

GRADE 6

# THE RESURRECTION

IDENTITY & GIFT

TEACHER'S GUIDE

Required change mock-up for 2024

USCCB Conformity Edition of Teacher's Guide

11-20-24, Requested Change with Additional Appendix  
Will Be Added that explicitly refutes gender theory for  
Teacher's Reference. Changing name from ROOTED to  
REVEALED.

**Ruah**  **Woods** P R E S S

**ROOTED:** THEOLOGY of the BODY

K-12 CURRICULUM

of original sin that set the world in a condition of fallen-ness (more on this in Grade 7). This brokenness we all experience is possible because of man's free will and because God, as Love, does not force man to choose the good. He really gives us to ourselves and often man makes the wrong choice, which God will not override—he will not take back the gift. For more on this, refer to Issue Connections for “Unit One: Creation Is a Gift”, page 8–9.

- Bad things happen but that does not mean God actively wants it to happen. In the tradition of the Church, a helpful distinction has been made between God's active will and his permissive will. Nothing is “outside of” or more powerful than God's will, but there is a distinction between his actively desiring something (active will) and his allowing something to happen without interfering (permissive will). God mysteriously permits evil in the world, and allows his creatures to exercise their free will. However, because good is always more powerful than evil, and evil can never have the last word, God can bring good out of every evil. The Catechism puts it this way: “God is in no way, directly or indirectly, the cause of moral evil. He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it” (CCC, 311). See also CCC, 309–314.
- In addition, we never undergo suffering alone. God is with us in it and he gives us the strength to endure it and discover the good that can come from the situation (strength of character, moral courage, etc.). We also believe in redemptive suffering: that our sufferings, when united to Christ, help bring grace to others and salvation to souls. For more on this point, see CCC, 618.
- The Paschal Mystery of Christ: His Passion, Death, Resurrection and Ascension (the central event of our faith) reveals God's love and salvation, offering liberation from sin and death through Jesus Christ (Eph 3:3-9; Col 1:25-29). The Catechism of the Catholic Church (CCC 1260) also highlights that through the Paschal Mystery, all are called to divine destiny, and the Holy Spirit offers everyone the possibility of being partakers in this mystery through our suffering. St. Paul writes in Colossians 1:24, “Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church.” This is a profound testament to God's grace and mercy, as it provides us with a purpose to our suffering rather than the meaninglessness that the world offers.

“MAN IS ALONE BECAUSE HE IS ‘DIFFERENT’ FROM THE VISIBLE WORLD . . . [HE HAS] A UNIQUE, EXCLUSIVE, AND UNREPEATABLE RELATIONSHIP WITH GOD HIMSELF.”

-TOB 5:6-6:2