit of Evil.*** The anointing with oil symbolizes our need for God's help and strength so that, undeterred by the bonds of the past and overcoming the opposition of the devil, they will forthrightly take the step of professing their faith and will hold fast to it unflinchingly throughout their lives. The use of oil to express the imparting of spiritual strength is so appropriate that the Church employs it not only for the anointing of living beings but also for bells and chalices and other ...things which are to be used as aids in the sanctification of her children.

There are three kinds of sacred oils, all of which signify the work of the Holy Spirit and symbolize it in that oil "serves to sweeten, to strengthen, to render supple." The three holy oils are:

1. **The Oil of Catechumens** ("Oleum Catechumenorum" or "Oleum Sanctum") used in Baptism along with water, in the consecration of churches, in the blessing of Altars, in the ordination of priests, and, sometimes, in the crowning of Catholic kings and queens. The oil is extracted from olives. This kind of sacred oil is used in the ceremonies of Baptism, and derives its name from that fact -- a catechumen being an instructed convert who is about to receive the Sacrament of Baptism. During the administration of that Sacrament, the priest says "***We anoint you with the oil of salvation in the name of Christ our Savior; may he strengthen you with his power, who lives and reigns forever and ever.***" The priest makes with this oil the sign of the cross on the chest of the person who is to be baptized."
2. **The Holy Chrism** ("Sanctum Chrisma") or "Oil of Gladness," which is olive oil mixed with a small amount of balm or balsam. It is used in Confirmation, Baptism, in the consecration of a Bishop, the consecration of a various things such as churches, chalices, patens, and bells. Facing the catechumens, the celebrant says: **The minister of the sacrament dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed as he says: "*Be sealed with the Gift of the Holy Spirit.*"**

3. **The Oil of the Sick** ("Oleum Infirmorum"). This sacred oil, called in Latin "Oleum Infirmorum," is the "matter" or necessary substance for the Sacrament of the Sick. This oil is always pure olive oil, without admixture. We know that in Apostolic times, practically in the same manner as now. St. James, in his Epistle, thus instructs the faithful of the early Church: "Is any man sick among you? Let him bring in the priests of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up. And if he be in sins, they shall be forgiven him." The sacrament of Anointing of the Sick is given to those who are **seriously ill by anointing them on the forehead and hands with duly blessed oil saying, only once: *'Through this Holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.'***"

Where are the Holy Oils stored?

In each parish church these consecrated oils are kept with great care and reverence. The oils are kept in metal or glass bottles called "chrismatories," "chrismals," or "ampullae." These vessels are then stored in a cabinet called an "ambry," which is usually fixed to the wall of the sanctuary. Priests also have a portable "oilstock" which has a section for each of the three holy oils. Lay people are not to handle the holy oils, even to carry them, except in emergencies.

The Oil of Catechumens is usually labeled O. C. or O. S. ("Oleum Catechumenorum" or "Oleum Sanctum"); the Chrism is distinguished by the letters S. C. ("Sanctum Chrisma"); and the Oil of the Sick ("Oleum Infirmorum") bears the initials O. I.

Sacramental's blessed by a bishop at a special Chrism Mass on Holy Thursday, prior to the Easter Vigil; the holy oils are symbols of spiritual nourishment and the light of grace (unused oils, a year later, are burned in the sanctuary lamp). The ceremony of the Blessing of the Oils is full of significant symbolism. It requires the presence of a large number of the clergy, for the sacred oils are considered by the Church to be of such importance as to call for... an imposing ceremonial. Few inanimate things receive more ... honor than the oils which are to be used so often during the year in the imparting of God's grace through Sacraments and blessings.

Each of us Catholics has received already some of the benefits given through these holy oils, namely, in the ceremonies of Baptism and in the conferring of the Sacrament of Confirmation; and we hope someday to obtain further graces through them in the Sacrament of the Sick; and yet it may be that we know little about them.

Anointing with oil has all these meanings in the sacramental life. **The pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. The post-baptismal anointing with sacred chrism in Confirmation and Ordination is the sign of consecration.**

“The House of David: Lasting Legacy”

King David left an incredible legacy for all to follow. **He was a godly man who made a positive and God-glorifying legacy in spite of all kind of obstacles and opposition.** David, who reigned as king of Israel for thirty-three years, led his people to many military victories, established Jerusalem as the seat of government for Israel, and wrote many of the psalms that are in our Bible today. **Although he made mistakes** (*we all do!!*), nevertheless he was a man who had a heart for God. He led with integrity of heart and skillful hands. David is still seen as the most righteous king in the history of Israel. Despite his personal weaknesses, problems, and sins, he left behind a legacy that affects us to this very day.

The Davidic Covenant refers to God’s promises to David through Nathan the prophet (2 Samuel 7 and 1 Chronicles 17:11-14 and 2 Chronicles 6:16). This is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah (Jesus Christ) would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever (2 Samuel 7:10-13). The Davidic Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The surety of the promises made rests solely on God’s faithfulness and does not depend at all on David or Israel’s obedience.

The Davidic Covenant centers on several key promises that are made to David.

1. God reaffirms the promise of the land that He made in the first two covenants with Israel (the Abrahamic and Mosaic Covenants (2 Samuel 7:10) ... *“Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously.”*
2. God promises that David’s descendant or “seed” will succeed him as king of Israel and that David’s throne will be established forever (2 Samuel 7:12-13) ... *“I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.”* **This is a reference to the coming Messiah, Jesus Christ.**

The provisions of the covenant are summarized in 2 Samuel 7:16, *“And your house and your kingdom shall be established forever before you. Your throne shall be established forever.”* The promise that David’s “house,” “kingdom” and “throne” will be established forever is significant because it shows that **the Messiah will come from the lineage of David and that He will establish a kingdom from which He will reign.** The covenant is summarized by the words “house,” promising a dynasty in the lineage of David; “kingdom,” referring to a people who are governed by a king; “throne,” emphasizing the authority of the king’s rule; and “forever,” emphasizing the eternal and unconditional nature of this promise to David and Israel.

- *Bible Story/Readings –*

1 Samuel	16: 1 – 13	Samuel anoints David
1 Samuel	17: 1 - 54	David & Goliath
1 Samuel	18: 7 - 9	Saul’s jealousy
1 Samuel	20: 17 - 42	Jonathan
2 Samuel	1: 1- 12	David grieves
2 Samuel	5: 3 - 4	David King of Israel
2 Samuel	5: 17 - 25	Route of the Philistines
2 Samuel	6: 1 - 22	Ark moved to Jerusalem
2 Samuel	7: 1 - 29	Promise & Thanksgiving

- *People to Remember: David*

- *We Believe* - have the children write the faith words in the blue composition books
- Psalm** = a poetic prayer designed to be sung or chanted to some kind of musical accompaniment.

Jeff Cavins Great Adventure Bible bookmark – PURPLE for Royal Kingdom

Read 1 (or more) PSALMS written & sung by KING DAVID for homework over the Christmas break!

PSALM 8	God's Glory and Human Dignity
PSALM 23	The Lord is Our Shepherd
PSALM 24	Great King
PSALM 29	The Voice of The Lord in the Storm
PSALM 33	Song of Praise
PSALM 51	Prayer for Forgiveness
PSALM 72	Prayer for The King
PSALM 92	Song of Praise
PSALM 93	God The King
PSALM 150	Praise The Lord

“A Prosperous People”

Solomon took the throne after his father, King David, died. Relative peace and immense prosperity marked Solomon’s reign. Shortly after being anointed king, Solomon had a dream in which God instructed him to ask for anything he wanted. Solomon asked for “an understanding heart to judge your people and to distinguish right from wrong.” (1 Kings 3:9). Toward the end of his reign he violated the covenant to worship God and God alone by turning to others gods.

- *Bible Story/Readings –*

2 Samuel	11:1-27	David’s sin
2 Samuel	12:13-19	David confesses sin & accepts consequences
2 Samuel	12:20	David prays
2 Samuel	22:2-4	Song of Thanksgiving
1 Kings	3: 1 - 15	Solomon prays for wisdom
1 Kings	3: 16 - 28	Solomon decides wisely for 2 mothers
1 Kings	5: 1 - 6: 14	Solomon builds a Temple
1 Kings	7: 1, 8	Solomon builds his palace & palace for his Queen
1 Kings	8: 1 - 4, 14 - 26	Ark of Covenant from city of David to Temple of Solomon
1 Kings	8: 54 - 61	Solomon prays
1 Kings	9: 1 - 9	God warns Israelites - turn to false gods & evil will come
1 Kings	10: 1 - 13	The Queen of Sheba visits
1 Kings	10: 14 - 24	Solomon's great wealth & success
1 Kings	11: 1 - 13	Solomon's 700 wives turn his heart to false gods = demise

Jeff Cavins Great Adventure Bible bookmark – PURPLE for Royal Kingdom

- *We Believe - have the children write the faith words in the blue composition books*
Wisdom = the knowledge and ability to recognize and follow God’s will in our lives.

“A Divided People: Israel, the Northern Kingdom”

Solomon’s kingdom was divided! God called forth the prophets to be his voice in the land. The prophets urged people to see what was happening, change their ways and return to God.

The Northern Tribes of Israel would eventually constitute the Northern Kingdom of Israel. Old Testament Bible maps clearly show the size and scope of the Northern Kingdom surpassed that of the south. After the death of Solomon, the Northern Tribes split from the Southern Kingdom of Judah. The southern throne remained with the tribe of Judah in the south, and was headquartered in Jerusalem. The Northern Tribes elected Jeroboam I as their king. Israel tended towards idolatry more so than their southern brethren. The Northern kings set up places of worship at Dan and Bethel, profaning the name of the Lord. Though much larger and more powerful than the Southern Kingdom of Judah, Israel fell to the Assyrians nearly two hundred years before the kingdom of Judah would fall to the Babylonians.

- *Bible Story/Readings –*

1 Kings	12: 1 - 20	Kingdom splits
1 Kings	16: 29 - 33	King Ahab eviler than the 10 kings before him
1 Kings	17: 1 - 6, 8 - 24	Elijah, the great prophet
1 Kings	18: 16 - 40	Elijah defeats the 450 prophets of Baal
1 Kings	19: 1 - 21	Elijah passes his mantle to Elisha
1 Kings	21	Evil deeds by King & Queen
2 Kings	2: 1 - 18	Elisha succeeds Elijah
2 Kings	4: 8 - 37, 42 - 44	Boy comes back to life & Barley loaves
2 Kings	12: 1 - 4	Reign of Joash of Judah
2 Kings	13: 14 - 21	Prophet dies
2 Kings	18: 1 - 8	Faithful King rules Judah
2 Kings	19: 8 – 36	God rescues Jerusalem
2 Kings	23: 1 – 25	King tells people to obey God
2 Kings	25: 1 - 17	Nebuchadnezzar destroys the Temple

- *People to Remember: Solomon*

Jeff Cavins Great Adventure Bible bookmark – BLACK for Divided Kingdom

- *We Believe - have the children write the faith words in the blue composition books*
Idolatry = giving worship to a creature or thing instead of God.

The Divided Kingdom: After Solomon's death, around 922 B.C., the Hebrews were divided into two groups: **The Southern Kingdom** (which included Jerusalem and involved the two tribes of Judah and Benjamin - "family of David.")

The Northern Kingdom (which included the other ten tribes of the Hebrews and was actually called "Israel").

The kings of both Southern and Northern Kingdoms allowed the worship of "gods" other than the "Lord God of Israel," leading to many problems. One king, Ahab of "Israel" (the Northern Kingdom), had a wife, Jezebel, who worshipped the "gods" Baal (1 Kings 16:29-33) or Baalzebub and Asherah. Jezebel tried to kill the Lord's prophets and encouraged Ahab to do evil. Elijah was a prophet of the "Lord God of Israel" during this time. Elijah returned a child to life after his death (1 Kings 17:17-23). On Mt. Carmel (1 Kings 18), Elijah and prophets of Baal had a showdown to see who would send fire to light their altars: God lit the fire for Elijah, and the prophets of Baal were killed. Elijah told King Ahab that the dogs would devour Queen Jezebel's body and any of King Ahab's relatives. (1 Kings 21:23).

First Kings:

After reigning for forty years, King David died. Solomon became king. God gave Solomon a choice of anything he wanted: Solomon chose wisdom (1Kings 3:9).

Solomon's Baby Decision (1 Kings 3:16-27):

King Solomon had to decide between two women as to which was the mother of a baby. Solomon said (1 Kings 3:25) to cut the living child into two halves and to give one half to each mother. When one woman said she would rather give up her claim than have the child killed, Solomon knew that she was the real mother.

Solomon authored 3000 proverbs and 1005 songs. Solomon built the "Temple of the Lord" in Jerusalem (90 feet long, 30 feet wide, 45 feet high) -- decorated with cypress and cedar wood as well as gold, taking 7 years to build. Solomon had 700 wives and 300 concubines, who brought in their "gods" (1 Kings 11:5-7) such as Ashtoreth (of the Sidonians), Milcom (of the Ammonites), Chemosh (of Moab), and Molech (of the Ammonites). Solomon ruled for 40 years before his death.

Second Kings:

For years Elijah spoke God's Word to people as a prophet. God had Elijah teach Elisha how to serve God and to take his place. Before Elijah went up to Heaven he asked Elisha what he wanted. Elisha asked for a share of Elijah's power in order to serve God. Both Elijah and Elisha lived up to God's call.

Elijah parted the Jordan River with his cloak (2 Kings 2:8) and then was carried by a whirlwind into heaven, following a chariot of fire (2 Kings 2:11), leaving **Elisha** as the main priest of "Israel" (Northern Kingdom) and with twice the prophetic power of Elijah.

Elisha was credited with several miracles:

1. Also parting the Jordan River (2 Kings 2:13-14).
2. Causing a poor widow to have her olive oil multiplied many times so that she could pay her debts and live normally (2 Kings 4:1-7).
3. Enabling a barren woman to have a child (2 Kings 4:14-17) and then bringing the child back to life after its dying (2 Kings 4:32-35) -- a story sounding much like modern-day mouth-to-mouth resuscitation.
4. Multiplying loaves and grain to feed 100 men (2 Kings 4:42-44).
5. Healing a leper, by having him wash 7 times in the Jordan River (2 Kings 5:10;14)
6. Causing an ax head to float (2 Kings 6:5-7).

Elisha anointed Jehu as king of "Israel," and Jehu had king Ahab's wife, Jezebel, killed and, as prophesied by Elijah, her body was scattered (2 Kings 9: 30-36). After Elisha died, a man's body was thrown into Elisha's tomb and was revived (2 Kings 13:20-21).

The fall of "Israel" (Northern Kingdom, including Samaria) and the people's exile to Assyria (2 Kings 17:6) around 721 B.C. was attributed to their not following the Lord. At that point, Judah (the Southern Kingdom, which included Jerusalem) still was independent. The "gods" from other areas included Succoth-benoth, Nergal, Ashima, Nibhaz, Tartak, Adrammelech, Anammelech, Molech, Asherah, Nisroch, Topheth, Ashtoreth, Chemosh, Milcom, and Baal; these were being worshipped also by the Hebrews, angering the Lord. **In the reign of King Hezekiah of Judah, Isaiah was the prophet.** Isaiah caused time to go backwards (2 Kings 20:11). Hezekiah, a pious king of Judah, succeeded his father Ahaz about 726 B.C., and died about 698 B.C. His reign is memorable for his faithful efforts to restore the worship of Jehovah; for his pride and presumption towards the Assyrians; for the distractions of their invading host in answer to his prayer; for his sickness and humiliation, and the prolonging of his life fifteen years of peace. He was succeeded by his son, the unworthy Manasseh.

During the reign of Josiah as king of Judah, Hilkiah (the High Priest) discovered a scroll of laws in the temple. Josiah restored the Lord's Temple and destroyed the shrines to other "gods," but Huldah (the prophetess: 2 Kings 22: 14-20) told Josiah that Judah would be destroyed because of its worshipping these "gods." Finally, King Nebuchadnezzar of Babylon took over Judah in 586 B.C. Thus, the Southern Kingdom was independent for 135 years longer than the Northern Kingdom.

“A Divided People: Judah, the Southern Kingdom”

The prophets continued to call the people back to worshipping one true God.

In the southern kingdom of Judah, the decline into polytheism was slower than the north, with certain kings, such as Hezekiah and Josiah, refocusing the nation on God. Ultimately however the southern kingdom also received God's judgment for their abandonment of him in place of other gods, and the Babylonian army invaded the kingdom and the people deported to Babylon. The Jews of the southern kingdom however maintained their identity and culture and so did not cease to exist in history. During this period, there was intense prophetic activity with prophets such as Isaiah and Jeremiah calling the people back to God.

- *Bible Story/Readings –*

We will take a detour in the Bible to the Prophetic Books

The Prophetic Books contain the writings of Israel's great prophets. The role of the prophets was to keep the Chosen People faithful to the covenant they had made with God and to call them back when they strayed. These powerful writings richly describe the rewards of faithfulness and the punishments of betrayal. Additionally, and mysteriously, the prophetic books foretell the coming of the Messiah and give information about him. Jesus' birth in Bethlehem to a virgin, his ministry to the poor, the downtrodden and the sick, and his violent death are all foretold in the prophetic books.

Joel	1: 2, 12, 15	Joel predicts disaster
Joel	2: 1 - 3, 12 –18	God vindicates those who belong to him
Joel	3: 16 – 18	Stream of Blessings
Amos	2: 6 – 3: 2	Judgment against Israel
Amos	7: 10 - 17	Amos visions
Amos	8: 4 – 7	Cheaters punished
Amos	9: 11 - 15	Predicts reunited kingdom of peace
Hosea	1: 2 – 8	Marriage of Hosea to Gomer
Hosea	3: 1 – 5	metaphor for the Lord's relationship with his people
Hosea	8: 1 – 10	Hosea rejects idolatry
Hosea	14: 1 – 9	God promises a future time of healing, salvation and reconciliation for his people
Isaiah	2: 1 -5	predicts future peace
Isaiah	6: 1 -8	God calls Isaiah
Isaiah	9: 2 – 7	Isaiah promises God will send a special King
Isaiah	11: 1 – 9	Isaiah promises peace
Isaiah	40: 1 – 5	Hope in the wilderness
Isaiah	43: 18 - 19	Escape from Babylon
Isaiah	44: 1- 3	God consoles Israel
Isaiah	49: 1 -6	Israel a light to nations
Isaiah	50: 4 – 9	faithful, suffering servant story
Isaiah	52: 13 – 53: 12	suffering servant
Isaiah	65: 17 – 25	Zion = predicts new Jerusalem

- *People to Remember: Isaiah*

Jeff Cavins Great Adventure Bible bookmark – BLACK for Divided Kingdom

- *We Believe - have the children write the faith words in the blue composition books*

Vocation = God's call to serve him in a special way.

Blasphemy = a thought, word, or act that refers to God without respect or reverence.

“The Exile and the Journey Home”

There are times in our lives when everything falls apart. At such times, we can feel adrift and cut off from others; we look at the happiness of the recent past and realize we can never return to it! **That was how the people of Judah who were exiled in Babylon felt; they mourned their homeland, the Temple and the family and friends who were murdered or missing. The prophets, Ezekial and Isaiah, gave the people hope!** The exiled people eventually returned to their homeland. They rebuilt the Temple and their lives. The Babylonian experience had changed them, made them wiser and brought them closer to God. The same is true for us when God guides us through our season of loss and despair to the promise of a hope-filled future...taking us from the darkness into the light.

The Book of Daniel shows the people pointed toward God, who alone is in control and whose plan is the only sure source of comfort and strength ... the Kingdom of God endures!

- *Bible Story/Readings –*

Jeremiah	1: 4 -9	Youth chosen as Prophet
Jeremiah	11: 1 – 8	Gods warning: keep the covenant
Jeremiah	13: 1 – 11	Jeremiah’s shorts make a point
Jeremiah	20: 7 – 18	Jeremiah complains to God
Jeremiah	31: 31 -34	new covenant written on hearts
Jeremiah	38: 1 – 13	Prophet is rescued from a well
Jeremiah	51	God promises Babylon’s punishment
Daniel	2: 24 - 45	A King’s disturbing dream
Daniel	3: 8 - 30	3 friends survive fiery furnace (teenagers)
Daniel	5: 5 – 30	Daniel reads handwriting on the wall
Daniel	6: 1 – 28	Daniel is thrown to the lions (86 years old!)
Daniel	14: 23 – 32	Daniel slays the dragon
Ezekiel	1: 4 – 28	Prophet has wild visions
Ezekiel	3: 22 – 4:17	Ezekiel silenced
Ezekiel	18: 1 -31	children not punished for parents sins
Ezekiel	24: 15 – 27	Ezekiel does not mourn dead wife
Ezekiel	34: 11 – 31	good shepherd rescues His sheep
Ezekiel	37: 1 -14	dry bones come to life
Ezekiel	40: 1 – 5	plans for new Temple revealed

Jeff Cavins Great Adventure Bible bookmark – Baby Blue for Exile

- *People to Remember:* Jeremiah, Daniel and Ezekiel

- *We Believe - have the children write the faith words in the blue composition books*

Lamentation = a sorrow that is expressed in the form of a poem.

Superstition = the false belief that living creatures or things possess powers that in fact they do not have.

Hope = a gift from God that enables us to trust in God’s promise to be with us always; it enables us to be confident in God’s love and care for us.

Proverb = a brief saying that gives wise advice.

Torah = the Hebrew name for the first five books of the Old Testament

Joel, son of Pethuel, was a native of Judah. He was well-educated and he was a gifted poet and one of the books of the Bible is named after him. The Bible's book of Joel has two main parts. The first describes a locust plague and a drought. The second is more apocalyptic. Joel sees in both the locust plague and drought the judgment of God. Just as the locusts devoured the land, so will the land be devoured by enemy armies, unless the nation

repents of its sins. The Lord promises the people who repent, whether they are Jewish or non-Jewish, an ultimate deliverance from disaster. Joel also warns punishment against the nations who have wronged the Jews, specifically, Tyre, Sidon, the Philistines, Egypt and Edom. Joel mentions the great and terrible "day of the Lord" which is in the future, but everyone who calls upon the name of the Lord will be saved.

In chapter 2, Joel makes the famous prediction of the Lord "After I have poured out My rains again, I will pour out My Spirit upon all of you! Your sons and daughters will prophesy, your old men will dream dreams, and your young men see visions." Joel, means "Ya is God".

The theme of Joel's message is one of coming judgment if Jerusalem does not repent. Joel also speaks of coming prosperity and final blessing, if the people respond in faith.

Amos was a herdsman who lived in the village of Tekoa, before becoming a prophet during the reign of King Uzziah. Amos was not the first Bible prophet, but he was the first prophet to have his prophecies recorded in a separate book of the Bible, that being the book of Amos.

Amos prophesied about 760 BC during the reigns of King Uzziah of Judah, and Jeroboam II of Israel. He left Judah and went to Israel. He had a short ministry. Amos predicted the overthrow of Israel by the Assyrians. He also predicted the doom of Judah and the doom of the surrounding nations.

In his prophecies against Israel, Amos spoke of the social sins of the day, such as greed, corruption, false worship, and injustice. His book ends with a scant hope that the people of Israel would listen and heed the warnings.

Jonah, the son of Amittai, was born in Israel. He was called by God to preach repentance to Assyria, of which the capital city was Nineveh. However, Jonah rebelled. Jonah didn't want to preach to the pagans of Assyria. So, Jonah tried to escape God's plan by fleeing on a ship. But Jonah was thrown overboard and swallowed by a great fish. Later, the fish spit him out on the shoreline. Then, finally, Jonah obeyed God's command and went to Nineveh to preach. His preaching was successful and 120,000 people in Nineveh turned to God in obedience, sparing themselves punishment from God.

Jonah's time inside the fish is used as an example of Jesus' burial in Matthew 12:38-41. The basic **theme of Jonah is that God declares His love for all men, whether they are Israelites or not.** Jonah was unable to love the Assyrians properly, but God desired nothing for them but their salvation, and so He sent a prophet to preach repentance. Jonah, means "dove". Unlike the other prophet books, Jonah's is not a collection of prophetic speeches, but a short narrative.

Hosea, prophesied about 2750 years ago, during the reigns of the last two kings of Israel, shortly before Israel was conquered - and destroyed - by the Assyrian Empire. Hosea's prophecies spoke of the desolations that would result from being unfaithful to God, and of God's promise to later restore Israel. Hosea was a native of Israel. His father's name was Beeri. Hosea regarded Israel, which at that time referred to the northern part of the Jewish homeland, as being corrupt and evil. Hosea prophesied during the concluding years of Jeroboam II (about 783 - 743 BC). **Hosea was more tender-hearted** than the stern Amos. It is easy to see from his writing that he loved the people whom he was compelled to condemn.

Hosea's home life is described and it is a mirror to the nation of Israel and its relationship to God at that time. Hosea's wife had left home for a life of prostitution, and Israel had turned away from God and pursued false gods. But Hosea continued to love his wife, and finally brought her home again, so God would also continue to love Israel and one day again restore favor to Israel. Hosea, means "May the Lord save".

Isaiah the prophet lived in Jerusalem about 2700 years ago, during the time in which the Assyrian Empire conquered the northern part of the Jewish homeland. **The book of Isaiah contains many prophecies that are interpreted by Christians as being about the Messiah Jesus Christ.** Today, we can see with our own eyes that many of Isaiah's prophecies have found fulfillment with the worldwide dispersion of Jews, the worldwide persecution of Jews, the recent worldwide migration of Jews back to Israel during the past century, the recent re-establishment and restoration of Israel, and the worldwide impact that Jews have had on the world.

“A Strong People”

God’s people struggle to maintain political and religious independence when the Jews were allowed to return home. They planned to renew their nation, rebuild their Temple, rededicate themselves to the practice of God’s law and control their own destiny. *Forces beyond their borders shattered that dream!*

- *Bible Reading and Story:*

Ezra	1: 1 -10	Jewish exiles free after 50 years
Ezra	4: 1 – 5	dispute over rebuilding the temple
Ezra	6: 19 - 22	returned exiles celebrate Passover
Ezra	8: 24 - 30	Ezra delivers gift from King Cyrus
Nehemiah	2: 1 - 8	Nehemiah asks to help rebuild
Nehemiah	5: 1 - 13	Wealthy leaders take advantage of poor
Nehemiah	12: 27 – 40	Nehemiah dedicates rebuilt city wall
1 Maccabees	2: 1 - 26	Mattathias Maccabee
2 Maccabees	3: 1 - 39	heavenly warriors defend the temple
2 Maccabees	4: 7 – 22, 36 - 59	corrupt high priest and temple repair
2 Maccabees	6: 18 - 31	Abolition of Judaism
2 Maccabees	7: 1 - 40	Mother & 7 sons
2 Maccabees	8: 1 - 7	Judas Maccabee resists
2 Maccabees	10: 1 - 8	Purification of Temple (HANUKKAH)
2 Maccabees	14: 4 – 15	Peace in Judea

Jeff Cavins Great Adventure Bible bookmark

Yellow for Return and **Orange for Maccabean Revolt**

- *People to remember* – Ezra and Nehemiah and the Maccabees
 - *We Believe* - have the children write the faith words in the blue composition books
- Parable** = short story that has a message.
Essenes, Pharisees and Sadducees = groups within the Hasidim.

“God Fulfills his Promise”

After enduring a tragic history of exodus and exile, death and uprooting, sin and slavery, God’s people anxiously hoped for a time of rebirth. Their hopes were focused on God’s promised Messiah, who would redeem them from foreign domination and return them to the glory days. *By sending his Son, God redeemed us from the tyranny of sin and gave us a way to transform poverty into riches and death into everlasting life!* The Father gave us the Word made flesh to reconcile us with God, to help us know God’s love for us, and to be our model of holiness. (ccc 457-459)

The four evangelists or Gospel writers are:

Matthew – feast on September 21st – symbol is an angelic young man –

a former tax man who was called by Jesus to be one of the Twelve Apostles,

Mark – feast on April 25th – symbol is a royal winged lion –

a follower of Peter and so an "apostolic man",

Luke – feast on October 18th – symbol is a winged ox –

a doctor who wrote the book of Luke to a friend. Also, believed to have written the book of Acts (or Acts of the Apostles) and a close friend of St. Paul,

John – feast on December 27th – symbol is an eagle –

a disciple of Jesus and possibly the youngest of his Twelve Apostles.

The four Gospels tell of the birth, life, ministry, teachings, death and resurrection of Jesus. The Gospel of Mark was written around 70 A.D., about 40 years after Jesus was crucified. Matthew and Luke were written between 80 and 90 A.D. Finally, the Gospel of John appeared in its final form around 95 A.D. Matthew, Mark and Luke are very similar. It is commonly believed that Matthew and Luke incorporated much of the material in Mark and another common source that is now lost. Each author then added some unique material. The Gospel of John is quite different. It is much more of a spiritual and theological work, although it relates many of the same events as the other three Gospels.

- *Bible Story/Readings* –

Luke	1: 26 - 38	The Annunciation
Matthew	3: 16 – 17	Baptism of The Lord
Luke	2: 41 – 52	Jesus Lost for 3 Days
Matthew	5: 1 - 11	Sermon on the Mount
John	2: 5 – 7	Jesus’ 1 st Miracle – Wedding at Cana
Matthew	5: 43 – 48	Jesus Teaching - Love your Enemies
Mark	4: 21 – 25	Jesus’ Teaching – Parable of the Lamp
John	6: 1 – 15	Jesus’ Miracle – Few Loaves Feeds Thousands
Mark	3: 13 – 19	Jesus’ Apostles revealed

Jeff Cavins Great Adventure Bible bookmark - Gold for Messianic Fulfillment

- *People to Remember*: Matthew, Mark, Luke and John

- *We Believe* - have the children write the faith words in the blue composition books

Incarnation = the truth that the Son of God, the Second Person of the Blessed Trinity, became man.

“The Bible and Church Today”

God, through the Church, has provided us with many resources to help us on our life journey to holiness. Include in these resources are the Sacred Scriptures, the sacraments, and the Church’s social teachings. The Word of God found in the writings of the New Testament hands on “the ultimate truth of God’s Revelation. Jesus gave us the Seven Sacraments to guide and strengthen us throughout our life. The Church’s social teachings, based firmly in the Gospel, help us answer the question: *What would Jesus do?!*

- *Bible Story/Readings* –

Acts	1: 1 - 12	Ascension of Jesus
Acts	2: 1 - 36	Pentecost – the Holy Spirit’s dramatic arrival
Acts	5: 12 - 33	Apostles are persecuted
Acts	6: 1 - 7	the Seven Helpers = the Diaconate
Acts	7: 2 - 60	Stephen is martyred
Acts	8: 1 - 3	St. Paul
Acts	9: 1 - 31	St. Paul – persecutor becomes a missionary!
Acts	10: 1 – 7	Cornelius’ dream
Acts	10: 34 – 48	Peter’s speech to the Gentiles

Jeff Cavins Great Adventure Bible bookmark - Silver or White for The Church (*spotless bride of Christ*)

- *People to Remember*: Peter, Paul and the 12 Apostles
 - *We Believe* - have the children write the faith words in the blue composition books
- Catholic Social Teaching** = the teaching of the Church that calls all members to work for justice and peace as Jesus did.

Themes of Catholic Social Teaching

The Church’s social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, councilor, and episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

Solidarity

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice."¹ The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.