



Pater Noster

Group prayer unites us with one another and with God. When our prayer is the prayer that Christ gave us, and when we pray it devoutly, can it be possible that the result will be other than a closer union with Christ and with our brothers in Christ?

Our Quest for Happiness

the story of divine love

HIGH SCHOOL RELIGION, BOOK **2**
for the sophomore year

Through Christ our Lord

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The Tissot pictures

Selections from the world famous series of water-color pictures of the "Life of Christ" and "The Old Testament" by J. J. Tissot have been used in illustrating this volume. At first they may seem strange to eyes accustomed to the glorious inaccuracies of the renaissance masterpieces; but that soon changes when one realizes that they represent eleven or more years of study and work, that the scenes were painted on the spot after "most careful geographical and ethnographical studies" as the *Catholic Encyclopedia* assures us, and that they are far truer to biblical facts than any other series and most other individual pictures.

The black-and-white reproductions used in this book cannot begin to do justice to the beauty of the colored originals, but 162 accurate full-color reproductions of the New Testament series can be found in the exquisite *Catholic Family Bible* edited by Rev. John P. O'Connell and published by The Catholic Press Inc. They have been gathered together and inserted in that work after page 64 of the New Testament. Many of the Old Testament series have also been spread throughout the sections of the Old Testament.

Every student of the life of Christ should be given an opportunity to see these full-color reproductions, six of which are to be found in this volume facing pages 64, 97, 224, 257, 480, and 513.

The *Catholic Family Bible* commends the series, saying of the pictures that "the artist's personal acquaintance with the biblical scenes was implemented by the resources of historical lore, archeology, and biblical scholarship. The result was a unique pictorial life of Christ, remarkable both for its aesthetic quality and for its accurate use of realistic details."

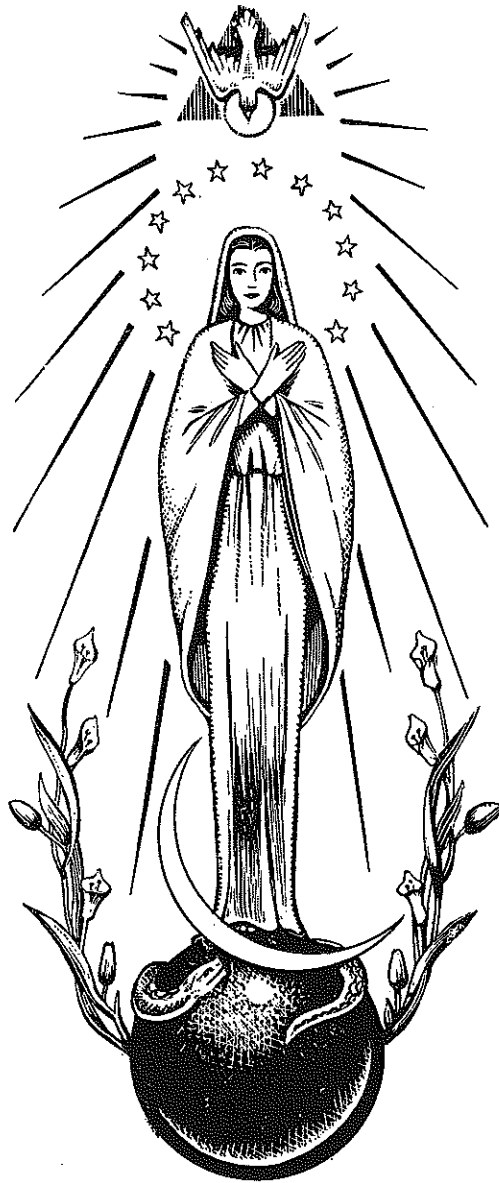
Foreword

St. Augustine was once asked how to teach religion. He wrote a book to answer the question and in it he made principally two suggestions. The first was that the teacher should tell the story of God's love for man in historical order, beginning with the first book of the Bible. He advised the teacher to relate the incidents in such a manner that the causes and reasons of the various events and circumstances would be plainly visible. In this way God's love could be seen and appreciated. St. Augustine's second suggestion to the teacher was to strive to lead those being instructed from faith, to hope, to charity.

This religion series, *Our Quest for Happiness*, is based on that advice. The first volume accents faith and tells the story of the Divine Love that led God the Father to create us and promise a Redeemer. The second book will present the deeds of love of the divine Son in redeeming us and restoring hope. The third reveals the love which the Holy Spirit bears toward us, while the fourth shows the happiness which our Triune God will give us if we love Him in return.

This course, therefore, is based on the most important doctrines of Christianity as found in the Scriptures and in the Apostle's Creed: the Unity and Trinity of God, the Incarnation and Redemption, sanctification by the Holy Spirit through the Church, and "life everlasting." All the rest of our holy religion has been woven into this plan: sacraments, commandments, liturgy, Church history, apologetics, habit formation. In this way this series of textbooks will insure a complete presentation of our Holy Faith.

Our quest for happiness



"He shall crush your head." Gen. 3, 15.

A SURVEY OF THE FOUR YEARS

Looking back at the freshman year. As we began *Our Quest for Happiness* a year ago, we looked into our hearts—indeed we looked into all human hearts—and there we found a deep, abiding desire to be happy.

On making a study of that yearning we came to realize that it is really a desire to possess God, or better, a desire for the happiness of serving a Being who is Infinite Truth and Infinite Goodness and Infinite Beauty.

We made up our minds to reach that happiness. We resolved that one day we would know the blessedness of possessing and loving that Being, and the joy of being loved by Him. Giving our left hand to reason, but our right hand to Faith and our ears to the Infallible Living Voice of the Catholic Church, we set off on our quest for this happiness.

At the very outset, the Church turned on the searchlight of Faith and showed us the secret of success—living for God with Christ and His Church in the days and weeks, in the feasts and

seasons of the Liturgical Year. Then, that we might really desire the happiness of loving and serving God, we studied and meditated while Faith and reason drew back the veil and showed us the greatness of God, the Father Almighty. We came to realize the infiniteness of His every perfection. We saw how absolutely supreme and independent He is.

In the fourth unit of the freshman year, we were brought face to face with His goodness and His love for us. We watched Him in the creation of the universe with all its variety and beauty. We saw Him bring man into being and adorn his soul with a supernatural life, similar to His own. When, ungrateful for these gifts, man deliberately offended Him, we saw God promise the human race a Redeemer and thereby restore to men the hope of salvation.

Passing quickly over the details of the fulfillment of that promise, we met another great source of hope, which is also a proof of God's love, namely, the sacraments. We examined more closely the sacraments which give us faith and strengthen it, that is, baptism and confirmation. Last, we saw how God's love for us led Him to reveal the rules for a successful quest—the Ten Commandments—and we examined in detail the three commandments which tell us our duties to our Creator.

Looking ahead. This year we must go on with the story of our quest, or rather we must go back to that very important part about Christ which we passed over so quickly last year. We must see how God kept His promise to send a Redeemer. It will show us what great reason a Christian has to be unwavering in his hope. Moreover, the story will not only give us another proof of the love of God the Father, but it will also prove the love of God the Son for us, and that of the Holy Ghost, too. But we shall leave until next year the closer study of the love which God the Holy Spirit bears toward us.

If we were to summarize the work of the entire four years, we could say that as freshmen we studied how *the creative love of God the Father* invites us to find happiness by returning that love. As sophomores, we shall investigate how *the redeeming love of God the Son* regains grace and carries us to bliss and joy. As

juniors, *the sanctifying love of the Holy Ghost in the Mystical Body* will claim our attention, and as seniors the study of *the beatifying love of the Blessed Trinity* will end our course.

Central theme for the entire four years

The four years of our high-school course in religion form one beautiful unit, one story. It has a central theme. We learned it last year. Let us reword it and say it again:

All men, and we among them, are always searching for happiness. But no one can find perfect happiness, except the man who completely forgets himself and dedicates his life and all his thoughts and actions, not to self, but to the greater glory of God. For to him who realizes what God is, the most exquisite happiness is to know, adore, praise, serve, and love, and to be loved by a Being who is so good.

It is this thought which runs through our entire course in religion, as it should run throughout our entire lives. Whenever we speak of our quest for happiness, it is this happiness particularly that we mean.

Objectives for the four years

The supreme purpose for which man was created is to give glory to God and in doing so to enjoy perfect happiness. God's grace enables us to do this by helping us to know and believe Him with our intellects and to trust and love Him with our wills. Our main objectives, therefore, in studying religion are these:

To arrive at that knowledge of God and the things of God which will make us want to serve Him. Faith enables us to accomplish this. from Faith

To attain and develop the deep, abiding confidence in God which leads us to trust Him no matter what happens and to know that He will give us the grace needed to save our souls. This springs from faith and is based on Christ's merits and mercy. to Hope



The Sower

The Sower is the Son of Man; the seed, the word of God; the field, with its various soils, represents men's souls.

To love God so much that we will work for His glory only and develop in ourselves the virtues of the life of Christ so that our love and service will be perfect, constant, and habitual. to Charity

Survey of the sophomore course

Our work, then, as sophomores will be to study the life of Jesus Christ, our incarnate redeemer. We are to see how well founded our Christian hope is. We are to see that He loves us too. We are to see how, because of the love He bears us, He came down to earth, assumed a human nature, suffered and died for us, and rose from the dead. We are to see how He, the Sower, went forth to sow the seed of God's word in men's hearts.

The following is a list of the main topics that will be covered this year:

1. Articles two to seven of the Apostles' Creed, especially the Incarnation and Redemption and the doctrine of grace.
2. The Holy Eucharist, in all its aspects, as a sacrifice and a sacrament—the Mass and Holy Communion.
3. The third and fourth commandments and the first and fourth precepts of the Church.
4. The life of Christ in connection with the above. The Gospels.
5. Appropriate lives of the Saints, prayers, and past and present errors and objections to the truths outlined above.
6. The virtues, habits, practices, and attitudes which can and should be developed in connection with the assigned subject matter or at our particular age. We shall also study how to avoid the vices which hamper the practice of these virtues.
 - a) Virtues for the year:
 - 1) Theological: faith, *hope*, and charity.
 - 2) Moral, cardinal: prudence, *justice*, *fortitude*, and temperance.
 - 3) Others: *obedience*, gratitude, nobility, courage, sacrifice, thoughtfulness, loyalty.

b) Habits to be acquired after the model of Christ:

- 1) Reverence and obedience toward God, our parents, and all lawful superiors.
- 2) A spirit of thoughtfulness and helpfulness at home, in school, and elsewhere.
- 3) The spirit of sacrifice.
- 4) A deep and abiding confidence in God.

The unity of our religion—how everything fits

Stop a moment here and refer to the chart on the back end-sheets. In the second column, the one marked "Sophomore Year," find the material to be studied this year. Compare it with the material for the first and the last two years. Notice how the doctrines, the sacraments, the commandments, and the rest follow in perfect order across the page, and yet observe how marvelously the various matters fit together. For instance, last year we studied about God, Creation, and the Fall. What sacrament is more appropriate in this connection than the first sacrament which counteracts the effects of the Fall, or than the first three commandments which list our duties in relation to God our Creator? Or again, what is more appropriate in the second year when we study about the Redemption, that is, about Christ the Incarnate Son, than that we also study about the sacrament of the Holy Eucharist in which Christ is our redeeming sacrifice and a strengthening food, transforming us into Himself? And what more appropriate time could there be in which to study the virtue of obedience prescribed by the fourth commandment than the year in which we study Him who has given the world the highest example of obedience? What other instances of this remarkable unity and relatedness can you find in the chart?

Refer to this chart often during the year. Study it carefully, and perhaps by the time you are seniors some of you will begin to see the beautiful unity of our religion, and the almost breath-taking way in which the various parts, which often appear quite unrelated, are actually very intimately interconnected.

Not only is this so in our religion, but in life as a whole. When it is properly arranged, everything in life becomes one unit amid

Our Quest for Happiness: units and sequence for the four years of high school religion

	FRESHMAN YEAR	SOPHOMORE YEAR	JUNIOR YEAR	SENIOR YEAR
<i>unit</i>	<i>Our guides to our goal</i> Desire for happiness; guides to it; reason and faith; Scriptures and Church 6 weeks	<i>The Promised One appears</i> Protoevangelium, prophecies, Incarnation, nativity and early life 5 weeks	<i>The dove</i> The Holy Ghost and His mission 5 weeks	<i>Our life, our sweetness, and our hope</i> The Blessed Virgin, her life, etc. 5 weeks
1	<i>Our illustrated guidebook</i> The liturgical year as a dramatic summary of faith and morals 6 weeks	<i>The Redeemer: His message and credentials</i> Public life of Christ to Passion (exclusive) 9 weeks	<i>The ark</i> The Church—second, third, fifth precepts 5 weeks	<i>A senior looks into the future</i> The last things and Extreme Unction 4 weeks
<i>unit</i>	<i>Our Source and our Goal</i> God, His nature, perfections; The Trinity 5 weeks	<i>The promise fulfilled</i> Passion, redemption, grace 8 weeks	<i>The dove guides the ark through the ages</i> Synopsis of church history 12 weeks	<i>The great choice</i> Choice of state in life Holy Orders and matrimony 10 weeks
3	<i>Love, pride, and the promise</i> Creation, the Fall and the Protoevangelium 7 weeks	<i>From the rising of the sun</i> Sacrifice of the Mass Third commandment First precept 5 weeks	<i>The plank in shipwreck</i> Forgiveness of sins, Penance 6 weeks	<i>Building a better world</i> Seventh, eighth, and tenth commandments 9 weeks
<i>unit</i>	<i>Divine aids in our quest</i> Sacraments—Baptism in particular as the remedy for the Fall; Confirmation 6 weeks	<i>The gift of divine love</i> The Eucharist as a sacrament Fourth precept 5 weeks	<i>Temples of the Holy Ghost</i> Fifth, sixth and ninth commandments 5 weeks	<i>Justifying our faith</i> Synopsis of apologetics 8 weeks
5	<i>Rules for a successful quest</i> Basic principles of morality and duties to God (first three commandments) 6 weeks	<i>In His footsteps</i> Principles of morality Fourth commandment 4 weeks		
<i>unit</i>				
6				

the most astounding variety. The English you study, and the history and the science and all the rest, your recreation and your prayer, your work and everything you do, all unite to form one whole—a life—*your* life, whose supreme purpose is to reach the joy of giving glory to God by reflecting the divine perfections of His Son.

Arrangement of subject matter in units and suggested time allotments

The topics to be studied this year have been arranged in the following units:

	<i>Approximate time</i>
<i>unit</i> 1 The Promised One appears (The life of Christ to the beginning of the public life—the Incarnation)	<i>5 weeks</i>
<i>unit</i> 2 The Redeemer, His message and credentials (The public life to Holy Week, exclusive)	<i>9 weeks</i>
<i>unit</i> 3 God so loved the world: the promise is fulfilled (Palm Sunday to the general judgment—grace—the Redemption)	<i>8 weeks</i>
<i>unit</i> 4 From the rising of the sun (The Holy Eucharist as a sacrifice—the Mass—third commandment)	<i>5 weeks</i>
<i>unit</i> 5 The gift of divine love (The Holy Eucharist as a sacrament)	<i>5 weeks</i>
<i>unit</i> 6 In His footsteps (The fourth commandment—basic principles of morality)	<i>4 weeks</i>

Total *36 weeks*

These units are shown in their relation to the work of the entire four years on the chart on the back endsheets, which discloses the sequence of the units of each year.

Central theme for the sophomore year: Hope

Each year we select a central theme. It is intended to serve in unifying all that we learn so that it makes sense and leads us in the proper direction. This year our central theme is this:

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The immense love of Jesus Christ for us calls on us to place our entire trust in Him and urges us to love, imitate, and serve Him.

Based on this central theme, each class should choose a motto and endeavor to live up to its class motto. A very appropriate motto for the sophomore year, and even for the entire course, would be "We serve in hope."

Christ spent His entire life on earth serving us. For love of Him we also must serve. Each individual sophomore could make the pledge: "I will serve my God, my country, my fellow men, and my school." And each class could discuss and choose very definite things to do in each of these four areas of love and service. For example: I will serve my God by helping to spread His kingdom on earth, by aiding my fellow men to find the true Church of Christ. I will serve my country by being a good and useful citizen. I will serve my fellow men by daily acts of helpfulness and by preparing myself to make a contribution during the course of my life, for instance, to the religious instruction of others, to social justice, to true freedom, or real peace. I will serve my school by co-operating fully in all its activities and by regulating my conduct in public so that I will reflect only honor on its name.

You can think of many other similar things.

Objectives for this year

In addition to our general objectives for the entire course, it is good to have some special purpose in each year and even in each unit. Try to think of better, more practical objectives than the ones given here.

Our chief objectives this year are:

1. To learn how Christ loves us, to come to realize what it means to be loved by Him, and to help us to acquire the habit of placing absolute confidence in Him.
2. To prove that Jesus Christ is the Promised Messiah, the Son of God, and our Redeemer.
3. To attain a fuller knowledge of the life of Christ that we may imitate His virtues.

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4. To help us become obedient, as Christ was, to all lawful authority as embodied in our parents, in our teachers, in civil laws, and in the direction of the Church.

5. To come to know the Mass better, to participate in it more fully, and to love it more.

6. To secure a deeper knowledge of the Holy Eucharist and to acquire the habit of frequent, devout Communion.

7. To learn how to ponder on the life of Christ and on the truths and duties of our holy religion (meditation).

8. To practice the little acts and virtues which we like in others and learn from Christ.

Colors for the year

Our book this year is green and gold, gold to remind us of Christ, our kingly High Priest, and green to remind us of the virtues a Christian must practice, particularly the theological virtue for this year—hope. We can easily see why green is the color of hope when we remember the color of the fields and trees in spring and think of the harvest we look forward to when the summer is over.

Review of introduction (pp. 11-20)

1. Give a survey of what was studied last year in the freshman religion class.
2. Summarize the four years of *Our Quest for Happiness*.
3. Give the central theme of our entire religion course. Of this year's course.
4. Name and explain our three great objectives in the study of religion.
5. What are we to study this year? Which articles of the Creed? Which sacraments? Which commandment? Why?
6. What are to be our special virtues for this year? How can we develop them?
7. Tell, in proper sequence, the main topic of each of the six units of this year.
8. Name three of our special objectives for this year. How can we begin to practice these in our daily lives?
9. Explain our colors for this year.
10. Name some other high school religion texts dealing with the life of Christ.

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Where to locate major subdivisions of subject matter in this series

Creed	Sacraments		Commandments				
	year	unit	year	unit			
Article 1	9	3	Baptism	9 5	First Second	9	6
			Confirmation	9 5	Third		
Articles 2-7	10	1,2,3	Eucharist	10 4,5	Third Fourth	10	5 6
Articles 8-10	11	1,2	Penance	11 4	Fifth Sixth Ninth	11	5
Articles 7,11,12	12	2	Extreme Unction	12 2	Seventh	12	4
			Holy Orders	12 3	Eighth		
			Matrimony	12 3	Tenth		

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Ave Maria

Catholic Missions

Columbia

Extension

Field Afar

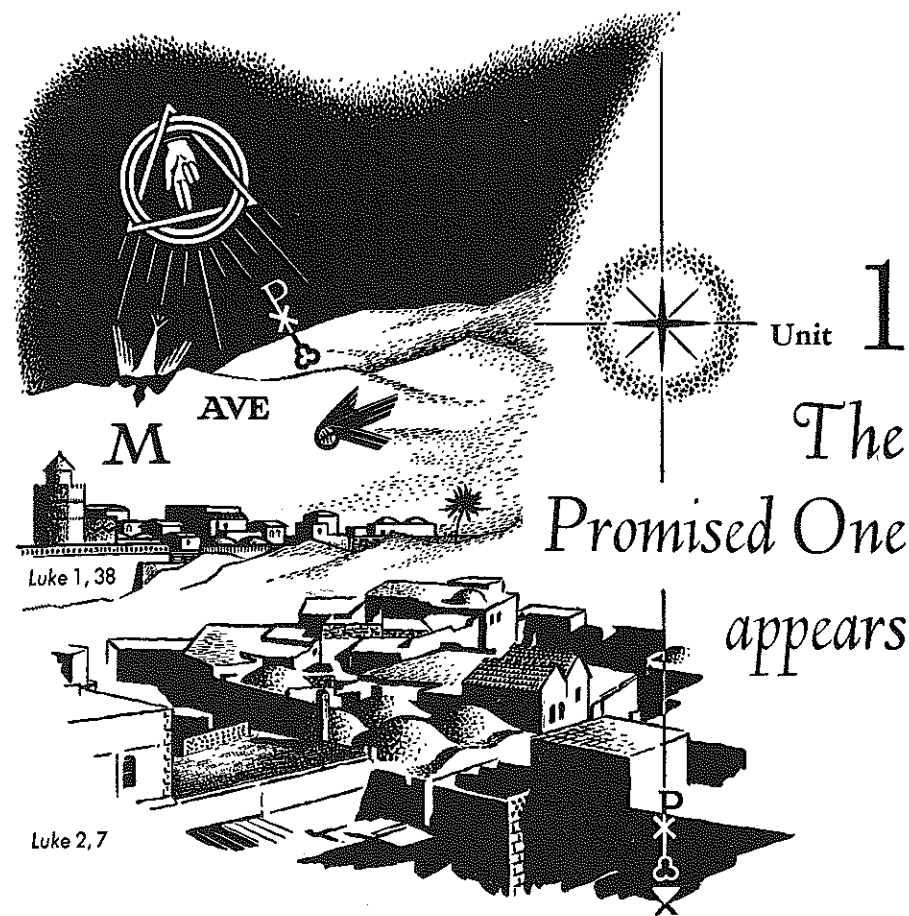
Magnificat

Messenger of the Sacred Heart
Queen's Work
St. Anthony's Messenger

The Shield
Torch

Newspapers

Your diocesan paper, *Our Sunday Visitor*, *Brooklyn Tablet*, *Denver Register*, and similar newspapers.



PLANNING THE UNIT

God—Father, Son, and Holy Spirit—loves us. That is the central fact of life, and the most consoling and encouraging. As freshmen we saw the incomprehensible greatness of God and reviewed, one by one, those acts of divine love which are attributed particularly to God the Father: the creation of the world in all its various levels of perfection; the creation of man, body and soul; and the endowing of man's soul with the natural, preternatural, and supernatural gifts. Among these latter, we learned, are the divine life of grace, the indwelling of the Holy Spirit, the

infused virtues and gifts, and the promise of an eternity of happiness with God.

The most astounding proof of God's love, however, is the one we shall study this year. When man, after being treated with such royal and divine generosity by God, repaid that kindness with the terrible, proud ingratitude of grievous sin, *God the Father* sent His own Divine Son to become man to redeem the human race. *God the Son freely consented* and fulfilled His Father's will, while *God the Holy Ghost co-operated* in its fulfillment.

God showed His love and His faithfulness to His promises by the Incarnation and by the life, death, and resurrection of the Incarnate Second Person of the Blessed Trinity, our Lord and Saviour Jesus Christ. It is these mysteries which will occupy our thoughts during our sophomore year, for through them God has made it possible for man once again to resume the quest for happiness.

Let us now see how and where these matters fit in that summary of our Faith, the Apostles' Creed, which is the framework of our course.

Last year we studied: "I believe in God, the Father Almighty, Creator of heaven and earth" (first article of the Apostles' Creed).

This year we continue with: "and in Jesus Christ, His only Son Our Lord (second article), who was conceived by the Holy Ghost, born of the Virgin Mary (third article), suffered under Pontius Pilate, was crucified, died, and was buried (fourth article); He descended into hell; the third day He arose again from the dead (fifth article); He ascended into heaven, sitteth at the right hand of God, the Father Almighty (sixth article); from thence He shall come to judge the living and the dead" (seventh article).

In this unit we shall study especially those things suggested by the second and third articles of the Creed, that is, the Incarnation, the birth, and the early life of Christ our Lord and Redeemer.

What do you already know about Christ's life?

At the beginning of each unit this year, we shall have a short diagnostic exploration to find out what the class already knows about the topic to be studied. This will eliminate irritating repetition, and at the

same time it will help us to see if we believe that something is so when really it is not so. Therefore, try to answer these questions:

1. How much do you remember about the events that preceded and accompanied the birth of Christ?
2. What do you know about Zachary and the apparition of the angel?
3. Can you tell the story of the Annunciation? The Visitation?
4. Enumerate in proper order the incidents connected with Christ's birth in Bethlehem.
5. Which incidents do the following words recall to your mind: "Glory to God in the highest"? Magi? Holy Innocents? Flight into Egypt?
6. What do you know about the person of Christ?
7. Who is Jesus Christ? Can you prove your answer?
8. What prophecies had been made about the birth of Christ?
9. What is meant by the Incarnation? When did it take place?
10. Say the Angelus.

Some aims we hope to accomplish by studying this unit

1. To show how the events which surround the Nativity prove that Christ is the Messiah promised in the Old Testament.
2. To arouse us to a greater realization of *the importance of the Incarnation* to each of us individually.
3. To show how the Incarnation proves Christ's love for us and obliges us to return His love.

Suggested assignments and activities

The following are merely suggested assignments and activities to show the countless things that you can do to learn the material of this unit. If anyone thinks of others which would be interesting and useful, he should present his ideas to the teacher to get permission to develop them.

After a decision has been reached on assignments, activities, and readings, turn to Section 1 on page 33.

1. Read the first two chapters of St. Luke and St. Matthew.
2. List in their historical order the most important events in the early life of Christ from the Incarnation until the beginning of His public life.
3. Memorize the Magnificat, or paraphrase it, or learn to sing it in the beautiful plain chant of the Church.
4. Recite or chant Compline, the Church's night prayer which includes Simeon's hymn (English translation, Liturgical Press).

5. Read St. Matthew, Chapters 1 and 2, and list the prophecies which Christ fulfilled:
6. What do the first two chapters of St. Luke tell you about the Blessed Virgin?
7. Find the following information regarding the Gospels:
 - a) Authors
 - b) Time of writing
 - c) Reasons for writing
 - d) Symbols of the Evangelists
8. Look up the Collects for five great feasts between Advent and the Purification. Paraphrase them.
9. What is the meaning of the gifts of the Magi?
10. Write a paper or give an oral report on a topic like one of the following:
 - a) The Symbolism of Candles
 - b) The Virtues a High-School Student Needs and How to Acquire Them
 - c) A Simple Way to Make a Meditation on the Life of Christ
 - d) Methods of Meditation (cf. *Catholic Encyclopedia*, "Prayer")
 - e) Points Common to All Methods of Meditation (cf. Tanqueray's *Spiritual Life*, pp. 330-331)
11. Ask the teacher or librarian for some good books to read while studying these and the following units, e.g., novels on the lives of the saints. Make a book report on each book read and hand it in for extra credit to the religion teacher, the English teacher, and any other teachers who find it acceptable work in their branch. The saints of the Daily Missal are especially recommended this year.
12. The class could form committees according to the other subjects its members are taking, e.g., world history, science, English, languages, music, mathematics, business, art, home economics. Then each committee could try to find out what its special field of interest can offer to make the religion class more interesting, and vice versa, what the religion class can supply to make the special field more absorbing. This can be done throughout the year. By doing so, one assignment could be handed in to two or even more teachers for credit. Assignments 16 to 25 will give examples for this unit.
13. The members of the class might give, in succession, a five-minute report every Friday on the life or some incident in the life of the saints of the Daily Missal whose feasts will be celebrated the following week. Try to select episodes which will illustrate a point in the matter being studied or indicate some virtue needed by sophomores.
14. Imagine you have spent a week with the Holy Family when Christ was your age. Write a letter telling what took place there, day by day.

15. Appoint a pamphlet committee to write for the catalogues of publishers of religious pamphlets and to select those best fitted to the needs of the pupils and the work of the year. If each pupil purchases one pamphlet, a free circulating classroom pamphlet library could be established in each room with a student in charge.
16. Those who are studying or have studied world history or ancient history could show how each nation of the ancient world contributed a share in preparing for the Incarnation and appearance of the promised Redeemer.
17. The English class could gather or compose stories, poems, etc., appropriate to the subject matter of this and subsequent units.
18. Write a composition on: How the Other Subjects I Am Taking (a) Affect, (b) Are Affected by, and (c) Are Related to Religion.
19. Let the art class supervise the decoration of the room in harmony with each unit studied.
20. Appoint a committee to organize a marionette club to present simple plays on this and following units.
21. The music class might arrange and supervise the selection of songs, hymns, etc., for each unit.
22. Dramatize *Luke*, Chapters 1 and 2, for presentation as a Christmas play.
23. Draw a map of Palestine on the blackboard or on a large card and follow the story on it.
24. Illustrate the work of this and following units with pictures, symbols, pictograms, etc.
25. Prepare a radio or television script or a pantomime based on *Luke*, Chapters 1 and 2. Perhaps you can present it at your school's Christmas program.

Suggestions for a radio or television script:
"God keeps His promise"

1. Begin with "Ave Maria," voices or instruments.
2. Necessary announcements and presentation. The narrator reads *Luke* 1, 1-10.
3. Zachary in the Temple: *Luke* 1, 11-22. Zachary and the Angel, and a crowd in the background. The narrator reads *Luke* 1, 23-28. Transition: music.
4. The annunciation and incarnation: *Luke* 1, 28-39. Background music: "Ave Maria."
5. The visitation: *Luke* 1, 40-55. Background music: "Magnificat" (Tone 8 G). Interlude: the narrator reads *Luke* 1, 56. Chant the "Magnificat."

6. The naming of St. John: *Luke* 1, 57-59. Background music: "Benedictus." Postlude: *Luke* 1, 80.

Suggestions for pantomime

Number 2 above can be all pantomime with appropriate musical accompaniment, the narrator reading the scriptural account:

- | | |
|--|---|
| 1. Journey to Bethlehem | 6. Presentation—
Simeon and Anna—
"Nunc Dimittis" |
| 2. In Bethlehem | 7. Purification |
| 3. Nativity | 8. Christ in the Temple |
| 4. Shepherds and angels—sing
"Gloria" | |
| 5. Shepherds at the manger | |

Related reading

Christ in promise, type, and prophecy

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Botticelli—"Magnificat" Rubens—"Flight into Egypt"
Correggio—"Holy Night" Hofmann—"Christ in the Temple" Sarto—"John the Baptist"

Meditation

- BOOKS: Elbert, John A., S.M. *Prayer in a Modern Age*. Ozone Park, N.Y.: Catholic Literary Guild, 1941.
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Harkins, P. W. *Run Your Own Movies*. New York: America Press, 1937.
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Steuart, R. H. *A Map of Prayer*. London: Burns, Oates and Washbourne, 1932.

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- BOOKS: Arendzen, J. P. *The Gospels: Fact, Myth or Legend*. St. Louis: Herder, 1924.
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The Promised One

- A. In the beginning was the Word
- B. In the bosom of the Trinity
- C. Goodness communicates itself
- D. How Divine Love repays man's rebuff

IN THE BEGINNING WAS THE WORD

When St. John the beloved disciple sat down to write the life story of his divine Master, Teacher, and Guide, he did not begin with the day on which he left his boat and nets on the sands of Lake Genesareth. He did not begin the story, as some of the other Evangelists had, with the cave and the star and the Magi; he did not even begin with the annunciation by the angel. Because his Master was God, he went back beyond the day when time began, when there existed only the infinite unchanging happiness of the Three Persons in the one God.

God's perfect, completely happy life was then what it is now—the knowledge and love of Himself. This knowledge was the Second Person; this love, the Third Person. The name frequently given to the Second Person which declares that He proceeded from the Father as an act of the Divine Mind is "The Word." And so under the inspiration of the Holy Spirit, St. John the Evangelist and Apostle wrote:

"In the beginning was the Word,
and the Word was with God;
and the Word was God.

He was in the beginning with God.”
Then St. John told of the creation of the universe:

“All things were made through Him,
and without Him was made
nothing that has been made.”

From there his mind traveled over the span of Jewish history
to the Redemption. He recalled the mission of John the Baptist.
He told of the appearance on earth of Christ, the light of the world:

“In Him was life,
and the life was the light of men.
And the light shines in the darkness;
and the darkness grasped it not.

There was a man,
one sent from God,
whose name was John.
This man came as a witness,
to bear witness concerning the light,
that all might believe through him.

He was not himself the light,
but was to bear witness to the light.

It was the true light
that enlightens every man
who comes into the world.”

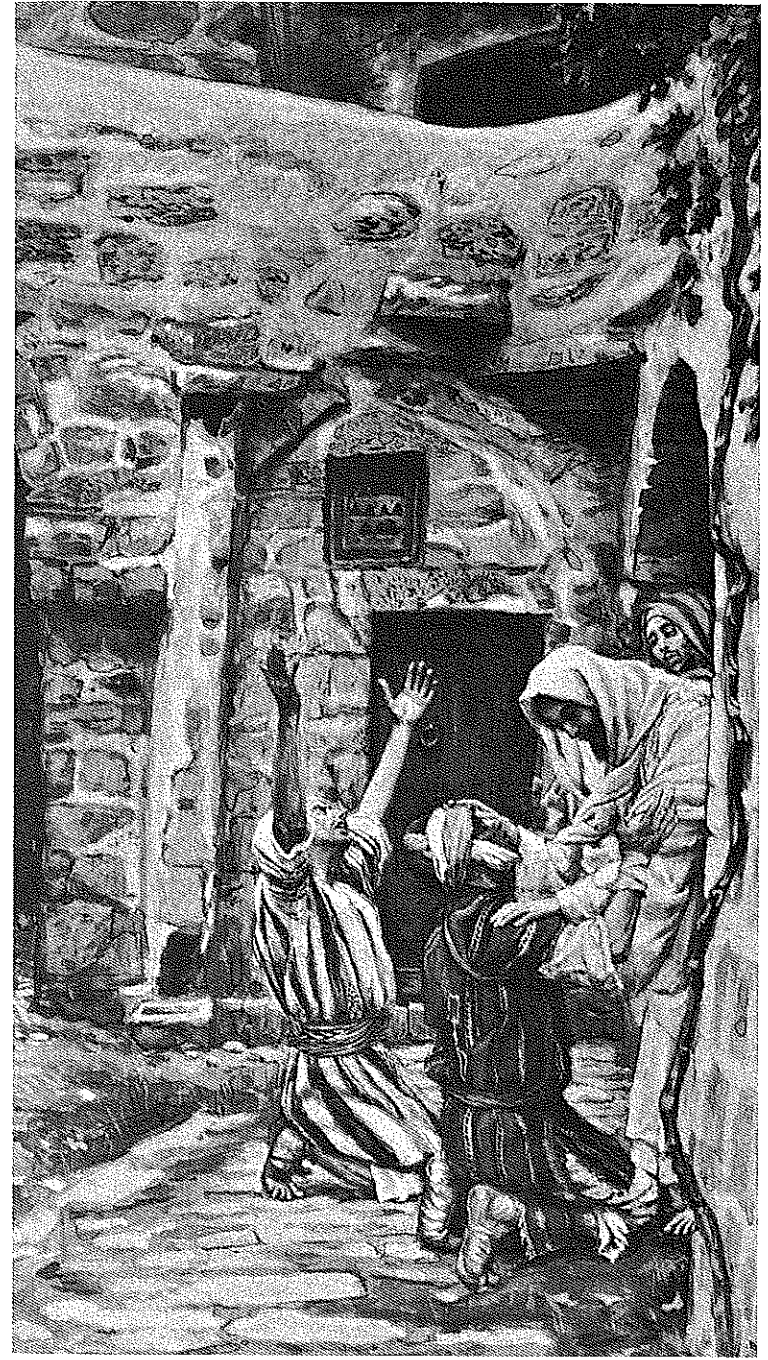
Then St. John recorded Christ's rejection by His people—per-
haps by us—as he wrote the saddest lines in all history:

“He was in the world,
and the world was made through Him,
and the world knew Him not.
He came unto His own,
and His own received Him not.”

facing page

The two blind men at Capharnaum

*As we begin the study of Christ's life, let us, like the blind men,
ask Him: "Lord, that our eyes be opened."*



Continuing, St. John affirmed that if we are baptized and follow the Master, we become the sons of God and sharers in His divine life; and, through union with Him, we can reach our goal, which is eternal happiness.

“But to as many as received Him
He gave the power of becoming sons of God;
to those who believe in His name:
Who were born not of blood,
nor of the will of the flesh,
nor of the will of man,
but of God.”

John 1, 1-13.

B IN THE BOSOM OF THE TRINITY

As we prepare ourselves this year to study the life of the divine Master, we must go back, like St. John, beyond the day when He came into our lives, beyond the beginning of His dealings with men. We must go back to the very life of God before time and things began.

There was a time when the world did not exist. Only God existed, one Divine Being in three divine Persons. This Divine Being was infinitely perfect in every possible perfection, and He was absolutely and completely happy. God had everything He needed, and He lacked nothing. And the three Persons, in the love and happiness which was Theirs, could have continued throughout all eternity in consummate bliss.

C GOODNESS COMMUNICATES ITSELF

But God, being Goodness itself, wanted to communicate His goodness and happiness to other beings, and so He created the angels and men. To give them a chance to prove their love for Him, He put them both on trial. Some of the angels obeyed but some fell, and God in His justice rewarded the good angels with the glory of His presence and the bad angels He cast into hell. The quickness of God's judgment on the fallen angels was due to the fact that the clearness of their intellects and the awful malice of their proud sin placed their turning away from Him beyond recall and beyond remedy.

HOW DIVINE LOVE REPAYS MAN'S REBUFF

D

As for man, God in His love and mercy did not see fit to cast him into eternal punishment after his first sin. Rather, in the Garden of Eden He promised a Redeemer who would satisfy divine justice for the injury of Adam's sin. Even more than that, He prepared the world for the arrival of His Son, and He kept His promise before the minds of men down through the centuries of the Old Testament until the fulness of time had come.

Do you recall how the events before the Incarnation and birth of Christ played their part in preparing the world for His coming? How the captivity of the Jews by the Babylonians and Persians purified the Chosen People and revived the hope for a Redeemer, even among the idolatrous pagans? Do you remember how the alphabet, the arts, and the philosophy of the Greeks helped spread and defend the glad tidings? Do you recall how the Romans' genius for law, for military science, and political organization set the stage for the appearance of Christ?

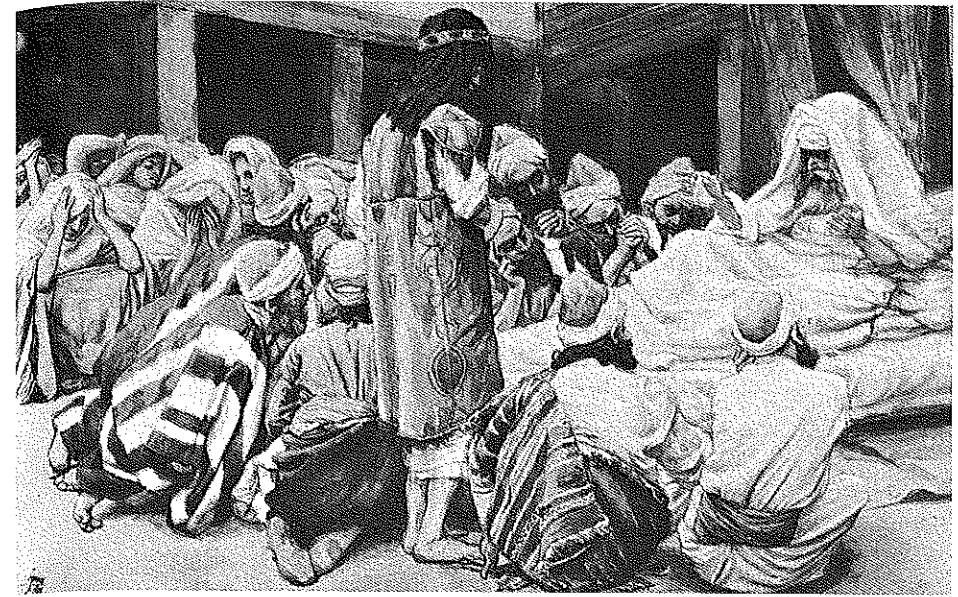
These are just a few major events. How many more can you mention? They all prove that *the Incarnation of the Word for the redemption of men is the center of history*. Everything that occurred in the world before the Incarnation points to it. Everything that happened after Christ became man revolves around this fact, either by fighting for this truth or by struggling against it.

It was particularly through the Jewish people, through their patriarchs and prophets, that God prepared the world for the coming of the Saviour. We will not have the time here to go into detail reviewing the history of the Chosen People of the Old Testament, and so we will content ourselves with presenting the major promises, prophecies, and prophetic prototypes of the Redeemer with which God kept alive faith and hope in a Messiah to come.

Review of Section 1 (pp. 33-37)

1. What is the name given to the Second Person of the Trinity which indicates that He proceeded from the Father as an act of the Father's intellect or mind?
2. Quote St. John to prove that we can become sons of God.
3. Was God happy before the world was created?

4. Why did God create the world?
5. Did all the angels obey God?
6. Did the fallen angels get a second chance? Why? Did man? Does this prove God's mercy to us?
7. Show how the events of history previous to the Incarnation prepared for Christ's coming. Mention particular nations and tell their contributions to the preparation of the world for the coming of the Redeemer.
8. Explain how the Incarnation of the Second Person of the Trinity for our redemption is the central and pivotal fact of all history.



The prophecy of Jacob

Speaking to his son Juda, Jacob said: "The sceptre shall not depart from Juda, nor the staff from between his feet, until He comes to whom it belongs. To Him shall be the obedience of nations." Gen. 49, 10.

Unit 1 : Section 2

Christ in promise and type and prophecy

- A. The promise of a Redeemer
- B. Prototypes of our Saviour
 1. Persons who prefigured the Redeemer
 2. Things serving as figures of the Messias
- C. The principal prophecies concerning the promised Redeemer

A THE PROMISE OF A REDEEMER

God cursed the serpent after he had deceived our first parents and had enticed them into sin. He said to him:

"I will put enmity between you and the woman,
between your seed and her seed;
He shall crush your head,
and you shall lie in wait for His heel." *Gen. 3, 15.*

These words, spoken in the presence of Adam and Eve, contained God's first promise of a Redeemer. They have been applied to the Blessed Virgin Mary, the second Eve. She, by becoming the

Mother of God and bringing into this world the Word made flesh, crushed the head of Satan and ended his dominion over the human race.

This was not the only promise of a Redeemer made by God to the human race. The Old Testament records many of them. In fact, each prophecy is a promise. We shall select eight. The second promise was made about 2000 B.C. to Abraham, the father of the Hebrew people. In this promise it was revealed that the Messias would come from the offspring of Abraham, for God said to him, "In your descendants all the nations of the earth shall be blessed . . ." *Gen. 22, 18.* God repeated the promise a third time to Abraham's son Isaac, using the same words as He had to Abraham (*Gen. 26, 4*), and a fourth time to Isaac's son Jacob, saying again, "In you and in your descendants, all the nations of the earth shall be blessed." *Gen. 28, 14.*

In Jacob's blessing of his son Juda, just before Jacob died, the following fifth promise is found: "The sceptre shall not depart