

A	<u>Scriptural Reference</u>	Gen 9-11
B	<p><u>The Covenant with Noah</u></p> <ul style="list-style-type: none"> • Similar descriptions of humanity and content are used in both chapter 9 (9:1-7) and the creation account in chapter 1 (1:28-31). Message: after the world is destroyed by the great flood, the rebuilding of the world renews humanity and all creation. • This differs from the first creation as the renewed world is wounded by the presence of sin: “fear” replaces harmony. This wound can only be healed by the coming of the Messiah’s Kingdom. • The second CHIASM emphasizes the importance of repentance and obedience to the law according to the Priestly tradition: blood brings out that God is the sole master of life and its dignity. • Rainbow as a sign: God speaks to humanity through tangible signs and images as a person has both flesh and spirit. These tangible things are understood to “declaim” God. Jesus also chose to become man, fulfilling his salvific work through his physical body. Appropriate tangible signs can be a mean of communication between God and humanity; however, when used inappropriately can lead to idol worship. • In the OT, “remember” = to make present & usage of the fruits through remembrance. According to this concept, we believe that Mass is a sacrifice of remembrance: “do this in remembrance of me”, though “so Christ, having been offered once to bear the sins of many” (Heb 9:28). Christ is made present to us, over and over again, through the mystery of this sacrifice. We do not sacrifice Jesus repeatedly, but “make present” the fruits and blessings of Jesus’ sacrifice, offered “once and for all”, during the Eucharist. 	<p>Gen 9:1-17</p> <p>HA p 137</p> <p>HA p 137</p> <p>Is 11:6-9</p> <p>Gen 8:20-9:17 HO-A, NJBC</p> <p>HA p 138 CCC 1146-8 HO-B Ps 19:1-5</p> <p>Rm 1:25</p> <p>CCC 1366 CCC 1356-7 1Cor 11:24-25</p> <p>Heb 10:10 CCC 1364, 1366 CCC 1130</p>
C	<p><u>The Curse and Blessing of Noah</u></p> <ul style="list-style-type: none"> • “Ham saw the nakedness of his father”: implies incest. Ham’s descendant, Canaan, was cursed: “Cursed be Canaan; lowest of slaves shall he be to his brothers”. Years later, Canaan occupied the land of Shem’s descendants. Therefore, the Promised Land rightfully belonged to Shem’s descendants, the Israelites. • According to the Hebrew traditions, the power of words enters into the world from a person’s thoughts and becomes reality. It surpasses the present and enters into the future. 	<p>Gen 9:18-29</p> <p>Lev 20:11, HA p 139 Father p 86</p> <p>NJBC 77:41-42</p>
D	<p><u>The Descendants of Noah’s Three Sons</u></p> <ul style="list-style-type: none"> • The three sons became the world’s 70 nations, originally all under Shem’s rule. 	<p>Gen 10:1-32</p> <p>Gen 9: 26-27</p>

	<ul style="list-style-type: none"> • Japheth – nations in Europe and India; Ham – part of the Middle East and Africa; Shem – nations in part of the Middle East and the Far East. • Nimrod was a mighty hunter but was defiant of God. 	<p>SH p 39, Chin Bible p 21</p>
<p>E</p>	<p><u>The Tower of Babel</u></p> <ul style="list-style-type: none"> • Ham’s descendants wanted to build the tower. • “Make a name for ourselves” = opposed Shem to build their own family. “Name” = Shem • The Lord “confused the language of all the earth” and “scattered them abroad from there over the face of all the earth” ⇨ Sin is by nature anti-communicative. A person is separated from his/her true self, as well as each other in sins. Most importantly, a person is separated from God. Since the unity of humanity broken by sin, the salvific plan of God gathers the scattered nations, starting with Israel. • The sin that destroys communication also brings about divisions in religion as well as divisions within the Church. The Church “[against which the] gates of Hades will not prevail”; its unity and perfect truth, is preserved through Jesus’ promise and the grace of the Holy Spirit. • From the depth of JP II’s heart, he invited all Christians to be united as one. 	<p>Gen 11:1-32</p> <p>HA p 94</p> <p>Gen 11: 4</p> <p>A. Dulles, Craft of Theology p 31 CCC 56</p> <p>Mt 16: 18 CCC 842-85</p> <p>HO - C</p>