

**HS RCIA Lesson 2: Wed, Nov 15**  
**Catechism, Revelation, Scripture & Creation**

Link: <https://bit.ly/47bsw89>

**Warmup:** What are these abbreviations for? B.C. A.D. C.E. B.C.E. B.P. (Hint: A.D. = “anno Domini nostri Jesu Christi”)

**Last week’s homework: Senses of Scripture**

See handout or go <https://forms.office.com/r/qU71CSJgGS>

Optional: *Symbolon* video (formed.org): [The Journey: Trinity, Faith & the God Who Is Love](#)

**Lesson 1 (Nov 8) to complete:**

1. Senses of Scripture and Liturgy of the Word (homework due)
2. Sections and use of the CCC
3. Holy Scripture: books of the Bible

**This week’s homework:**

1. Using the “two wings” of the Gifts of Reason and Faith, **When has God revealed himself to you this week?** Examples:  
Reason: the sun rose this morning; a deliberate decision to do right or not do wrong  
Faith: seeing God in somebody; the Eucharist; overcoming temptation via prayer
2. Optional *Symbolon* video: [Divine Revelation](#) (shorter version for teens; here for [full version](#))

**I. Creation**

- Only God can create - *ex nihilo* (“out of nothing”; see [CCC 338](#))
  - man merely discovers, invents:
    - *dis + cover* = “un cover”
    - *in + vent* = “into arriving” (coming upon)
- *Father = creator*
- *Son = the Word – “All things came to be through him”* ([Jn 1:3](#))
- *Holy Spirit = sanctifier*
- Genesis:
  - [Gen 1:1](#): “In the beginning, when God created the heavens and the earth”
    - Note “when” = affirms a “pre-creation” state of God
  - Visible = the world, mankind
  - Invisible = the spiritual world, including angels (see [CCC 328](#))
- “God saw that it was good.” ([Gen 1:10](#), 12, 18, 21, 25, [31](#) – “very good”)
  - “each creature possesses its own particular goodness and perfection” and reflects “God’s infinite wisdom and goodness” ([CCC 339](#))
- On the Seventh Day God “rested”: the Sabbath  
“God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.” ([Gen 2:3](#))
  - Thus, creation is for worship ([CCC 347](#))
  - “The Eighth Day” = Christ’s Resurrection
  - “the work of creation culminates in the greater work of redemption” ([CCC 349](#))
- Visible and Invisible worlds
  - Angels are part of the invisible world
  - Man is both visible and invisible (body and soul)

## II. Why did God create us?

- Because it is very good: “*God looked at everything he had made, and found it very good.*” ([Gen 1:31](#))
- If God is divine (and thus perfect), then:
  - *We must know him; We must love him; We must serve him*
  - “To know him, to love him, and to serve him in this life” in [CCC 1721](#)
- St. Bonaventure explains: God created all things “not to increase his glory, but to show it forth and to communicate it” ([CCC 293](#))
- See also
  - “God, who “dwells in unapproachable light”, wants to communicate his own divine life to the men he freely created, in order to adopt them as his sons in his only-begotten Son. By revealing himself God wishes to make them capable of responding to him, and of knowing him and of loving him far beyond their own natural capacity” ([CCC 52](#))
  - ([CCC 293](#))
- Jesus teaches us: “*Come, share your master’s joy.*” ([Mt. 15:23](#) from “Parable of the Talents”)
- Jesus prays to the Father:

*“I made known to them your name and I will make it known,  
that the love with which you loved me may be in them and I in them.”* ([Jn 17:26](#))

## III. Knowing God

- *Does God exist? How do we know God exists?*
- “The two wings”: the gifts of Reason and Faith
  - Philosophy (reason) asks: *what is wisdom? and must conclude it is in God*
  - Theology (faith) asks: *why did God create us? and seeks answers in Scripture and Tradition*
- Knowing God’s existence:
  - *Through the World:*
    - God as “origin and end of the universe” ([CCC 32](#))
    - Physical beauty of the world (see [Wis 13:1-5](#))
  - *Through the human person:*
    - Man’s “openness to truth and beauty” and “moral sense of goodness” ([CCC 33](#))
    - “All creatures bear a certain resemblance to God, most especially man” ([CCC 41](#))
  - *Through God’s Love* ([CCC 1](#)):
    - God calls man to seek him, know him, love him
    - Man’s response: responding to God’s love and creation by seeking him:
    - Paul’s speech to pagans (polytheists) at Areopagus: [Acts 17:26-28](#) (see [CCC 28-30](#)):  
“He made from one the whole human race to dwell on the entire surface of the earth... so that people might seek God, even perhaps grope for him and find him”
  - *Through Reason*
    - We can “reason” (think, consider) a logical belief in God
    - but reason alone is insufficient, due to limits of our perception and our “disordered appetites” that result from original sin ([CCC 37](#))
    - thus we need faith and teaching to guide our reason
- Thus in the physical world and the human person, we come to know God via ([CCC 32, 33, 41](#))
  - *Truth,*
  - *Beauty*
  - *Goodness*

#### IV. God's Revelation:

- See "God Comes to Meet Man" ([CCC 50](#))

#### Stages of Revelation:

Adam & Eve	Noah	Abraham	Moses	David	The Prophets
- Genesis - Eden - the Fall	- Sin - Family & eight children - the Nations	- Covenant (contract) with God - the Tribes	- Covenant of Mt. Sinai - Nation of Israel	-Covenant of the Temple on Mt. Moriah (site of Abraham's sacrifice)	- from Elijah to John the Baptist
<b>Jesus Christ: "Mediator and Fullness of All Revelation"</b> (quotation from <a href="#">CCC 65</a> from <a href="#">Dei Verbum</a> (see also the Road to Emaus ( <a href="#">Lk 24:13</a> ))					

- **Revelation** comes to us through:
  - Sacred Tradition (teachings, preachings, tradition)
  - Sacred Scripture (the Bible):
    - = "the speech of God as it is put down in writing under the breath of the Holy Spirit" ([CCC 81](#))
    - expounded and spread through preaching by the successors of the apostles
      - our priests, such as in homilies
      - Jesus told the apostles: "*Whoever listens to you listens to me*" ([Lk 10:16](#))
      - Thus it is the "Deposit of Faith"; "a deposit" = a place for safe keeping
  - Magisterium of the Church ([CCC 85](#))
    - = tradition, wisdom & guardianship of the Word of God
    - through the Holy Spirit, the Magisterium "defines dogmas" (what the Church believes)
    - through tradition, guides us on correct beliefs
    - = sacred scripture + sacred tradition = "Sacred deposit of the Word of God" ([CCC 97](#))
  - "The Plan of Revelation"
    - "God communicates himself to man gradually. He prepares him to welcome by states the supernatural Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ" ([CCC 53](#))
    - Christ is the definitive Revelation ([CCC 65](#))
    - Paul's letter to Ephesians:
 

*"I, Paul, a prisoner of Christ ... the stewardship of God's grace that was given to me for your benefit, the mystery was made known to me by revelation... the mystery of Christ"* ([Eph 3:1-4](#))

      - Christ gives us the "new and definitive Covenant"
        - which will remain until "the glorious manifestation of our Lord Jesus Christ" – i.e., the Second Coming ([CCC 66](#))

#### V. Sacred Scripture

- "In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them" ([CCC 104](#))
  - written by men, inspired by God ("inspired writings") through the Holy Spirit ([CCC 105](#) & [109](#))
    - "inspire" = with God's breath (*in- + spirit*)
  - in Sacred Scripture, *God seeks man*; in other religions, *man seeks God*
  - "All Sacred Scripture is but one book, and this one book is Christ" ([CCC 134](#))
- Scriptural revelation is progressive and according to the times and lives of the writers
  - since Christ is the "eternal Word," Scripture is alive (not a "dead letter")
  - we "open [our] minds to understand the Scriptures" through the "eternal Word of the living God" and the Holy Spirit" ([CCC 108](#))

- “The Canon” = the included sacred books ([CCC 120](#))
  - Old Testament (OT): the “Old Covenant has never been revoked” ([CCC 121](#))
  - New Testament (NT) = the “New Covenant”
- Unity of Old Testament & New Testament:
  - “the economy of the Old Testament was deliberately so oriented so that it should prepare for and declare in prophecy the coming of Christ, redeemer of men” (DV 12, 3 per [CC 122](#))
- The New Testament is the “ultimate truth of God’s Revelation”
  - The Gospels (“Good News”) are the heart of the NT – and of all Scripture ([CCC 125](#))
  - The Gospels are the “Incarnate Word, our Savior” (DV 18, per [CCC 125](#))
    - “incarnate” = “in or of the body” or “made flesh”; “The Word” = Christ
    - thus the Gospels are Christ
- The Gospels were “formed” (put together) via three stages ([CCC 126](#)):
  - *The real life and teachings of Jesus*
  - *The teachings by the Apostles after Resurrection* (ex.: [1 Cor 11:2](#), [1 Pet 1:25](#))
  - *In writing by “sacred authors” = God’s Word through human experience & agency*
- Historicity of the Gospels (are they true? aka, don’t bother asking Wikipedia; instead see [CCC 109](#))
  - “The Church holds firmly that the four Gospels, whose historicity she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation, until the day when he was taken up” (DV 19, per [CCC 125](#))

## VI. Catechism

- = “instruction of Christian principles”
  - from Latin for “book of instruction”
  - “cathachism” = Greek *kata* (thorough) + *ekhein* (to ring, to resound, echo)
- St. Pope John Paul II:
  - “the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ” ([Catechis Tradendae](#))
- *Catechesis* (teaching the Catechism) = spreading the **Gospel**, which means “**the Good News**”
- “Good news” = from Isaiah ([Isa 61:1](#)) which Jesus affirms as his purpose ([Lk 4:18-19](#); also [1 Pet 1:12](#))
- Jesus instructs the Disciples (after Resurrection):
  - “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commended you; And behold, I am with you always, until the end the age” ([Mt 28:18-20](#) & [CCC 2](#))

## VII. Wrap: Scripture in the Mass

- *Blessed are those who have been called to the wedding feast of the Lamb*
  - Revelation [19:9](#)
- *Blessed is he who comes in the name of the Lord*
  - Psalm [118:26](#); Matthew [21:9](#), [23:39](#); Mark [11:9](#), Luke [13:35](#), [19:38](#), John [12:13](#)
- *Lord, I am not worthy to receive you, but only say the word and I shall be healed.*
  - [Matthew 8:8](#)
- *Do this in memory of me*
  - Luke 22:19
- Go forth, the Mass has ended
  - Matthew [26:13](#), [28:19](#); Mark [14:9](#), [16:15](#); Luke [24:44-47](#); John, [20:21](#)
- For larger a list of Scripture in the Mass, see [Scripture in the Order of the Mass \(catholicfidelity.com\)](#)