



ST. JOHN VIANNEY THEOLOGICAL SEMINARY LAY DIVISION



DENVER CATHOLIC
CATECHETICAL
SCHOOL

ST. JOHN VIANNEY THEOLOGICAL SEMINARY LAY DIVISION

Dear Prospective Student,

Welcome to the Denver Catholic Biblical School! For over 35 years, the Lord has blessed us with brothers and sisters who have a desire to learn more about the Word of God in the Bible.

We are excited that the Holy Spirit has guided you here. The purpose of this information session is to help you understand the scope of this exciting program and the requirements that we have for our students. Our program is expressly designed for the average, busy Catholic to guide them through the reading of the Scriptures, to enlighten your understanding of the story of salvation found there, to help you apply the Sacred text to your daily life, and to strengthen your relationship with God. On our part, we aim to accomplish this through dynamic and effective teaching, directed small groups discussions, and coaching to learn how to pray with Scripture. In turn, we ask you to dedicate yourself to the following:

- Completion of the short Summer Reading Assignment
- Faithful attendance at class throughout the academic year (absences are permitted)
- Thoughtful completion of the weekly reading and homework assignments (do your best)
- Active participation in the weekly small group discussion

Enclosed you will find additional information, including our Policies & Procedures and a list of the First Year class locations for the new academic year. In order to accurately anticipate class enrollment, we ask that you please register online at www.sjvdenver.edu/laydivision as soon as possible. Tuition for the entire year is \$620 including a \$20 registration fee (\$560 for ages 65 and older). Other discounts, scholarships, and financial aid are available. Students can pay in full at the beginning of the year, once each semester, or monthly. Visit our website or talk to your instructor for more information!

We are excited and encouraged that you are interested in participating in the study of God's Word with the Biblical School and we pray that it will be as exciting and as life-giving for you as it is for us! Please visit our website to view short video testimonials from students!

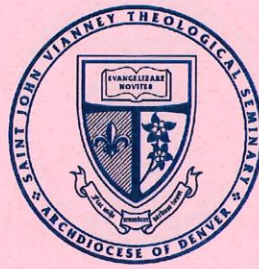
In the Sacred Heart of Jesus,

Nicholas Lebish, D.Min., Ed.D.
Director, Denver Catholic Biblical and Catechetical Schools



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St. John Vianney Seminary Lay Division
Denver Catholic Biblical School

Quick Answers to Common Questions

Registration:

To register, please visit: sjvlaydivision.org/register/

Annual Tuition (all fees below include \$20 registration fee)

	Discount	Tuition
General Student		\$620.00
Senior (65+)	10%	\$560.00
Veteran / Active Military / First Responder *	10%	\$560.00
Parish Volunteer Catechist *	10%	\$560.00
Full-time employee of Catholic ministry/Diocesan department *	100%	\$20.00
Part-time employee of Catholic ministry/Diocesan department *	50%	\$320.00

**Proof of military/employment/volunteer catechist status must be submitted to CBS office by 10/15/2020 to qualify. Failure to submit proof may disqualify discounted tuition rate.*

Tuition notes...

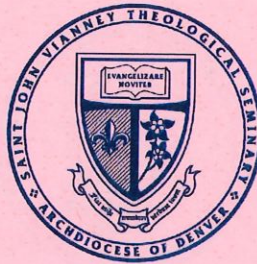
- Payable in one payment (Sept 2020), two payments (Sept 2020 & Jan 2021), or monthly payments (Sept 2020 through May 2021)
- First payment due no later than Sept 15, 2020.
- Tuition balance must be paid IN FULL by May 15, 2021.
- Limited Tuition Assistance available. Contact office for info.

Classes Begin: Week of September 14, 2020



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Testimonials

As a convert to the Catholic Church, I did not have much understanding of the Bible, or the way that Catholics interpret or teach the Bible. I wasn't sure that I wanted to be with a bunch of "Cradle Catholics", who I thought knew everything about the Bible. The format of the Catholic Biblical School is such that all students participated and shared our knowledge, and you felt extremely comfortable in the sessions. The instructors were knowledgeable, shared their faith, taught in an easy-to-understand language, and were very pastoral. The structure of the class allows for small group sharing of the topics before class instruction. The content is well laid out in easy to follow, yearly workbooks. There was a cross section of ages from about twenty three to retired people. I highly recommend the Biblical School for persons of any age or any level of understanding. ~ Ed C.

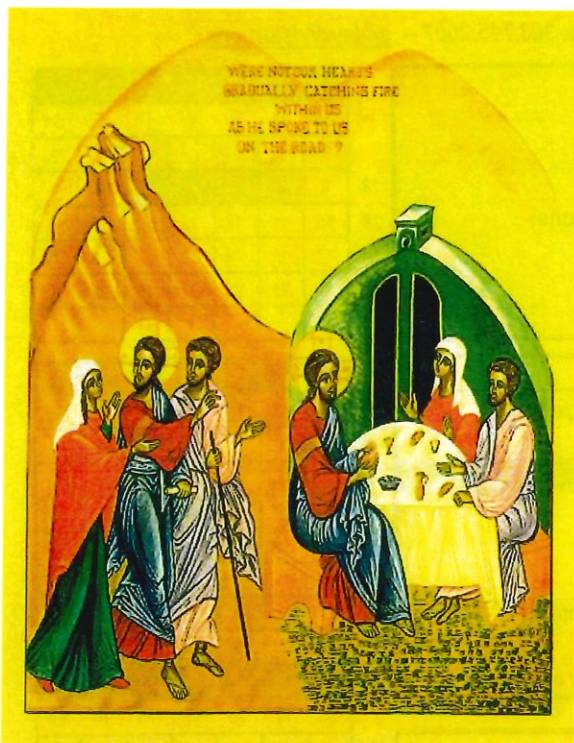
The Catholic Biblical School completely changed my life in Christ, but it took me 3 years before I got up the courage to enter a class. Once I did, the Word of God come alive for me, like great fireworks across the sky, and I was blessed to be able to share my journey of faith with many wonderful people! When graduation came, it was with great joy, and yet I still wanted more. So let the Holy Spirit into your heart, and come join the adventure! ~ Debby V.

To say that the Denver Catholic Biblical School substantially altered my life for the better, and not just my spiritual life, is a significant understatement. Although generations of my family going back more than a century "were" Roman Catholics, my family and I essentially were "cafeteria Catholics," not having the interest or taking the time to learn the genius of Catholicism because of more important practical concerns of just living, working, and raising a family. Little did I know when I took that fateful step to study and not just read the Bible for less than an hour a day over a period of four years with a group of strangers who would become truehearted brothers and sisters that the ultimate goal was to activate and cultivate a personal relationship with Jesus Christ and exchange love with all other people in this world. It truly is the most important thing that I have done in my life. I have learned that "life is our journey to our Father, that Jesus is our guide on that journey, and our final destination is eternal happiness with Christ in paradise." ~ Bill C.

Biblical School opened up for me the amazing wealth that God put in Sacred Scripture. It was incredible to see how verses and parables that I heard all my life became alive and took on a whole new meaning. These studies unfolded for me the love that God has for us through all the things the people of Israel went through in the Old and the New testament. The Biblical School allowed me to experience God's love in such an intimate and personal way, that it strengthened my faith like never before. Going to Biblical School was an important milestone to open my heart to the vocation of the Permanent Diaconate! ~ Deacon Efra P.

Biblical School has been the single greatest influence on the way I participate in the Mass. It is so exciting to hear a passage, recognize it and put it in context. I feel like the travelers on the Road to Emmaus when they said, "Were not our hearts burning while he spoke...and opened the scriptures to us?" I am blessed to have the opportunity to attend Denver Catholic Biblical School. ~ Barbara F.

Luke 24 – The Road to Emmaus



[1] But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. [2] And they found the stone rolled away from the tomb, [3] but when they went in they did not find the body. [4] While they were perplexed about this, behold, two men stood by them in dazzling apparel; [5] and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? [6] Remember how he told you, while he was still in Galilee, [7] that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise." [8] And they remembered his words, [9] and returning from the tomb they told all this to the eleven and to all the rest. [10] Now it was Mary Magdalene and Jo-anna and Mary the mother of James and the other women with them who told this to the apostles; [11] but these words seemed to them an idle tale, and they did not believe them. [12] But Peter rose and ran to the tomb; stopping and looking in, he saw the linen cloths by themselves; and he went home wondering at what had happened.

[13] That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, [14] and talking with each other about all these things that had happened. [15] While they were talking and discussing together, Jesus himself drew near and went with them. [16] But their eyes were kept from recognizing him. [17] And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. [18] Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" [19] And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, [20] and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. [21] But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. [22] Moreover, some women of our company amazed us. They were at the tomb early in the morning [23] and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. [24] Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see." [25] And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! [26] Was it not necessary that the Christ should suffer these things and enter into his glory?" [27] And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. [28] So they drew near to the village to which they were going. He appeared to be going further, [29] but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. [30] When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. [31] And their eyes were opened and they recognized him; and he vanished out of their sight. [32] They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" [33] And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, [34] who said, "The Lord has risen indeed, and has appeared to Simon!" [35] Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

(Luke 24: 1-35 Ignatius Bible, RSV-CE, 2nd Catholic Edition)

Denver Catholic Biblical and Catechetical Schools 2020-2021

1300 S. Steele St, Denver CO 80210 -- Office 303.715.3195 -- Fax 303.715.2007 -- svlaidivision.org

JULY 2020						
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NOTE:
Due to COVID-19 concerns, all Lay Division classes will be offered online temporarily for the 2020-2021 year. Check school website for latest information.

2020	
Aug 15	Assumption of the Blessed Virgin Mary
Sep 7	Labor Day
Sep 14	All classes begin
Oct 25 - 31	Fall Break
Nov 1	All Saints' Day
Nov 7	Fall Workshop @ St Thomas More (Centennial)
Nov 22 - 28	Thanksgiving Break
Dec 8	Feast of the Immaculate Conception
Dec 20 - Jan 2	Christmas Break
Jan 1	Solemnity of Mary, Holy Mother of God

2021	
Jan 4	All classes resume
Jan 18 - 23	Week 15 - End of First Semester
Jan 18	MLK Day
Jan 30	Servant of the Word Workshop - Status: TBD
Feb 14 - 20	Winter Break
Feb 27	Lenten Retreat
Mar 28-Apr 10	Holy Week and Easter Break
Apr 4	Easter Sunday
May 24	Final week for weekly classes
May 13	Ascension of the Lord
May 31	Memorial Day
TBD	Nebo Evening (CBS 4 students only)
TBD	Graduation Mass (CBS 4 & LAD 2)

Your notes:

While every attempt has been made to ensure the accuracy of this calendar, please be aware that dates may change. Any calendar change(s) will be communicated to students and posted on our website as they are announced.

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JUNE 2021						
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LESSON 1: IN THE BEGINNING

GENESIS 1-2

See “The Generations/Toledots of Genesis,” on page 60.

The way a story begins is the doorway to a world through which its readers will be compelled. Mystery, wonder, sadness, action—it can all be found in that first line. What, then, would be the appropriate beginning for a story about God and the world?

Genesis receives its name from the Greek word which means “beginning” or “origin.” Its Hebrew title is *Bereshith*, taken from its opening words, “In the beginning.” Not only is it the doorway to the entire Bible, it is



itself a book of beginnings—Creation, the first man and the first woman, the Fall, the first promise of a Redeemer and God’s solemn pledge of a Promised Land to the man who would become the father of nations (17:5).

The great medieval scholar Rabbi Shlomo ben Yitzhak (Rashi) observed that, if the Pentateuch were simply the civil and religious laws of Israel, then Genesis, the first book, ought to begin with Exodus 12:1, the first law given to the Chosen People. But the Pentateuch is more than a compilation of laws—it is the Torah (“Instruction” or “Teaching”) given by God to Israel and, through Israel, to all of humanity. Genesis, therefore, begins with a story—the love story between God and the sons and daughters whom He creates.

As you read Genesis 1 and 2 this week, keep in mind Rashi’s valuable insight, and be sure to ask yourself these questions:

- How does this section fit into the larger story of the entire Book of Genesis?
- How does it fit into the “big picture” of the Pentateuch—Israel’s vocation to be God’s special people?
- What insight does this story give me that will help me with the next one (the Fall in Gen 3)?

The Synoptic/Resumptive Technique

In this week’s reading, you will encounter what is commonly called “the two Creation accounts.” On a first reading, they appear to be two separate creation stories placed one after another. On closer inspection, however, you might notice that they are really not two independent stories simply patched together. For example, the “second creation account” (2:4-25) does not say anything about the creation of the land, the sea or any of the heavenly bodies—something you’d expect it to do if it originated independently of the “first creation account” (1:1-2:3). A more helpful way of looking at Genesis 1 and 2 is to see the first section (1:1-2:3) as a “synopsis” of God’s act of creation, and the second section (2:4-25) as a more elaborate description of the creation of man and woman, expanding on what was said earlier in 1:26-27. This narrative device is sometimes called the synoptic/resumptive technique: an overview (“synopsis”) of the story is given first, followed by a more detailed account (“resumption”) that develops a theme or an event contained in the overview.¹

¹Herbert Chanan Brichto, *Toward a Grammar of Biblical Poetics: Tales of the Prophets* (New York, NY: Oxford, 1992), pp.

B. Genesis is a systematic attack and correction of other pagan creation stories:

1. Monotheism: There is only one God, YHWH who created all things
2. Everything the pagans worshiped are mere creatures
3. YHWH creates by an effortless, efficacious word, not by violence or sex
4. YHWH creates all humans in His own *image & likeness*, not just the elite
5. YHWH establishes a covenant with mankind, the pinnacle of creation

C. The creation accounts use the Synoptic-Resumptive literary technique:

1. Genesis 1 presents God as *Elohim*: omnipotent, cosmic, and transcendent; It is the broad, wide view of creation
2. Genesis 2 presents God as *YHWH*: personal, relational, and immanent to mankind; It is the close up view of creation

Key Themes:

- I. God creates all things out of nothing (*ex-nihilo*)
- II. The seven days of creation solve the two problems of formlessness and emptiness
- III. Sacredness and dignity of mankind, created in the *image and likeness* of God
- IV. God establishes a covenant with mankind to share his own divine life and love
- V. Creation is ordered to marriage, the foundation of history and society

Lesson Outline:

- I. The Big Picture of Creation (Ch. 1)
 - A. All things invisible (the heavens) and visible (the earth) have their beginning by an act of God from nothing or *ex-nihilo* (1:1, see also 2 Mac 7:28)
 - B. Creation is an act of the Trinity: God, Word (see John 1:1), and Spirit (*Ruah*) (1:1-3)

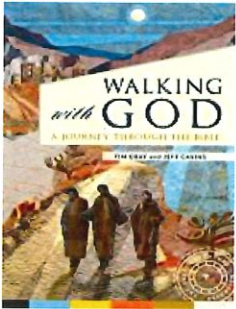
- B. Adam was made from dirt (*adamah*) but given the divine breath (*ruah*) of life (2:7)
- C. Creation as a Cosmic Temple (2:15-16):
1. The words “till/work” (*Avad* or *Avodah*) and “keep/guard” (*Shamar*) are used for the priestly work in the Tabernacle and in Solomon’s Temple (Num 3:7-8)
 2. Creation is depicted as a macro/cosmic temple with Adam as high priest
 3. God’s command to Adam is a test of love and obedience
- D. Creation of woman (2:20-24):
1. Adam found equal companionship only with Eve, his bride, never with animals
 2. “Bone of my bone and flesh of my flesh” is covenant language
 3. Adam is a son, priest, prophet, king, but also a bridegroom
 4. All of creation is ordered towards to creation of the bride, as redemption is ordered towards the exhalation of the bride
 5. Nuptial imagery is at the very roots of creation and runs throughout Scripture
 6. Typology: Adam and Eve point forward to Christ and the Church

Key Words:

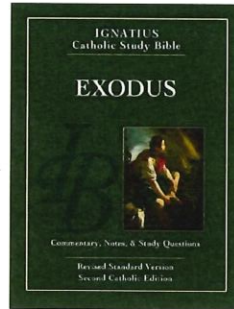
1. *Torah* (Heb): law, instruction
2. *Pentateuch* (Grk): 5 books
3. *Bere’shit* (Heb): “In the beginning”
4. *Elohim* (Heb): common word for God
5. *YHWH* (Heb): personal God of Israel
6. *Ex-nihilo* (Lat): out of nothing
7. *Ruah* (Heb): wind, breeze, breath, spirit
8. *Tohu Wabohu* (Heb): without form and void
9. *Yom* (Heb): day
10. *Tov* (Heb): Good
11. *Tselem* (Heb): Image
12. *Demut* (Heb): Likeness
13. *Sheba* (Heb): Seven or oath
14. *Berit* (Heb), *Testamentum* (Lat), *Diatheke* (Grk): Covenant
15. *Berekah* (Heb): Blessing
16. *Avad/Avodah* (Heb): Work, Service, Worship
17. *Shamar* (Heb): Guard

Year One

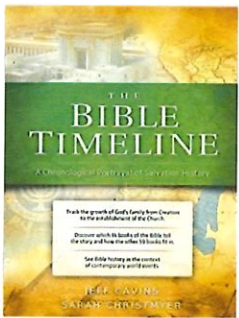
REQUIRED BOOKS



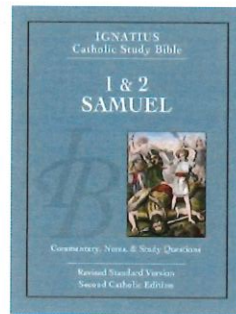
Walking with God
By Tim Gray and Jeff Cavins
ISBN: 9781934217894



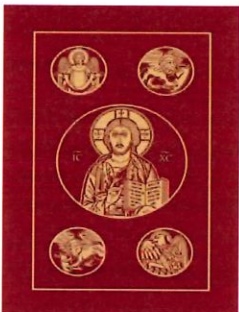
Ignatius Catholic Study Bible – Exodus
By Scott Hahn and Curtis Mitch
ISBN: 9781586176150



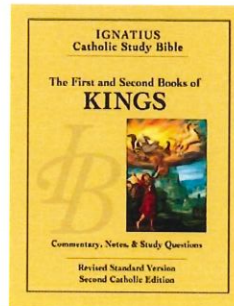
Bible Timeline Chart
By Jeff Cavins and Sarah Christmyer
ISBN: 9781935940876



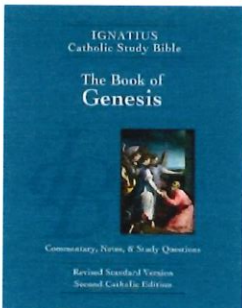
Ignatius Catholic Study Bible – 1 & 2 Samuel
By Scott Hahn
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Leather ISBN: 9780898709360



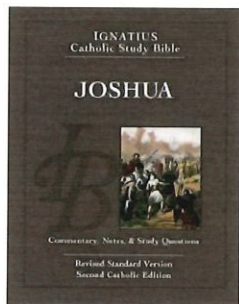
Ignatius Catholic Study Bible – 1 & 2 Kings
By Scott Hahn
ISBN: 9781621640295



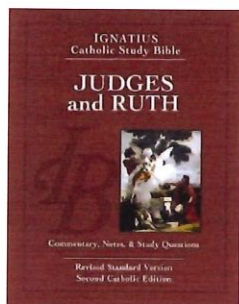
Ignatius Catholic Study Bible - Genesis
By Scott Hahn and Curtis Mitch
ISBN: 9781586174330

Year One

OPTIONAL BOOKS



Ignatius Catholic Study Bible – Joshua
By Scott Hahn and Curtis Mitch
ISBN: 9781586179106



Ignatius Catholic Study Bible – Judges and Ruth
By Scott Hahn and Curtis Mitch
ISBN: 978158617120